The Path of the Mystic

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The Path of the Mystic
Chapter #1
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Question 1
BELOVED OSHO,
YOU HAVE HAD PROBLEMS STAYING IN SOME COUNTRIES. IS IT BECAUSE YOUR THOUGHTS ARE SUBVERSIVE?

Thoughts are always subversive.
Only people who do not think are not subversive. Thinking is a crime. Jesus is crucified, Socrates is poisoned, Gautam Buddha is stoned. These people have not harmed anybody. They were the most loving, most compassionate human beings possible -- but they committed a crime, and the crime's name is thinking.
No society wants any of its members to think.
Thinking is dangerous.

The society wants robots who simply do whatever is told to them, who cannot say no -- that is impossible for them. They are machines.

It is not accidental that every developed society is replacing man by machines. Machines are obedient, never subversive. Have you ever heard of any machine being a revolutionary or a rebel? It has not happened up to now that we had to crucify a machine.

Machines are very respectable people.

I am not a machine.

And there is no way of thinking, other than being subversive.

Thinking means you doubt; thinking means you are not ready to accept what is being told to you. You want to decide on your own. Thinking means to be rational, to be logical; and humanity up to now has been superstitious. When Galileo found that the earth moves around the sun, the pope called him to his court and asked him to change the sentence in his book because it goes against Christianity. The BIBLE says the sun goes around the earth, and it is everybody's experience too: it looks like the sun rises in the morning, goes around, and sets by the evening. We don't feel that the earth goes around the sun. So what is stated in the BIBLE is simply common knowledge, not something scientific.

The pope said, "You have to change that statement because the BIBLE is a holy book, written by God: he cannot commit a mistake."

Galileo is one of the people I love. I love him for his genius, for his thinking, and I love him for his sense of humor. He said, "There is no problem. I will change the

sentence, but your honor, remember that my changing the sentence will not change the fact: the earth will still go round the sun. You can kill me, you can burn my book, but nothing will change the course of the earth. It will still continue going around the sun."

Now Galileo is subversive. He is not listening to the authorities; he is not even listening to the HOLY BIBLE. He is only ready to listen to something rational, scientific, something which can be proved by evidence.

Yes, I am subversive. And only the subversive people are responsible for all the progress of the world. Whatever you have -- all civilization, all scientific growth, all technology -- is the contribution of subversive people. It is not the contribution of the superstitious.

So I am happy to declare that I am subversive, absolutely subversive.

To belong to that category is a great honor. Jesus Christ belongs to it, Socrates belongs to it, Galileo belongs to it, Gautam Buddha belongs to it. These are the real human beings. Others are only part of the crowd, cogs in the wheel.

The society decides what is right, and they never question. The society decides what is wrong, and they never question. What is the difference between animals and man? Each human being has to be subversive if he wants to be a human being. That's the definition given by Aristotle: man is a thinking animal. Thinking is equivalent to subversiveness.

It is true that many countries of the world have decided that even a four week tourist visa cannot be granted to me. I have really enjoyed it, because never before in all of history

have so many countries been afraid of a man that they cannot allow him to have a four week tourist visa. Socrates lived a long life; then they poisoned him. Jesus preached for three years continuously, and then they crucified him. I was only in Greece for two weeks when they arrested me. And they threatened that they would burn the house, dynamite the house, if I didn't leave the house immediately. These are the same people who had poisoned Socrates two thousand years before.

And what can I do in two weeks' time? I had not even left the house! I had not gone out. But the archbishop was sending telegram upon telegram to the president, phoning the prime minister, giving interviews to the news media: "This man's stay here" -- and I had only a four week visa, only two weeks more I could have stayed there -- "this man's stay here is going to destroy our morality, our religion, our church, our tradition."

When I heard this I said, "If a religion, a church, a morality, a tradition, can be destroyed by a single human being in two weeks' time -- something which you have created in two thousand years -- then it is worth destroying; there is no question about it."

And a paranoia has spread all over Europe. Now in the European parliament there is a motion that I should not be allowed to land at any airport in Europe. Perhaps even my landing at the airport is going to destroy their morality, their religion, their tradition. It shows only one thing: they also know that they are standing on a rotten foundation. Just a push -- which even a tourist for two weeks can manage -- and your whole edifice will be shattered.

This is strange... in a civilized world if I do not agree with you we can discuss it, we can come to an agreement. But dynamiting my house is not the answer. It seems people have not learned anything.

Do you think crucifying Jesus was the answer? The crucifixion created Christianity.

Was poisoning Socrates the answer? Nobody is respected more in the whole history of Greece than Socrates. People have completely forgotten the names of those who had decided to poison him. But Socrates' name will remain immortal as long as human beings are on the earth. Even today he is contemporary. His thinking must have had tremendous insight for two thousand years to have passed without him being out of date. He was their very cream -- the genius of the whole Greek mind -- and they destroyed him.

It seems that there has been a conspiracy, going on for centuries, of mediocre people against the genius. And of course the mediocre people are in the majority -- they have all the power. They have the government, they have the military, they have the police, they have the nuclear weapons. The genius has nothing except his intelligence, and intelligence is basically revolutionary; it cannot be otherwise. Its very quality, its intrinsic quality, is rebellion -- rebellion against darkness, rebellion against untruth, rebellion against slavery, rebellion against everything that prevents man from becoming his total, grown-up self.

All these countries have simply proved that a single individual is still more powerful than countries who have nuclear weapons; otherwise there is no need to be so afraid.

In England they did not allow me to stay overnight in the airport lounge -- which is meant for that. I had my own jet, but just not to take a chance, I had also purchased two first-class tickets. The lounge is meant for people who are going to change their planes, but they would not allow me to stay in the lounge. One of my friends just happened to look into the file of a man... he had left his file on the table and gone to the bathroom. He just looked into the file. Everything in detail had been ordered by the government before I had even landed at the airport: if I come, then I should not be allowed to stay overnight in the lounge; I should be forced to stay in jail overnight because I am a dangerous man.

I said to the person, "What danger can I be? I will be sleeping. It is already eleven o'clock in the night, and I will simply be sleeping in the lounge. And from the lounge there is no way to enter England!"

But he said, "We cannot do anything about it. We cannot leave you free; you have to be in jail if you want to stay overnight."

In Sweden they did the same.

Germany has passed an order that no visa should be allowed to me from any embassy. Strange... and we call this "civilization."

Civilization has not happened yet.

This is all fake.

I was dangerous -- now the cloud carrying the nuclear radiation from Chernobyl... prevent it and put it in a jail! It is not dangerous! Now they are all feeling impotent; they can't do anything. And I am subversive, because I have been saying for years, "Don't play with nuclear energy because you cannot control whether anything goes wrong."

Now something has gone wrong, and they are all helpless. And it is not going to be a one day thing; its effects will continue for decades.
In the Ukraine, where the disaster has happened, they will not be able to grow food for thirty years, and that is the province which supplies food to the whole Soviet Union. Now the Soviet Union will be the most hungry country in the world. And everywhere in Europe the radiation level has gone up -- to one hundred times, to two hundred times the amount which is tolerable for human beings. To breathe that air, to drink that milk or water, to eat vegetables or fruits -- everything is dangerous. Now all those parliaments are silent.
I am dangerous... and nuclear weapons are not dangerous! It seems to be simply an insane world.

Question 2
BELOVED OSHO,
DOES THE BEING, OR SELF, IN THE PERSON DIE WITH THE DEATH OF THE PERSON; OR DOES IT LIVE BEYOND DEATH IN ANOTHER BODY?

The question is a little complicated.
First you have to understand that your personality is not your reality; it is given by the culture, by the society. Individuality is yours, but personality is not yours.
As personality you are always dead; only as individuality are you alive. But to be an individual you have to rebel against personality and against all those people who are forcing a certain personality on you.

Each child is born with a certain potential to be -- and each society tries to make him something else.

I have heard about a man who was celebrating the golden jubilee of his marriage. All his friends, relatives, acquaintances, had gathered. There was much joy, laughter. But suddenly they realized that the man was missing. They could not understand where he had gone. They looked in the garden and he was sitting in the shadows, in darkness, by the side of a tree, very sad.

His friends said, "This is strange. You have called all of us to celebrate, and you are sitting here in such sadness as if somebody has died! What is the problem?"

He said, "The problem is... This woman that I married has tortured me so much that twenty-five years ago I enquired of my attorney, `If I shoot her what will be the result?' and he said, `Are you mad? If you shoot her you will get twenty-five years in jail!' I am feeling sad because today I would have been free. That idiot attorney has died; otherwise I would have killed him! He made me afraid."

A man has to live with a woman he does not love, which is simply misery. A woman has to live with a man... which is simply misery, hell. A man has to work in a certain profession he hates. Everybody becomes something that he does not like. This is your personality. Society distracts everybody from his natural individuality and makes him something other than he was destined to be.

So the first thing to be understood is that you are not a person, you are not a personality. The word `person' comes from Greek drama. In Greek drama the actors used masks, and the mask... you could not see the person's real face; you could only hear his sound. Sona means sound. Persona

means you don't know who is speaking; you just hear the sound, the face is missing. The word `personality' comes from that Greek drama.

Everybody is wearing a mask. You can hear the sound but you can't see the face; you can't see the individual. So the first thing: you are not a `person'. If you are a person, you are already dead. If you are only a personality, you have dragged yourself from the cradle to the grave but you never lived. You live only when you are an individuality -- when you assert yourself against every tradition, every religion, every past that wants you to be someone other than existence wants you to be. Then you live.

Again I am reminded: a great surgeon I used to know -- perhaps he was the most famous surgeon in India -- was retiring, and all his friends, his colleagues, had given him a party, a farewell party, but he was very sad. I asked him, "Why are you sad? You should be happy: you are the topmost surgeon in the whole country."

He said, "You don't understand. I never wanted to become a surgeon in the first place, so who cares that I am the topmost surgeon? I hate to hear that! I wanted to become a musician, but my parents forced me to become a surgeon -- against my will I became a surgeon. By chance I became the topmost surgeon; perhaps I would not have been able to become the topmost musician. I am rich, I have everything, I have respectability, but that does not help me to be happy. "Even if I had remained a beggar, as a musician I would have been blissful because I would have been myself. This surgeon seems to be somebody else; it is a role that I have played, but it is not me. These people are celebrating, and I am crying within myself that my whole life is lost."

So first, you are not a `person'; otherwise you are dead before death. And there are millions of people who die thirty, forty, or fifty years before they actually die. You are an individual, and only individuality is capable of knowing your real self. Personality has no self -- only an ego, as false as personality. Individuality has a self, a soul. The individual is a living principle of life.

If you know life you will never ask this kind of question. Knowing life authentically means you also know that it is immortal. The knowledge of its immortality is intrinsic. It is not something informed, from outside. Just living your true being in totality you slowly, slowly become aware of the immortal current of life within you. You know the body will die, but this soul, which is life's whole essence, cannot die.

In existence nothing is destructible.

And it is not something to believe in, it is a scientific truth that you cannot destroy anything. You cannot destroy even a small piece of stone. Whatever you do it will remain in some form or other.

Science enquires into the objective world and finds that even objective reality is immortal. Religion works exactly like science in the inner world and finds the dancing life is intrinsically immortal.

It will be good to remember Socrates at this point because he was not a man to believe anything. If you had asked him whether your soul would survive after bodily death he would say, "Let me first die -- because unless I die, how can I say?" And the day he was given poison is one of the most significant days in the history of man. His disciples were sitting around him and he was lying down. He told his

disciples, "I will tell you what is happening. As long as I can, I will go on informing you."
Then he said, "Up to my knees, my legs are dead. Please somebody pinch my legs so I can know whether I can feel it or not." Somebody pinched his legs. He said, "I cannot feel it; the legs have died. But remember one thing: I am as alive as I ever was. The death of the legs has not cut a part of my life; my life is as whole as it ever was." Then all of the legs became dead, half of the body. And he said, "Half of my body is dead, but I am whole, as whole as ever." Then his hands became dead and he said, "I am still here and I am still whole. Perhaps now my heart will stop, but I can say to you that even though I may not be able to inform you, I will remain, because if all these parts are gone and I am whole, then it doesn't matter: the heart is only a part." And when he died his face was so delighted, so joyous, that Plato, his disciple, remembers, "We have never seen his face so full of light, so radiant. Perhaps the last moment when the soul is leaving the body is just like the sunset when the sun is going down and the whole sky becomes so beautiful and radiant."
It is not a question of belief. I am not a believer in anything, so I will not say to you to believe me that the soul is immortal. But it is my experience that it is immortal because I can remember my past lives, and that is a solid proof that there are going to be future lives. I can teach you techniques for remembering past lives and that will become a solid proof for you that you have a future. You have an eternity of past and an eternity of future.
You have always been here and you will always be here. But first drop your fake personality.

Grow into your authentic individuality.
Live the way existence wanted you to live. Your very life should be so intense and so total that you burn your life's torch from both ends. In that very intensity you will know that you have touched something of eternity. And if you have known it in your life, in your death you will find a deeper confirmation of the fact.
People who live in personality always die unconscious. They have never lived. They don't know what consciousness is, so before death they become unconscious. That's why we don't remember our past lives. You were unconscious, and death happened in your unconsciousness. But if you live consciously, as an individual, then you will die consciously, the way Socrates is dying -- so conscious to the last breath. And this memory will be with you in the next life too.
In the East there are three great religions: Hinduism, Jainism, Buddhism. They disagree on every point -- their philosophies are different about everything -- but on one point they agree, and that is the eternal existence of the soul, because it is not a question of theoretical discussion, it is a question of existential experience. You can't disagree about it -- it is exactly so.
Against these three religions in the East, outside of India there are three religions: Judaism, Christianity, and Mohammedanism. They all believe in one life, and that simply shows their poverty. They have not explored deeply enough to find past lives, and they cannot guarantee anything about the future. These three religions born outside India are superficial. Their work is not in-depth research.

But in India for ten thousand years thousands of people have entered into self-realization and have found that there is some light that remains forever. It goes on moving from one body to another body but is indestructible.
I will not tell you to believe it, I will only tell you to experiment. I am against all beliefs, because every belief destroys you, destroys your thinking. I am in favor of experimenting, and there are techniques available.
That has been my whole life's work -- to make those techniques available to anybody who really wants to search and to find, to one who is not only a curious person but is a seeker who is ready to risk everything for the search. And it is a search for which you need to risk everything because you are going to find the greatest treasure.

Question 3
BELOVED OSHO,
DOES THE BEING, OR SELF, IN THE PERSON DIE WITH THE DEATH OF THE PERSON; OR DOES IT LIVE BEYOND DEATH IN ANOTHER BODY?

Freedom is a three-dimensional phenomenon. The first is the physical dimension: you can be enslaved physically. And for thousands of years man has been sold in the marketplace just like any other commodity. All the Negroes that came to America were purchased like a commodity. Slaves have existed all over the world. They were not given human rights; they were not really accepted as human beings, they were subhuman. And they are still being treated as subhuman. In India there are sudras, the untouchables. One-fourth of India is still living in slavery:

these people cannot be educated, these people cannot move into other professions than those decided by the tradition five thousand years ago, and to think of them as human is impossible... Even to touch them makes you impure: you have to take a bath immediately. Even if you don't touch the man, but only his shadow -- then too you have to take a bath.

So there is physical slavery and there is physical freedom -- that your body is not enchained, that it is not categorized as lower than anybody else's, that there is an equality as far as the body is concerned. But even today this is not true.

The woman's body is not considered equal to the man's body. She is not as free as man is. In China for centuries the husband had the right to kill his wife without being punished because the wife was his possession. Just like you can destroy your chair or you can burn your house because it is your chair, it is your house, it is your wife. In Chinese law there was no punishment for the husband if he killed his wife because she was thought to be soulless; she was just a reproductive mechanism, a factory to produce children.

Mohammedans marry four wives, which is absolutely ugly because nature keeps a balance in the world. There are an equal number of men and women, and if one man marries four women, then what about the other three men? They are going to become perverts, homosexuals, sodomists, and they will create AIDS and all kinds of diseases.

Mohammed himself married nine wives.

But this is nothing! Just forty years ago, when India became free, in one of the Mohammedan states in India, in

Hyderabad, the nizam had five hundred wives! But that too is not the limit.

The Hindu incarnation of God, Krishna, had sixteen thousand wives. At least the nizam's wives were his own -- he had married them. Krishna had taken anybody's wife whom he liked... no consideration that she has children, that she has a husband, that she has to look after them -- no consideration. He had the power. But to have sixteen thousand wives is so stupid -- you cannot even remember their names!

But it was thought that just because the woman in India is property, the more you have the better. And of course an incarnation of God has to be allowed to have the largest number of wives to prove that he has more property than anybody else.

So there is a slavery of the body which still continues in different ways. It is becoming less and less but it has not disappeared completely.

Freedom of the body will mean that there is no distinction between black and white, that there is no distinction between man and woman, that there is no distinction of any kind as far as bodies are concerned. Nobody is pure, nobody is impure: all bodies are the same. This is the very basis of freedom.

Then there is the second dimension: psychological freedom. There are very few individuals in the world who are psychologically free... because if you are a Mohammedan you are not psychologically free; if you are a Hindu you are not psychologically free. Our whole way of bringing up children is to make them slaves -- slaves of political ideologies, social ideologies, religious ideologies.

We don't give them a chance to think on their own, to search on their own. We force their minds... we stuff their minds with things which we are also not experienced in. Parents teach children that there is a God -- and they know nothing of God. They tell their children that there is heaven and there is hell -- and they know nothing of heaven and hell.

I have heard: it happened one day in New York, in New York's biggest church, that as the cardinal came in he found a young man, and he was puzzled whether he was a hippie or Jesus Christ. He looked like Jesus Christ, but you don't find Jesus Christ like this! He must be a hippie. The cardinal was afraid because Jesus was not his own experience -- he could not recognize him.

He went close to him and asked, "Who are you?"

And the young man said, "You can't recognize me? And daily you pray to me, `My Lord, Jesus Christ,' and now I have come and you have some nerve to ask me, `Who are you?' "

The cardinal got really afraid that perhaps he is the Lord, Jesus Christ -- he looks exactly like Jesus Christ. But what to do now? He had never been taught in the theological college where he studied and became a cardinal what you are supposed to do if Jesus Christ enters your church. There is no precedent!

He phoned the Vatican and asked the pope, "Just give me some hints about what to do? A man is here -- I thought that he looks like a hippie, but he also looks like Jesus Christ. And I asked him and he said, `I am your Lord, Jesus Christ.' Now what should I do?" And the pope said, "What?

Such a case has never happened before! You do one thing: first, look busy! Second, phone the police!"
You are teaching your children things that you don't know yourself. You are just conditioning their minds, because your minds were conditioned by your parents. This way the disease goes on from one generation to another generation.
Psychological freedom will be possible when children are allowed to grow, helped to grow to more intellect, more intelligence, more consciousness, more alertness. No belief is given to them. They are not taught any kind of faith, but they are given as much incentive as possible to search for truth. And they have to be reminded from the very beginning: your own truth, your own finding, is going to liberate you; nothing else can do that for you.
Truth cannot be borrowed.
It cannot be studied in books.
Nobody can inform you about it. You have to sharpen your intelligence yourself, so that you can look into existence and find it.
If a child is left open, receptive, alert, and given the incentive for search, he will have psychological freedom. And with psychological freedom comes tremendous responsibility. You don't have to teach it to him; it comes like the shadow of psychological freedom. And he will be grateful to you. Otherwise every child is angry at his parents because they spoiled him: they destroyed his freedom, they conditioned his mind. Even before he asked any questions, they filled his mind with answers which are all bogus because they are not based on his own experience.
The world lives in a psychological slavery.

And the third dimension is the ultimate of freedom -- which is knowing that you are not the body, knowing that you are not the mind, knowing that you are only pure consciousness. That knowledge comes through meditation. It separates you from the body, it separates you from the mind, and ultimately only you are there as pure consciousness, as pure awareness. That is spiritual freedom. These are the three basic dimensions of freedom for the individual.

You have asked about both the individual and the collective. For the collective there is no need. Only all the individuals should be free, and the collective will be free. The collective has no soul, the collective has no mind, the collective has no body even: it is only a name. It is just a word. But we are very much impressed by words, so much so that we forget that words are not substantial. The collective, the society, the community, the religion, the church -- they are all words. There is nothing real behind them.

I am reminded of a small story. In ALICE IN WONDERLAND, Alice is coming to the palace of the queen. When she arrives the queen asks her, "Did you meet a messenger on the way coming towards me?"

And the little girl says, "Nobody. I met nobody."

And the queen thought "nobody" is somebody, so she asks, "But then why has that nobody not reached yet?"

The little girl said, "Madam, nobody is NOBODY!"

And the queen said, "Don't be stupid! I understand: nobody must be nobody, but he must have reached before you. It seems nobody walks slower than you."

And Alice said, "That is absolutely wrong: nobody walks faster than me!"

And this way the dialogue continues. That "nobody" becomes somebody in the whole dialogue, and it is impossible for Alice to convince the queen that nobody is nobody. How to convince? She tries hard, and when she hears that the queen is saying, "Nobody walks slower than you," then she becomes angry: that is too much! Then she shouts, "Nobody walks faster than me!"

The queen said, "If that is the case then he should be here!"

The collective, the society -- all these are just words. That which really exists is the individual; otherwise the Rotary Club, the Lions Club... then there will be a problem: what is the freedom of a Rotary Club? What is the freedom of the Lions Club? These are just names. The collective is a very dangerous word.

In the name of the collective the individual, the real, has always been sacrificed. I am absolutely against it.

Nations have been sacrificing individuals in the name of the nation -- and `nation' is just a word. The lines that you have drawn on the map are not anywhere on the earth. They are just your game. But on those lines that you have drawn on the map millions of people have died -- real people, dying for unreal lines. And you make them heroes, national heroes!

This idea of the collective has to be destroyed completely; otherwise in some way or other we will continue sacrificing the individual. In the name of religion we have sacrificed him, in religious wars.

A Mohammedan dying in a religious war knows that his paradise is certain. He has been told by the priest, "If you

are dying for the religion, Mohammedanism, then your paradise is absolutely certain, with all the pleasures you have ever imagined or dreamt of. And the person you have killed will also reach paradise because he has been killed by a Mohammedan. It is a privilege for him, so you need not feel guilty that you have killed a man."

Christians have crusades -- a jihad, a religious war -- and kill thousands of people, burn living human beings, for what? For some collectivity... for Christianity, for Buddhism, for Hinduism, for communism, for fascism -- anything will do. Any word representing some collectivity, and the individual can be sacrificed.

There is no reason for the collectivity even to exist: individuals are enough. And if individuals have freedom, are psychologically free, are spiritually free, then naturally the collective will be spiritually free.

The collective consists of individuals, not vice versa. It has been said that the individual is only a part of the collective; that is not true. The individual is not just a part of the collective; the collective is only a symbolic word for individuals meeting together. They are not parts of anything; they remain independent. They remain organically independent, they don't become parts.

If we really want a world of freedom, then we have to understand that in the name of the collectivity so many massacres have happened that now it is time to stop.

All collective names should lose the grandeur that they have had in the past. Individuals should be the highest value.

Question 4

BELOVED OSHO,
IS KNOWING AN INTELLECTUAL EXPERIENCE?

The experience of knowing has two dimensions to it. One is objective knowing, the other is subjective knowing. Objective knowing is intellectual. That's what all of science goes on doing. It is intellectual knowing.

Intellect is enough to know the object. The object is outside -- available to your eyes, available to experiments. You can dissect it, you can do whatsoever you want, all kinds of experimentation. It is available to the pure intellect. But your own being is not available to your intellect.

Your own being is available only in silence, not in intellectual activity, but in a silent awareness. That is a totally different dimension and that is true knowing, knowing yourself. But that cannot be intellectual, because intellect is something that can only reach outwards; it has no way of reaching inwards.

You can see everything with your eyes, but you cannot see -- with your eyes -- your own eyes. In a mirror you can see, but those are not your eyes; that is only a reflection. Your intellect is capable of knowing everything that is outside, but you are behind the intellect and the intellect has no way to go there.

I am reminded... when Ford first made his cars they had no reverse gear. The very idea of the reverse gear had not happened. So even if you had gone only a few feet past your house and you had to come back to get something, you had to go around the whole city in order to come back. That was too tedious and stupid and a waste of time. So he added a reverse gear.

But as far as intellect is concerned, God is not a Ford. The intellect still has no reverse gear; it simply goes outwards. You can take it to the farthest stars, there is no problem; but it cannot reach within you, which is so close.

Albert Einstein, perhaps the most intelligent man who has explored the stars, died unhappy because he did not know himself. His unhappiness was: what is the point of knowing the whole world -- knowing all about electrons and protons and neutrons and faraway galaxies -- and not knowing about yourself, who you are?

Just before dying he said, "If I am born again I would rather be a plumber than be a physicist, so that I can have time enough to look within myself. This physics has been too much an involvement."

With intellect you can know everything except yourself. And if you depend only on intellect then you are going to deny your soul -- that's what atheists go on doing, that's what communists go on doing. The reason is simply that they have made it a point that to be true something has to be intellectually proved. And the intellect has no way to prove consciousness.

Consciousness has to be discovered in a totally different way. Intellect is thinking, and consciousness is discovered in a state of no-thinking -- in such utter silence that not even a single thought moves as a disturbance.

In that silence you discover your very being.

It is as vast as the sky.

And to know it is really to know something worthwhile; otherwise all your knowledge is garbage. It may be useful, utilitarian, but it is not going to help you transform your being. It cannot bring you to fulfillment, to contentment, to

enlightenment, to a point where you can say, "I have come home."

Question 5
BELOVED OSHO,
WHAT DOES THE REVELATION OF THE UNCONSCIOUS, AS IN PSYCHOANALYSIS, BRING TO HUMANITY -- ACCORDING TO YOU?

Almost nothing. Psychoanalysis is a futile exercise because it changes nothing: it does not create a new man, it does not bring peace to you. In fact even the founders of psychoanalysis like Sigmund Freud were so much afraid of death that you cannot believe it. No normal being is so afraid of death.

The founder of psychoanalysis was so afraid that even the word "death" was not to be pronounced in front of him -- it was taboo. It was not to be talked about. Three times it had happened that somebody mentioned death and Sigmund Freud fell in a swoon, in a fit, became unconscious. He was so afraid of death that he avoided going to any cemetery, he avoided going to anybody who was dying, even a friend or disciple. Wherever there was anything concerning death he was absolutely panicked -- and this man gives you psychoanalysis!

His problems are not solved. He gets angry just like anybody else. He is jealous, more jealous than anybody else. He is greedy. He wants to monopolize, he wants to dominate people. He creates almost an empire of psychoanalysts around the world, but everybody has to repeat like parrots whatever he says. Anybody who says

anything different is immediately expelled. It seems it is not science but a political party or a fanatic religion -- not scientific research.

And the same is true about Jung. Jung came to India to meet someone... because in the East people have been working on the mind for thousands of years. But they have never developed anything like psychoanalysis; they developed meditation -- a totally different approach.

What is the use of analyzing the rubbish of the mind? -- sorting it out... it takes years. There are people who have been in psychoanalysis for fifteen years and they have reached nowhere. They have changed their psychoanalyst in the hope that perhaps somebody else will help, but they have not reached anywhere else. They cannot, because all that psychoanalysis does -- all the schools, whether Adlerian or Jungian or Freudian -- is to sort out the rubbish of your mind, interpret it according to their minds. And what is the point of it all?

In the East we have not developed psychoanalysis, we have developed meditation. Meditation simply takes you away from the garbage, takes you beyond the garbage -- it is not worth bothering about. And if you want to bother about it you can go on bothering for lives. You will not come to an end.

But just being a witness to your mind, without doing anything to the mind -- just being aloof, just seeing it as if thoughts are moving on a screen and simply watching it without any judgment of good and bad -- a strange experience happens: thoughts slowly start disappearing. Soon a moment comes when there is only an empty screen -- no thoughts. And when there is no object, no thought for

your consciousness, it turns back upon itself because there is nothing preventing it; that is exactly the meaning of the word `object' -- it prevents, it objects.

When there is no object the consciousness goes... and just as everything moves in circles in existence, consciousness also moves in a circle. It comes back upon its own source. And the meeting of the consciousness with its own source is the explosion of light, the greatest celebration that a man is capable of, the greatest orgasmic experience.

And it is not something that happens and is finished. No, once it has happened, it continues. It remains with you. It becomes almost like your breathing. You live in it twenty-four hours a day.

Jung had come to India in search of someone, to find out what the East has done to create so many people like Gautam Buddha -- not one but hundreds who have gone beyond mind and all its troubles and problems, worries, anxieties. What is the secret? He was going to universities, meeting psychoanalysts, and everywhere he was told, "You are wasting your time. These people are not the right people. These people have gone to the West to learn psychoanalysis and they are teaching psychoanalysis in the universities. You have come to search and seek somebody who is absolutely untouched by the West. And there is a man."

And there was a man -- Shri Raman Maharshi. Wherever Jung went -- and he was there for three months -- everywhere the same name was given to him. "Go to Arunachal in South India and meet this man who is uneducated, who knows nothing of psychoanalysis; he is the man the East has been able to produce. Just go and sit

with him and talk with him and listen to him. If you have some questions, ask him." But you will be surprised: Jung never went there.

And later on, feeling that he will be criticized, Jung wrote, "I consideredly did not go to Raman Maharshi because the East has its own way, the West has its own way, and they should not be mixed" -- just to protect himself from criticism. Then why did he go to India at all? He was told again and again to go to a man who was available, which is rare, and he did not go there, although he went up to Madras, from where it was only a two hour journey to Arunachal!

Jung did not go to the man, whom just by meeting he would have seen how a clear man is, how a man is who has cleaned his mind completely -- his eyes, his gestures, his words, his authority. He does not quote scriptures, he knows himself.

Jung did not go there, and he himself felt guilty. To defend himself he started writing that the East and the West have different ways. This is nonsense, because man -- whether in the East or in the West -- is the same. And it is strange that he was teaching Eastern students Western psychology. He should have refused because this is mixing East and West. If he was really honest then he should have said, "You go back to the East."

He was teaching Eastern students Western psychology, but he was not ready to go to an Eastern meditator, just to meet him. What is the fear? The fear is that Jung is as normal a person as you are -- just knowledgeable. He has gathered from books, but he has no authentic experience of his own.

Western psychoanalysis is just a business. It is cheating people. It is simply exploiting people without any help, and because there is no other alternative people have to go to it. The psychoanalysts themselves go to other psychoanalysts. And psychoanalysts go mad more than any other profession! They commit suicide more than any other profession; they are more perverted in every way than any other profession.

It is a very strange phenomenon. It is not a science at all, it is just a fiction. But it has become a big profession. In fact, Jews missed Jesus -- who created the biggest firm, that of Christianity -- and Jews have never been able to forgive themselves. Their own son was going to create such a big firm, and they crucified the poor boy!

Sigmund Freud and Karl Marx are also Jews -- and these two have tried hard to compensate for what Jews missed when they crucified Jesus. This time they did not crucify Karl Marx. Neither did they crucify Sigmund Freud. They have learned the lesson that crucifixion is costly: the whole business goes into other people's hands!

The Path of the Mystic

Chapter #2

Chapter title: Start the journey from the heart

5 May 1986 am in Punta Del Este, Uruguay

Question 1

BELOVED OSHO,

WHEN YOU SPEAK SO BEAUTIFULLY OF ENLIGHTENMENT, AWAKENING AND DREAMING, FOR ME THE DREAMING IS SO REAL THAT EVEN IMAGINING AWAKENING SEEMS IMPOSSIBLE. I WONDER AT YOUR BEAUTY, YOUR GRACE, YOUR LOVE, YOUR UNDERSTANDING, BUT TO BE IN YOUR PRESENCE SEEMS A SITUATION SO UNLIKELY FOR ME THAT IT MUST BE EITHER A DREAM OR SOME BIZARRE ACCIDENT.
LIFE HAS BEEN SUCH THAT WHATEVER I ASK FOR HAS BEEN GIVEN. THROUGH YOU, GIFTS HAVE BEEN SHOWERED IN SO MANY WAYS THAT THE FAIRY TALE JUST GOES ON AND ON. AS LIFE LAZILY PASSES BY I GO FROM ONE BIT OF FUN TO ANOTHER. THIS WAY SEEMS SO EASY AND PLEASANT THE DESIRE FOR ENLIGHTENMENT SEEMS FAR AWAY. PLEASE COMMENT.

It is good that the desire for enlightenment seems far away, because the desire for enlightenment is the greatest barrier in attaining it.
It is one of the eternal questions for the seekers of truth. On the one hand the masters go on saying, "Attain enlightenment," and on the other hand they go on saying, "Don't desire it." And it has been a great puzzle for the poor disciple. The master is saying both things: desire it, and don't desire it. Desire it because it is the only thing desirable; don't desire it because desire becomes a barrier. Not to create that puzzle for you, my way of working has been different. Just being with you, talking or not talking, just giving my whole heart to you and creating a situation

in which you can taste something of enlightenment... even that small taste of enlightenment will be enough for you to stop here and now in this moment. You will forget all desires, enlightenment included.

If a situation can be created in which you are so blissful, so contented, that just for a moment there is no desire in your mind, you have learned a great lesson -- that if this state of no-desire can continue every moment, you need not bother about enlightenment: it will come to you. You have not to go to it. It is not an object sitting somewhere that you have to desire and find and work hard and go to it. It is simply your own state when there is no desire.

This desirelessness is the most blissful state possible, and enlightenment is another name for it. Knowing it even for one moment is enough, because you are never given by life two moments together; it is always one moment. And if you know the secret, the alchemy of transforming this moment, you know the whole secret of transforming life, because the next moment will also be the same. You can do to it what you have done before; you can continue in desirelessness.

Being in my presence... I am using it as a device to avoid any confusion and puzzle in your mind. I can give you the taste, and then the taste will take care of you. First, the desire for enlightenment will look so far away, and by and by you will forget all about it because you will be in it; it will be within you. And certainly in the beginning it looks like a beautiful dream, because we are accustomed to reality and its ugliness. We know beauty only in dreams. So whenever something like this happens to you even while you are fully awake, it feels as if it is a dream. Reality

cannot be so nourishing, so tremendously beautiful, so magnificent: reality cannot have this magic. But I tell you, reality is more magical than any dream. It is more beautiful than any dream; it is more poetic than the greatest poetries of the world.

The reality that we know is not the true reality; it is the reality seen through an ugly mind which projects itself on reality. We don't see the real; we always see it colored with our own prejudices, ideas, our whole mind. And even that we see only while running. We never relax. We are always constantly on the run, knowing not where we are going. It is just that something seems to be missing, and we are trying to find it everywhere, in all directions. And we will not find it anywhere, because this mind will always be between you and the real, distorting the real.

If you are receptive in my presence, if you are loving, your mind leaves you for a moment -- it has to leave you. Something more important than your mind is happening. That's what love means. You can even sacrifice yourself -- in trust you sacrifice the mind, and the moment the mind is put aside and you see eye to eye with reality, it is so beautiful, indescribably beautiful. And certainly in those moments you will feel that you don't even want to be enlightened. If this reality can go on and on forever, then what more can enlightenment give you?

And you are right, because this is the beginning of enlightenment. You have got just a glimpse, and even the glimpse makes you drop the desire for enlightenment -- and dropping the desire makes enlightenment easily possible. It simply happens. One day suddenly you wake up in the morning and you are not the same person, and with your

change the whole existence has changed. And then it is not a question of doing something to keep it; it remains with you.

In fact, even if you want to drop it, you cannot drop it. You cannot go back; you can only go forward. And one day, that day also comes in your life when enlightenment becomes so natural to you -- just like breathing, just like the heartbeat, just like the blood running through your veins -- that you don't even feel it. And the blood is going really fast, round and round from feet to head, but we don't feel it; we are born with it, we are accustomed to it.

When enlightenment becomes just a natural phenomenon, then the last mystery opens its door: one goes even beyond enlightenment. Going beyond enlightenment means one becomes just ordinary, part of this vast universe -- without any claim, without any superiority, without any ego. One simply dissolves in the ocean of reality, just like a dewdrop in the morning sun slipping from the lotus leaf into the ocean. That is the last... Then there is nothing else left to happen; you have become the ocean.

Enlightenment still keeps something of you... very fragile, but there is still some idea of "I." And because of enlightenment, not knowingly, you are superior and you feel superior. That's why the last step, when even that smallest part of "I" also dissolves... now you are neither superior nor inferior: you are not. Existence is. Buddha calls it nirvana. He has chosen the best word for it.

Question 2

BELOVED OSHO,

I USED TO LISTEN TO YOU WITHOUT UNDERSTANDING AND FEEL PERFECTLY BLISSFUL -- AND I'VE HEARD YOU SAY THAT THIS IS RIGHT LISTENING. LATELY I'VE HAD AN INTENSE DESIRE TO UNDERSTAND WHAT YOU SAY. AT FIRST I WAS SAD; IT SEEMED I HAD TAKEN A WRONG TURN. BUT IT FEELS GOOD: MY HEAD TINGLES AND FEELS INTENSELY ALIVE. IS THERE ANYTHING I CAN DO OTHER THAN ENJOY IT?

There is no need to do anything else. If you are enjoying it, you have heard me from the heart. It is an overflowing with love, an understanding beyond words. You have not tried to understand; you have never used the mind. It is good, perfectly good -- that's how the journey should begin. When the heart is completely full of joy, it starts overflowing in all directions; the mind is not kept apart. That's what is happening: you suddenly started listening with an effort to understand, and you feel your head is full of a strange tingling. That means something is overflowing from the heart, because that tingle cannot be possible by understanding only words. And if you are feeling joyful, enjoying it, then there is no problem: it is simply the heart and mind are getting into tune; their conflict is dissolving, their antagonism is disappearing. Soon they will be one thing.

Then the very hearing is both -- it reaches to your heart as a vibe, a thrill, and to the mind as an understanding -- and both are connected with you. The problem is only when the head starts the journey. It is a miser. In the first place it

cannot understand many things but it pretends to understand them, so it creates a falsity. And it cannot give anything to the heart; it is not even aware of the heart. It does not know giving, it knows only getting; it is greedy. You will be surprised to know that the English word `greed' comes from a Sanskrit word. In Sanskrit the vulture is called gridha. Gridha and greed come from the same root. The mind is a vulture. It is significant to understand because the vulture is always present if there is a corpse, if somebody is dead.

If you go to Bombay, the Parsee cemetery is something to see. It is one of the most beautiful places, exactly in the middle of Bombay. Parsees exist only in Bombay. Originally they were Persians and from Persian has come the Hindi word parsee. Because they were not willing to be converted to Mohammedanism, they escaped and landed in Bombay. Since then their whole existence in the world has been within the boundaries of Bombay, because the whole of Persia became Mohammedan -- forcibly.

When they had first come, the place they chose for their cemetery was outside Bombay. But all Bombay has been growing tremendously and now it is exactly in the middle -- a thick forest. The Parsee cemetery has something strange: it has a very big well, and on the top of the well there are iron rods. They put the corpse on the rods so that it cannot fall into the well. Then the vultures eat the corpse, and only the bones fall into the well. The well is full of bones -- it is a very big well. And on all the trees you will find thousands of vultures sitting, waiting for somebody to die. They live only on the dead.

Strange it is that the mind also lives on something dead, not on anything living. When the mind starts the journey it thinks it is trying to understand the meaning, but it really kills the meaning. All that was alive in those words is left out; only the dead part is absorbed. That's what I mean when I say someone is intellectual. That means he has collected many dead bones, but he has not tasted life at all. He is full of words, but he himself gives meaning to them; he does not take meaning from them, so the whole journey goes wrong.

If one starts from the mind, one remains confined to the mind. He collects words, becomes a scholar, an intellectual, but it is not intelligence. His first step, to begin with the mind, is unintelligent. I have never come up against any intelligent intellectual. That looks absurd because ordinarily we think intellectuals are intelligent people, but that is not true. Intellectuals live only on dead words. Intelligence cannot do that. Intelligence drops the word -- that is the corpse -- and just takes the living vibe in it.

So it is good to start the journey from the heart. The intelligent man's way is the way of the heart, because the heart is not interested in words; it is interested only in the juice that comes in the containers of the words. It does not collect containers; it simply drinks the juice and throws away the container. The mind does just the opposite: it throws away the juice and collects the containers. Containers look beautiful, and a great collection of containers makes a man a great intellectual giant.

If you start the journey from the head you will go on round and round and round inside the head. Your head will become swollen; you will become more egoistic.

Hasya was asking me, "Why don't we invite intellectuals, authors, writers, professors to understand you?" This is the problem: they cannot understand. It is good if they read my books; they may be able to collect some words, some containers, but to be in my presence they will feel awkward, because my whole emphasis is on the juice, not on the containers. I am trying hard so that you throw away the container and you simply take the juice.

The heart knows how to become drunk, and the heart knows how to give, how to share. It is willing to share even with the mind. And when the heart shares with the mind then there is a difference because the heart has no containers; it can share only the juice. If the mind is willing to take, it will have to take the juice. That's why you are feeling the tingling sensation. Soon the heart will also fill the mind with the same juice. It will fill your whole body with the same tingling sensation. It is a dance of each cell in your being.

So what is happening is perfectly good -- and it is happening; you are not doing. Doing is always suspicious; happening is never suspicious. So whenever something is happening, go with it -- go with it totally, with no reservations at all, and you will always be getting into deeper benediction, into deeper blessings.

Question 3

BELOVED OSHO,

I LOVED IT WHEN ONCE YOU SAID, "WHEN I STARTED I WAS IN A MAJORITY OF ONE."

DOES TRUTH ALWAYS PREVAIL?

Even today I am in the majority of one. I will die in the majority of one!

Truth is not something that can become collective; it remains individual. The collective masses are not without reason so much afraid of a man of truth, because truth can never become collective; only lies can become collective. Even a single man of truth is enough to put fire to the whole forest of lies, because even thousands of lies cannot face a single statement of truth.

Lies don't have any life; they are dead. They are just a burden -- they don't give you any freedom, they don't give you any joy; they simply burden you so much that you lose all hope of ever becoming a free individual and accept enslavement. And that is their function.

Every society, every religion, every civilization is lying and corrupting the minds of their children with all kinds of lies, and naturally, filled with these lies, the masses become very much afraid. Any truth is like fire; they cannot face it. Truth is always an individual discovery; it has always been, and so it will be in the future. It is one man's majority.

I called it "majority" because although it is one man's, he is not a minority. His truth is so powerful that the whole world may be on one side... even then his truth cannot be destroyed. The man can be destroyed -- society has tried to destroy many beautiful men simply to destroy their truth. Still they have not understood the fact that you can destroy the man but you cannot destroy the truth.

The truth will remain. Once it is discovered, it is not going to disappear. You can destroy the original discoverer; somebody else will become a vehicle. Truth will find a way

in the thickest jungle of lies. It always prevails. It may take time, but for truth time does not matter; it always prevails. The lie is decorated with all kinds of makeup, but it is still a lie. You can make it look like a real thing, but it is just an appearance. A little staring at it and you will find it is not real, it is unreal. And the moment one understands something as false, the false falls on the ground dead. Dead it was -- it has always been dead, it was born dead -- but you had never looked at it.

It takes time for any truth to prevail because the jungle of lies is so thick. All the vested interests are so protective of lies, and all the powers are on the side of lies.

Every newborn child is born in the world of lies. But still, because truth is the very essence of life, it cannot be defeated. Its victory can be postponed -- for years, even for centuries -- but one day suddenly you have to recognize that you have been misbehaving, mistreating...

Just a few days ago I heard -- Anando brought a news cutting -- that the pope for the first time in two thousand years went to a synagogue and said that it was wrong to condemn the whole Jewish community for Jesus Christ's crucifixion; it was also absolutely wrong to condemn, kill, and destroy Jews throughout these twenty centuries as revenge for their having killed Jesus Christ.

Certainly they are not responsible. And nobody in the future, just because he is a Jew, will be thought to be responsible for the crucifixion of Jesus. Those few people were responsible, but that does not mean that all the Jews forever have to be condemned, killed, destroyed. The Jews could not believe that the pope is saying these words after

two thousand years of continuous persecution, murder, massacre -- but truth one day or other has to be recognized. This is simply stupid. A few people were responsible, but they are dead; you cannot take any revenge against them. Generations have passed, but still Jews are said to be responsible, and they have to be persecuted, harassed, killed on any excuse.

The pope accepted the fact, but it is not yet the victory of truth -- just a battle has been won, not the war. If he has understood the fact, then he should change the biblical story. Adam and Eve's crime of disobedience, their sin, is their responsibility, but every Christian is born in sin because of their sin. Now what do you have to do with Adam and Eve?

Certainly if the pope understands the implications of what he has said then he should be able and courageous enough to say, "We withdraw that biblical story." Adam and Eve were responsible. God could have punished them -- that is their business -- but six thousand years have passed, according to the BIBLE, and still every Christian is born in sin and has to be punished because Adam and Eve committed sin. We are connected with them through generations and generations. But we were not part of it; we have not done it, we were not consulted.

One should be aware when he says something because it has implications. Now if the pope says Jews are not responsible for the crucifixion of Jesus, then no Christian is born in sin because Adam and Eve disobeyed God. If he accepts that implication, only then is what he is saying meaningful. Otherwise it is all politics: it has nothing to do

with truth, he simply wants more political support from the Jews.

And it is dangerous for Jews to support him, because finally that support will mean he will swallow the whole Jewish people. He will start saying, "We are not different. Jesus was a Jew, and we are Jesus' followers, and you are Jews -- we are not different." And he has six hundred million Catholics. If he does not accept that the biblical story is wrong, then he has to take his statement back or he has to accept that it is a political strategy.

It has never happened before, but in a joke I have heard that each year the pope and the high priest of the Jews meet on the road, both going towards each other's place. They meet in the middle, and a great crowd awaits them there to see the meeting. It is done very gracefully. The Jew bows down to the pope and gives him a scroll. The pope reads the contents of the scroll, gives it back, bows down to the Jew, and the meeting is finished. And people have always been wondering, "What is the matter? What transpires between these two people? And what does that scroll have in it?" Every year the same scroll is being presented and read and given back, and thousands of people gather in the hope that they will know the secret of it. Finally the people go to the high priest of the Jews and ask, "What is the matter?"

The high priest laughs and says, "There is no secret: it is the bill for the Last Supper. It has not been paid yet, so we have to present it every year. Perhaps some pope may pay it, but they simply give it back."

Other than that there has been no meeting. This pope's going to them is simply a political gesture. If it is some truth that he has recognized, then it should be recognized in

all its implications. That is the way to find out whether a truth has been recognized or not. A truth has to be recognized only with all its implications; otherwise there is some other reason for recognizing it -- other than accepting truth.

I have said that I started my journey in the majority of one, and today I have to say to you that I will end my journey in the majority of one -- for the simple reason that I cannot give you the truth. If through my devices you discover it, you also become a majority of one.

But truth itself is so powerful that it is enough to give even one man courage to stand against the whole world. Truth gives courage, because truth has an intrinsic quality that "finally I am going to win." You may not be able to see me victorious, but you are beginning something which is going to be victorious. Rejoice in it.

Question 4

BELOVED OSHO,

IT IS SAID THAT WHEN PENGUINS, STANDING ON AN ICEBERG, WANT TO GO FOR A SWIM, THEY START PEERING ANXIOUSLY DOWN INTO THE WATER BELOW TO SEE IF IT IS SAFE FROM SEA LIONS. SLOWLY, SLOWLY SO MANY PENGUINS JOIN THE PEERING GROUP THAT SPACE BECOMES TIGHT, AND EVENTUALLY BY CHANCE ONE IS NUDGED INTO THE WATER BELOW. ALL THE PENGUINS THEN STARE DOWN AT THE WATER, AND IF THE FIRST PENGUIN DOESN'T RESURFACE, THEY ALL SHUFFLE AWAY, NO LONGER INTERESTED IN SWIMMING. ONLY IF THAT

PENGUIN SAFELY REAPPEARS DO THEY ALL HAPPILY JUMP IN.
OSHO, ARE WE A BIT LIKE THAT?

You are not penguins, and you are not in any way like that. But the masses are like that. And that's the difference between the masses and the seekers. Even if I drown, you are not going to leave me; particularly in a moment when I am drowning you cannot leave me: you will all jump in with me.

There is a bond never said, never signed by any party: your life is part of my life; my life is part of your life. So will be my death. You will rejoice and jump with me, rather than saving yourself and feeling guilty forever.

No, you are not like penguins. But the masses are like that; they watch, and if something succeeds, then they follow. If somebody fails, then they simply laugh, that he was foolish. When the Wright brothers were making their first airplane they were thought to be mad, even by their own family: "Who has ever heard of airplanes, and why are you wasting your time?" And they were disturbed by the neighbors, by the family, by everybody to stop this nonsense. Nobody was even ready to hear what they wanted to say, what their plan was. And they were poor people, with no great lab to work in. Their father was just a bicycle merchant.

In the day they could not work, so only in the night... They had a basement in their house where the father used to collect extra parts of bicycles, broken parts or anything. So it was just junk and out of that junk they made their first airplane. It was made of bicycle parts.

Now the problem was that they could not fly it in the basement. So they took it out stealthily in the night, and early in the morning, as the sun was rising, far away from the village, they tried it. They themselves were not certain... because never had anything like that happened. But it worked! Just for sixty seconds it remained in the air, but they had succeeded. The secret was in their hands. If it can be sixty seconds, it can be sixty hours; there is not much of a problem -- the formula is the same. Now the mechanism only has to be made better.

And then they declared to the whole town, "This evening we are going to experiment. You all come to see our madness!" First they did it alone -- just the two brothers -- one on the ground, one in the plane. And that evening almost the whole town -- not only the town but nearby townspeople too -- gathered to see their utter embarrassment: "These idiots are thinking to fly!"

But they were shocked to see that they had succeeded: again the plane was in the air for sixty seconds, and the Wright brothers asked, "Now what do you say? Who is mad?"

And immediately they were saying, "These boys are geniuses! And they are our boys, from our town, from our area." And the family was rejoicing. The family threw a party because "Our boys have succeeded."

The Wright brothers were surprised: What has happened? Nobody is calling us mad; we have suddenly become geniuses! From all over the world people were coming to see... great scientists, great manufacturers who were interested to manufacture it, to get the secret. That small place became a pilgrimage place.

The masses function exactly the way penguins function. If you succeed in something, everybody is in favor of you. If you fail in something, everybody is against you. If you succeed, everybody will say, "We already knew that you were going to succeed. Didn't I say it?" If you fail, the same people will say: "We had already told you, `Don't be fools; this thing is not going to succeed.' "

The masses function like penguins or vice versa: penguins function like masses. But not you. You have already come with me, against the world. You are with me against the world.

It is not a question of imagining what you will do: you have already done it.

To be with me is to be in danger. And the danger will go on growing, first because the people who want to stop me, the people who want to cripple me so that I cannot work, will soon become desperate -- and they can do anything. They have all the powers; it is just that they don't have the truth on their side. They have powers, but existence is not with them. They can do any kind of harm to me and to my people, but they cannot do any harm to the truth. And I am determined to sharpen the truth as much as possible before any damage can be done to me.

There are many things I still have to say, and the situations are not allowing me to say them. But we will find the situations to say them; we will make every effort. And I don't see that existence will not be supporting us.

Just you see: we have been rejected from Europe -- from one airport to another airport, from one country to another country. It was a calamity if you thought about it at that moment. But now you know: existence has been more

protective to us. It was good that they rejected us; now they are sitting under a cloud of death. If they had accepted us we would have been in the same danger.
We should send them thank you notes saying, "You are great! How did you manage to find out that some calamity is going to happen so that these beautiful people should not be put in danger?"

The Path of the Mystic

Chapter #3

Chapter title: Enchanted with the unknown
5 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
I FEEL LIKE MY MIND IS GOING CRAZY THESE DAYS. IT IS AS IF IT IS TRYING TO GRASP ANYTHING IT POSSIBLY CAN, ESPECIALLY DURING DISCOURSE AS I SIT IN SILENCE WITH YOU. IT FEELS LIKE IT'S HAVING LESS AND LESS TO HOLD ON TO, LESS AND LESS TO THINK ABOUT, SO IT'S CREATING THE CRAZIEST THINGS. IS THIS PART OF YOUR WORK, OR AM I GOING MAD?

You are going mad!
But that is part of my work too.
Just don't be afraid of going mad, because this is a madness that happens only to very rare individuals; it is not

something common. It is not insanity, it is going beyond mind; and the mind feels tremendously afraid, because going beyond means going from the known to the unknown. From the small space which seems to be lighted, going beyond means entering into darkness. And the mind is trained for everything in life. To go beyond and lose grasp of it feels dangerous.

It is the same danger that every child feels when he is born. The pain of the mother is because of the child, because no child wants to be born. He has lived in a cozy home, self-sufficient, without worries, without responsibilities, in utter blissfulness. Now suddenly he is being thrown out of it. He knows only that small space; that has been his world and he was absolutely happy with it. He is being thrown out of it into something unknown, unfamiliar. It feels almost like death. The child resists getting out of the womb; that resistance creates the pain for the mother. The child does not let go and allow himself to come out of the womb easily -- he fights. That is the beginning of struggle.

He will fight his whole life now. And that is also the beginning of the fear of the unknown. There is a valid rationality in it, because the child never gets a better world than he has lost in the womb. He gets a miserable world. He had no idea of misery. He had never known any tension; everything was as it should be. Now everything is as it should not be, and for his whole life his effort will be to create the same comfort that he has lost.

The desire for comfort, for luxury, for a beautiful home, for a loving atmosphere, is nothing but simply creating another womb around yourself -- the womb that you have lost. You do everything to create it, but everything fails; nothing

succeeds in giving you the womb back. That gives an immense guarantee to your mind: never allow anything unknown; never go beyond the boundary of the known -- it is dangerous. And once you have gone beyond it you cannot come back, because you cannot go back to the womb. These are not conscious ideas, it is your unconscious feeling.

So while sitting in silence, you may feel afraid when you come to the borderline. You may cling to anything so you don't lose the known and you don't get lost in the vast unknown. You don't want to commit the same mistake that you had committed when you were born. The unconscious still carries the scar.

In a better educational system we will teach every child that that was not life. You were comfortable, but there was no adventure, there was no challenge. Every trace of the fear of entering into the unknown has to be removed from the unconscious by the right kind of education. Then there will be a totally different approach. Whenever you will come close to the unknown you will feel a tremendous joy, excitement, the challenge to discover. You will not cling. But this has not been the case up to now. The whole educational system of the world has not even touched your basic psychological problems. It is not concerned with giving you psychological freedom. The question is not even raised.

I have been in conferences of professors, vice-chancellors, educationists, discussing how to make the educational system work better. And I have told every conference, "All that you say is rubbish: you don't even touch the basic question. Somebody is saying that students are not

obedient, that students are not disciplined, that they are not respectful -- so how to make them respectful, obedient?
"Your concerns are superficial and more concerned with yourself, your troubles, your problems, than with the vast world of the young generation. You never talk about their psychological freedom.
"And if you can begin a process -- which is possible -- so that every student becomes psychologically free of the fear of the unknown... Instead of having fear he becomes enchanted with the unknown, in love with the unknown, on a romantic adventure into the world beyond the small mind. If you can manage that, they will be respectful towards you. You have given them such a gift, they cannot be other than respectful. They will be obedient to you because they know you are not going to exploit them. You have been trying to make them psychologically free, how can you exploit them? They will trust you.
"These superficial problems that you go on discussing every year, in every conference... All the solutions are the same every year, and your solutions create more problems because all your solutions are so third-rate. And they are the same: be more strict, expel the students who are not obedient, punish those who are troublemakers. Your solutions make people more disobedient, more against you.
"The situation has come to a point that now students think that they are a class against the class of the teachers. It is a class struggle, just like the poor and the rich. They are making their unions fight, just like other unions, labor unions. Now there are students' unions whose whole purpose is how to protect students and fight against the

teachers, against the institutions. You are not solving problems, you are creating them."

They would listen to me, but I always felt I was talking to the walls, because it would not penetrate their thick skulls. It was almost impossible to reach them. They were so full of knowledge that they were not ready to listen, and particularly not to something so new to them.

And it is a simple thing. The birth trauma is one of the most important things in life because it is the beginning, the seed of everything that is going to happen later on; we have to change that trauma. Otherwise humanity is going to remain the same -- always afraid of the unknown, fearful, not courageous, not looking for adventure, not looking for and discovering new spaces.

And our conscious mind is a very small space; below it there is a tremendous world, above it there is a tremendous world. Both have to be explored. If you fall below you will be insane, you will be really mad. But if you go beyond, your madness will be the greatest sanity possible.

The person who can reach to the highest peak of consciousness gathers new potentials, and the most important is that now he can go downwards. He has enough light to go into the darker parts, which he was not able to go into before. Before, it was sure madness to fall below the mind, because mind is a small lighted spot. From there if you fall below you can fall only into darkness. And the darkness becomes thicker and thicker and you start losing any ability to come back.

But if you have reached first to the higher levels of mind -- superconscious, collective superconscious, cosmic superconscious -- then you have so much light, you are

light itself. Now you can take a journey into the underworld of unconsciousness, collective unconsciousness, cosmic unconsciousness. And wherever you will go the darkness will disappear. You will become one whole spectrum of seven stages -- all full of light. This is what I call enlightenment.

Now you cannot go mad. Now there is no fear for you; even death is not a fear. In fact you have attained your primary desire: you are again in the womb of existence itself, again without worries, without responsibilities, without tensions, utterly relaxed -- just trusting existence wherever it leads. Wherever it leads is good.

You don't have any demands, you don't have any desires, you don't have any goal. You have surrendered all that trouble to existence. You have attained now an eternal womb. That's why an enlightened person can live and can die in absolute relaxation. Now life or death makes no difference; he is part of eternity, he is part of the universal existence itself.

So don't be worried when you come, in silence, close to the boundary line. In silence is the guarantee; in silence you cannot come to a boundary line from where one can fall. In silence you come close to the point from where you can go only beyond.

When your mind is so much in anguish and anxiety, then you are close to the boundary line from where you can fall. So this has to be remembered as a criterion: the more you are full of thoughts, the more you are close to madness -- just one step more.

Kahlil Gibran has a story. One of his friends had gone mad. He was a genius, and our geniuses are always in danger of

going mad for the simple reason that their genius is used only for more and more intellectualization, and that keeps them near the boundary line. From there just one step down and they lose hold of all sanity.

This genius was in the madhouse and Kahlil Gibran went to see him. They were close friends. When he went in, the friend was sitting in the garden. He recognized Kahlil Gibran and he asked him to sit by his side on the bench. Before Kahlil Gibran could ask him, "How are you feeling in this madhouse?" he asked Kahlil Gibran, "Tell me something about the madhouse which is outside. You are coming directly from the big madhouse you call the world. Tell me something about that big madhouse; what is happening there?"

Kahlil Gibran was shocked. He said, "Do you think I am coming from the madhouse? Then where do you think you are?"

The friend said, "I am with the very few sane people left in the world. We are protected by a big wall. We are taken care of by the doctors and nurses, because only so few people are left. The whole world has gone mad; we are the only hope. Otherwise who cares? We are so much taken care of -- that is proof enough.

"It will be good," he whispered in Kahlil Gibran's ear, "that you also pretend to be mad and enter this place. This is a great place. Everybody is minding his own business; nobody is interfering with anybody else.

"There are only a few people here -- about fifteen. They all live their own life. They respect each other, so much so that they will not even say `Good morning' -- just not to interfere in your life. They will not say hello. Everybody is

doing his own thing, whatever he wants to do. Nobody asks questions like `Why are you doing that?' It is none of anybody's business. The person is solely responsible for his own work.

"When somebody is talking, nobody asks `With whom are you talking?' It is accepted that nobody talks with anybody else. Even in the outside world everybody is talking with himself; the other is just an excuse. Here people are very honest and sincere. They don't need any excuse. They talk alone and they answer for both sides. They are authentic. They simply say the truth.

"I love this place. And you come soon -- before you get mad like the whole world. It is dangerous to live there."

Kahlil Gibran went home thinking, "Perhaps he is right, because the world seems to be in a mess."

The madhouse looked saner, more silent. People were doing all kinds of things alone. Somebody was smiling, somebody was laughing, but there was no need for any excuse to smile. You want to smile, you smile. In the outside world first you have to find some excuse to laugh. You cannot laugh without an excuse; otherwise you will be thought mad.

In his diary he writes, "That night I could not sleep. That mad friend disturbed me so much that I started suspecting... who knows, he may be right and we may be wrong. And he was so certain."

Mad people are always very certain. And mad people never suspect that they may be mad -- that is not part of madness. Only sane people can get into the anxiety that perhaps they are sane or perhaps they are not sane.

In the world the madman and the sane man don't have any qualitative difference -- just a little quantitative difference. The madman has gone into the darkness of the unconscious just a step more than you, two steps more than you, but there is no other difference.

So it is good to be afraid... when you are full of thoughts, too many thoughts, you are very close to madness. But when you are silent then there is no need to be fearful. You are very close to real sanity -- just a step more and you will be touching the world of superconsciousness. And once you have experienced, tasted, just a little bit of superconsciousness, then you cannot remain satisfied with that. It will create more and more thirst for more and more consciousness. It will be complete only when you have reached to the cosmic consciousness, beyond which there is nothing -- and from there you can have a journey backwards through the unconscious.

This is where Western psychology and psychoanalysts are wrong. I cannot agree with them. They are telling people to enter directly into the unconscious, to bring out dreams from the unconscious. Unknowingly they are playing with fire.

And this you can see: in the West more people go mad than in the East, more people commit suicide than in the East, more people are in anxiety and anguish than in the East. It should be just the opposite, because the West has everything and the East has nothing except poverty, starvation, disease, death. But even amongst disease, death, poverty, starvation, there seems to be a contentment, a relaxed state.

The West has everything but there seems to be such tension that thousands decide to die for the simple reason that at least they will get rid of all these tensions of life. And the most talented people, the geniuses, are more vulnerable. Almost every genius in the West has visited the insane asylum once in a while. And most of them have gone through psychoanalysis just to remain normal. Even to remain normal has become a goal.

To talk about enlightenment is to talk about reaching to the stars; even to be normal has become so difficult. People are slipping down below the normal state of mind. They want just to remain normal. And psychoanalysis at the most can help you over years of time just to be normal, not more than that. And that is not a guarantee that you will remain normal; any small accident and you can slip back.

Even your psychoanalyst is not normal. He goes to another psychoanalyst to keep him normal. All the psychoanalysts keep going to be analyzed by other psychoanalysts so they can remain normal.

I have heard about a man, a very rich man, who was becoming abnormal and was afraid. He had appointments with the costliest psychoanalyst, but he was a rich man so he could pay any amount of money. The money had to be paid according to how much time you took. The rich man had no problem... he would take two-hour, three-hour, four-hour, five-hour, six-hour sessions. Lying on the psychoanalyst's couch he would go on and on talking all kinds of nonsense.

The psychoanalyst was getting afraid. Listening six hours to that man was dangerous because in the night he started repeating his thoughts in his dreams. It was a clear-cut

symbol that something had to be done: "This is too much. I cannot manage to keep my own normalness if this man goes on and on. And there seems to be no end; he has enough money so there is no question for him of how much time he takes."

The psychoanalyst tried to manage things in such a way that he wouldn't lose the patient because he was really a treasure, but he didn't want to lose his normalness either because then what would he do with the treasure? Then he would have to give all the money to other psychoanalysts to clean his mind. So he said to the rich man, "Because you need so much time, I cannot look after other patients. And you need that much time so I am not saying to cut it. I have found a way: I will put my tape recorder here so that you can go on talking as long as you want, and in the night when I am free I will listen to the tapes."

The rich man said, "That is perfect. For me it makes no problem."

The next day as the psychoanalyst was entering his office he saw the rich man coming out. He said, "What happened? Just now the office has opened, and you used to leave in the evening."

He said, "I thought that I also have to look after so many businesses, industries, factories, so in the night when I had time I talked to my tape recorder and now my tape recorder is talking to your tape recorder. In the night you can listen. So you have saved your time and I have saved my time."

But this way the man cannot be helped. Tape recorders talking to each other, listening to each other, are not going to help. But time is precious. And psychoanalysts, although they get paid the most, are always in danger because they

are with dangerous people, with dangerous ideas -- they can catch them. And mind catches ideas. Sometimes you can have some idea that you want to get rid of, and you cannot. One man had the idea that strange creatures were crawling all over his body. Nobody could see them except him, but he was throwing them away all the time, talking and throwing them away. Finally people were tired. His family was tired: "There is nothing that you are throwing. We can see there is nothing, no creatures."

He said, "You don't understand. They are invisible; how can you see them? It is my misfortune that I can see them. What can I do?" And he would be continuously throwing them away because they were crawling all over him. His family took him to the psychoanalyst who said, "Don't be worried, I have cured many such people."

On the seventh day the psychoanalyst was still insisting that these are just imagination. He had been repeating for seven days continuously, "This is just your imagination. There are no creatures. I don't see them; nobody sees them. Just be a little more alert and they will disappear."

The man said, "I will try," but he was still throwing them away -- and he was sitting by the side of the psychoanalyst. Suddenly the psychoanalyst said, "You idiot. Stop! You are throwing them on me! Last night I started seeing them. The whole night I could not sleep. They were crawling all over me. It is your doing. And just forgive me; you find some other psychoanalyst, because I have children and a wife and old parents to look after. I cannot look after these invisible creatures. And you have some nerve! Just in front of me you are throwing them over me" -- and the psychoanalyst was also throwing them away.

If you go on listening to an insistent madman, and madmen are very insistent and very strong in their assertion -- they are all fanatics -- sooner or later they can create a conviction in you. Who knows? -- he may be right: there are invisible creatures. And one night suddenly in the darkness of the night you can feel something crawling, and the idea gets into your mind... and then it is very difficult to get rid of it.

The whole difficulty with psychoanalysis is that it has started going downwards first. In the East we have tried just the opposite: first go upwards, on the lighter planes, on the radiant planes. And when you are absolutely together so that nothing can disturb you -- your silence is a solid rock -- then you can move to the realms below the conscious mind, and with you will be light.

So in each chamber of unconsciousness you will be bringing light. You can discover treasures there too, but those treasures can be discovered only by a man who has reached to the highest consciousness. Only he has the eyes and the intelligence to find the treasures of the unconscious.

There is no need for you to worry. If in silence you come to a place where it seems you are going mad -- go mad, with all my blessings. Just go mad, because nobody can go mad through silence. Silence is so protective that you can only be sane and more sane; you cannot go mad. But when you are full of thoughts then be alert, be aware -- you are very close to the madman.

Once you have crossed the line of normality, it seems it becomes easier for you to slip back into abnormal, insane spaces, and you become less and less capable of control.

Just a small thing can trigger it and you can sink into unconsciousness, because it is always there within you. In those moments when you are too full of thoughts, meditate. Try to be watchful so those thoughts disappear. And when you are silent, and the call from the unknown comes, follow it. Go wherever it leads.

Question 2
BELOVED OSHO,
WHAT ARE THE DIFFERENCES, AND MAYBE THE SIMILARITIES, BETWEEN LATIHAN AND SELF-HYPNOSIS?

Latihan is a good method, but it is closer to Dynamic Meditation than self-hypnosis. Its function is to bring you into a state where you surrender yourself totally to existence and let your body energy move, not according to your mind but according to the universal spirit.
Just stand in an empty room, relaxed, with your eyes closed, and wait. And suddenly you will feel your hand is moving, or your head is moving -- then don't stop it, then just go with it. Don't exaggerate either. If the hand is moving only this much, then don't move it more than that, because then you have again become the doer.
Latihan is a let-go. Your bodily energy falls in tune with the universal energy and things start happening in your body: you may start dancing, you may start whirling, your hands may start moving, your legs may start moving. You may start saying words and you don't understand what their meaning is or whether there is any meaning in them, or

whether they belong to some other language that you don't know.

But you are not to interfere, either to check or to help the process; either way you will be disturbing. You just have to leave... and it seems to be dangerous when it happens for the first time. Just as you were afraid of madness you will be afraid, because you will look mad. Suddenly you are sticking your tongue out for no reason, moving your head for no reason, jumping, dancing, doing strange exercises that you have never imagined or thought of.

But just a forty minute latihan will give you a tremendous feeling of well-being. Nothing else can give you that well-being. And if you add one thing more which is not in latihan... That's why I had to create Dynamic Meditation -- it is latihan plus something more, because in latihan you are lost completely. I want you to remain a witness. Don't be a doer. Don't push any action, don't force anything, don't prevent anything. One thing which is missing in latihan -- it is an Indonesian method... One thing is missing in it and that is the witness, because without the witness it can be dangerous.

Latihan has proved dangerous to many people. You may not be able to stop at forty minutes; the whirlwind of the energy may be too strong. You may get afraid that you cannot stop. You may get exhausted if you do it more than forty minutes. And if you get exhausted -- it is great physical exercise -- rather than giving you well-being, you can fall unconscious. And when you wake up you will not find yourself refreshed, you will find your whole body aching. You will find yourself feeling sick, feeling like you want to vomit; your whole stomach has been disturbed.

You will not find yourself strengthened by it, but weakened. And sometimes people have gone mad doing it -- they would not stop.

And the danger is... because you have not been a witness, it can start sometimes when you are not prepared to do it -- on the street, in a shop, anywhere. You are not the master of the method because you were not the witness of it. There has not been anyone above it. So any situation can create it -- anywhere, any place -- and that will look really strange and awkward. If you want to prevent it that will look very awkward, and if you do it that will also look very awkward. So I am not in favor of latihan alone. It is a good method, but witnessing has to be joined to it so you can stop when you want, you can start when you want, so it cannot happen anywhere, any time, on its own. And if witnessing is there, then the body is relaxing its tensions, throwing away its tensions.

You will be surprised that our bodies also collect tension: for example you wanted to hit someone and you did not hit him. Your body was ready, your muscles were ready, because your body and muscles just listen to your mind. Your mind wanted to hit the person, your hand was ready to hit the person, but your mind is always in a split. Your religions say: this is not good, this is violence; do not do it. One part of your mind says, "This is criminal. You may unnecessarily get into trouble." Another part of the mind says, "You can hit the person, but the other person is stronger than you. He will not just stand there and take it and say goodbye to you and go home. He will jump upon you and you will be unnecessarily beaten, so why create such a situation?"

But your hand was ready. The energy has reached to your muscles, to your fingers, to your hand. You stopped for any reason: nonviolence, fear, he is your superior, he is your boss -- for any reason you stopped. But what will happen to the tension?

Your hand was ready; the energy cannot go back. There is no system for any energy that has become ready to be expressed to go back to its original source. It will remain in your wrist, it will remain in your fingers, it will remain in your hand. This kind of energy accumulates in different parts of your body -- that's why latihan works. In latihan this kind of energy starts moving and you may start hitting an enemy who is not there.

But the witness is absolutely needed so that your body is relieved of all the collecting tensions and you will feel fresh, a beautiful feeling of well-being. Secondly those forty minutes of witnessing are even more important because you will see more easily that you are not the body; you are not controlling it, you are not doing anything, you are not preventing anything. You can see that it has nothing to do with you, it is going on its own. You can disidentify yourself more easily. That is the superiority of Dynamic Meditation over latihan.

Latihan can help somebody who has not much tension in his body, has not much repression in his mind, but now to find such people is very difficult. It is an old method. Now everybody is full of tensions. So there was a time, just twenty years ago... latihan became a worldwide movement and it appealed to everybody, but then slowly it has disappeared. It had to disappear because it created more

problems than it solved. It made many more people insane than it helped.

The basic thing was missing for the simple reason that to the man who introduced latihan to the world it had happened naturally: just being alone in the forest one day, he found some movements were happening. And just being interested what these movements were and why they were happening, he allowed them to happen. But he had not many tensions in him. He was a simple man -- and particularly men like that are always simple -- he was a woodcutter.

Now a woodcutter never collects any violence in him. He is doing so much violence every day, cutting wood, that there is no possibility that his hands will ever collect any energy to hit anybody. Woodcutters, fishermen, farmers -- for them latihan may be perfectly good, because already their body is doing so much. So there is nothing left over. Within ten or fifteen minutes the latihan is over and they feel good. And their work is such that even if it happens on their farm or on the lake or in the forest... it is not a problem if it starts happening on its own.

But in the world, if it starts happening in your office and you suddenly jump on your table and start doing latihan the police will soon be called. Latihan will have you end up in jail, and you will not be able to explain to anybody that it is something spiritual. Nobody is going to understand your spirituality -- it was sheer madness, you could have done anything. You are a dangerous man.

And the repressed energy is so much because in the modern civilization people are sitting the whole day in their chairs. Bodies were not made for that. Man is basically a hunter.

His body was made to follow deer when they run. Have you seen deer running? They go like an arrow, and the hunters were able to follow them. The body was made to work hard -- eight hours, twelve hours -- and the question of tensions in the body was out of the question. Latihan would have been good for these people. Perhaps a few minutes and they would have felt very fresh, just like a shower -- but not the modern man.

You are collecting so much that you may go on doing latihan for hours... and there is nothing to control you, because you have dropped yourself completely. You are not to check, you are not to do anything, so you will be almost in a state of having a fit. And you will continue for hours and then fall down, maybe in a coma, unconscious. You may wake up mad or you may wake up really good, but it is a chance and I don't want anybody to take such chances.

It is better to keep the witness which can always prevent you, which will allow you to be able to be always in control, with mastery, so it does not start happening just anywhere. Then it will give more benefit to your body -- the whole benefit that latihan can give -- and for yourself a forty minute witnessing is a tremendous benediction. Latihan will be forgotten soon, but witnessing will remain with you forever and forever. It is your nature.

Question 3

BELOVED OSHO,

WHEN YOU TALKED ABOUT BUDDHA'S LAST CATEGORY OF THOSE ON THE PATH YOU SAID, "NOW WHO IS GOING TO ACCEPT HIM AS A

MASTER? WHO IS GOING TO ACCEPT HIM AS A BUDDHA?" BELOVED OSHO, WE DO.

That I know without your saying it. But I would like the whole world to recognize it because in that very recognition there will be a transformation of the whole humanity.

You will be transformed, but the world is big. Millions of people are clinging to their ignorance, superstitions, stupidities, and they are clinging so hard that it seems difficult to detach them, to make them aware of their situation: that they are the source of their misery, of their darkness -- that they have created a hell on the earth, and the same earth could have been a heaven. It can still be a heaven.

You love me, so you can understand me, but the world at large has closed its doors against me. This is the same thing they have been doing all through history. To whoever was capable of bringing a change in them, of creating something new in them, they closed their doors. This has become almost an autonomous habit.

So when I asked who is going to recognize such a man as awakened, liberated, enlightened, and as even having gone beyond all these categories, my question was addressed to this world which has closed its doors to all the buddhas in every century, in every country. It is so difficult to open their doors.

You can see it happening. It has never happened on such a large scale because nobody has worked on such a large scale. Every day news is brought to me that two or three

more countries have also passed a resolution that I cannot enter their country.
Last night Hasya was crying because we are running out of countries. I said, "Don't be worried. It is a good sign; it is a recognition. They have recognized one thing for certain: that if they allow this man in their country their whole structure is going to collapse."
But how long can they prevent me? I am preparing you all. They can prevent me, but they cannot prevent you. Soon I will be sending people who are ready to do my work. I will find ways.
Just today Vivek was crying and saying, "You say that existence takes care, but existence is not taking care." It has to be understood because that question may be in many people's minds. Whenever we think such things we always have a demand, and if it is fulfilled then existence is taking care. Vivek gave examples where existence did not take care: "Socrates, Jesus, al-Hillaj Mansoor... They were crucified and killed and existence did not take care. Soon you will be crucified. How can we believe that existence takes care?"
The problem is very significant. I would like to say to you: this is the way existence took care. Socrates had no demand. And perhaps this was the best way for Socrates to die -- because if he had died in another way his teaching would have died too. His teaching is far more important than his physical body. And that physical body was going to die any day; it was not going to last forever. Perhaps it was going to die exactly the same day without poisoning. But the poisoning made one thing clear to the whole world -- that his teaching will be preserved, that his teaching has

been recognized as dangerous to all old rotten lies. And it is still contemporary.
Many great thinkers have happened after Socrates, but they are not still contemporary. Existence has taken care -- but it takes care in its own way, not according to your desires, because if you have desires, demands, you are not trusting existence. Trust simply means that whatever is happening and is going to happen is perfectly right.
Existence is wiser than any individual, because an individual has a small consciousness. Even if he is enlightened he is still just a dewdrop in this vast ocean of existence. And what existence feels is right. If it feels that al-Hillaj Mansoor should be killed, it is right. If it feels that Jesus should be crucified, it is right.
Trust simply means that whatever happens we are with it, joyously, not reluctantly, not unwillingly -- then you miss the whole point -- but dancingly, with a song, with laughter, with love. Whatever happens is for the good. Existence cannot go wrong.
If it does not fulfill our desires, that simply means our desires were wrong.

The Path of the Mystic

Chapter #4

Chapter title: Reality is always fragile
6 May 1986 am in Punta Del Este, Uruguay

Question 1

BELOVED OSHO,
IN THE LAST DAYS I OFTEN HAVE THE FEELING THAT THE GROUND IS GOING BENEATH MY FEET. IT SEEMS TO ME AS IF ALL THAT I LOVE OR LOVED IN THE PAST IS BEING DESTROYED.
THE RECENT DISASTER IN THE SOVIET NUCLEAR STATION MAKES PAINFULLY CLEAR HOW FRAGILE AND MORTAL EVERYTHING IS. MY PARENTS, MY SON, MY BROTHER AND SISTER, MY FRIENDS AND MY BELOVEDS -- ALL ARE IN DANGER.
IT IS SO HARD FOR ME TO CONCEIVE THAT THERE IS NOTHING BUT THE MOMENT. I AM FEARFULLY ASKING MYSELF, "WHAT IS GOING TO HAPPEN NEXT?" BUT WHO IS ASKING WHOM? ALL SEEMS SO ABSURD AND EMPTY. SOMETIMES I EVEN FEEL I AM GOING MAD.
BELOVED OSHO, IS THIS PART OF GROWTH OR JUST A DISEASE?

Times of disaster make you aware of the reality as it is. It is always fragile; everybody is always in danger. Just in ordinary times you are fast asleep, so you don't see it: you go on dreaming, imagining beautiful things for the coming days, for the future. But in moments when danger is imminent then suddenly you become aware that there may be no future, no tomorrow, that this is the only moment you have got.
So times of disaster are very revealing. They don't bring anything new into the world; they simply make you aware of the world as it is -- they wake you up. If you don't

understand this, you can go mad; if you understand this, you can become awakened.

I am reminded of a story. One great warrior, one of the best swordsmen of his country, had a very obedient servant. He loved the servant, trusted him. He was away, and the servant committed some mistake... which is just human. When the warrior came back he was so angry that he challenged the servant to have a fight with him, a duel with swords -- because he does not want to kill him. The mistake that he has committed is big enough, although he may not understand that. He has spoiled one of the great paintings while cleaning it.

The warrior said, "Because I have loved you, I will not kill you. I will give you a chance: you have to fight with me. Take this sword and come to the dueling ground."

The servant said, "You know, lord, that I don't even know how to hold a sword. It is better you kill me; you will kill me anyway -- you are a famous swordsman. I cannot in any way be victorious in the fight."

But the master was stubborn. He said, "You will have to fight."

Then the servant said, "You will have to wait at least one hour. I will have to go to my master with whom I have been learning meditation -- just to pay him respects, last respects, because I don't think I can survive fighting you."

He was allowed the time. He went to the master.

The master laughed. He said, "Don't be worried. This is a good opportunity for you because it is absolutely certain that he is a great warrior and he is going to kill you. You don't know anything about swordsmanship, so you will be killed. You don't have any future, you don't have any

possibility of victory, you have only this moment. Why not be total at least once in your life?
"I know your man, the warrior: he will not leave you alone if he has said he will do it. But he has given you a chance, and I think it is a great opportunity."
The servant could not understand. He said, "What opportunity is there? He will simply kill me! I don't know even how to hold the sword, and he is one of the champions. It will be just a game to him."
The master said, "That is the point. He will think you are just a servant; what can you do? He will not be afraid of death; he will not be thinking that there is no tomorrow. He will still have tomorrow and the future. He will be in the ordinary sleepiness.
"You will not be. You don't have any tomorrow, you don't have any future: this is the moment. And you have nothing to lose. You are going to die, so why not be total and give him a good fight? And don't be worried about whether you know swordsmanship or not. Use this moment with total intensity."
Meanwhile, the whole neighborhood had gathered. The servant came. The warrior of course was totally on the ordinary level of sleepiness -- it was just a joke for him to kill that man.
But it was not a joke for the servant; it was a question of life and death. He fought so furiously, so totally, that the master started retreating. He had never seen... he had been fighting his whole life, but he had never seen such a fighter! All those warriors whom he had faced were all living in the ordinary reality, as asleep as he was; there was

no fear that the future is finished or tomorrow is not going to come.
But for the servant everything has come to an end, so why not do your best? He knew nothing of the art -- but when the end is there who cares whether you are doing right attacks or wrong attacks? And that made the warrior even more afraid. He knew how to fight with people who knew the art -- but this man knew nothing. He was simply hitting him on this side, on that side, without understanding anything about what he was doing! He was total and intense, because this moment is the last moment and he does not want to hold on to anything. For what? -- because the next moment is death.
So he was fully awake -- his whole being was total and integrated -- and he defeated the master. He did not kill him, but the master fell. And as the servant was putting his sword on the master's chest he asked, "Now what do you want? I have always loved you, I cannot kill you. But do you accept defeat or not?" And for the first time in his whole life the warrior accepted defeat.
Thousands of people witnessed the scene. They could not believe that an ordinary servant has managed it. And not only that he was victorious... in that very moment he dropped the sword and told his master, "Now I am no longer your servant; I have found my way. I am grateful to you, I will always remain grateful to you; it was because of you that I became awake."
He became an enlightened man. In that moment he tasted the fullness of being, the very peak of being.
It depends on you how you use the moment: you can panic, you can go mad, you can break down in fear, in tears. But

that is not going to help your family or your friends or your beloved. It is not going to help you either.

This disaster in Russia has simply created a situation in which those who have a little intelligence can start devoting more and more of their time to meditation, because tomorrow is really uncertain. It has always been uncertain, but now it is more uncertain than ever. This disaster may be just the beginning of a chain of disasters, because all these nuclear plants don't have any intrinsic safety. If anything goes wrong -- and now we know that one plant has gone wrong -- then they don't have any power, they are simply helpless. They cannot control the energy that they are creating.

The same disaster can happen in America, can happen in Germany. Just next to this plant which has burned down there are two other plants of the same age; they were made at the same time and had the same architect. They must have the same faults. There is every possibility that the second plant will blow up soon, and the third will not be far behind. And these disasters can trigger panic in thousands of people who are working in other plants; they can lose their so-called controlled behavior. They can start committing mistakes that they have never committed, just out of a feverish, frenzied state. And it is only a question of pushing a wrong button. But you can use this as a great moment.

We are all always in danger.

You know the old saying: "Never send to ask for whom the bell tolls. It always tolls for thee." When somebody dies, the church bell informs the whole village. But never send anybody to ask for whom the bell tolls; it always tolls for

thee. Whoever may have died right now... each death is your death, because each death is a reminder that you are not going to be here forever. Each death is an opportunity to be awake. Before death comes use the opportunity of life to attain something which is beyond death.

It is pointless to be worried because you will be simply missing this moment and you won't help anybody. And it is not that only your parents and your friends, your beloved, are in danger: the whole world is in danger. It is only a question... Somebody is in danger today, somebody else will be in danger tomorrow -- but the danger is there. So learn the secret of how to transcend the danger.

The secret is, start living more fully, more totally. Be more alert so that you can find within yourself something that is unreachable by death. That is the only shelter, the only security, the only safety. And if you want to help your friends and family, let them become aware of this secret.

What has happened is going to happen again and again, because there are so many nuclear plants, even in undeveloped countries which don't have the technical know-how, which are technologically still in the bullock-cart age, almost two or three thousand years back. They are not contemporaries, so these latest technical developments are very strange for them. But they have to develop them because others are developing, and the competition and the fear...

And this has happened in the Soviet Union, where they are technologically contemporary. What will happen if it happens in Pakistan or in India? They don't have any technological sensibility. There is such a distance between them and nuclear technology that it cannot be bridged.

American and Soviet technologists can go and make a plant and hand it over to them, but for them it is going to be difficult.

In India I know there are people who have not seen a railway train -- and I think India must have more railway trains than any other country in the world. But about faraway places they have only heard. Airplanes they have seen because they move in the sky. They have not seen or heard of thousands of technological devices that we use without any consciousness that man has not always used them. They are the very latest devices, but for us there is a connecting link. For them there is no link with their past, with their mind, with their habits.

All the technology in India has been introduced by the British people in these last three hundred years; otherwise there was no technology at all. There was no need.

I have heard... they were making a railway line, the first railway line -- from Calcutta to Bombay, joining the two biggest cities -- and a man was resting under a tree, looking at all the work that was going on... an Indian. A British officer came close to him and said, "You can earn much if you join the work. I have been watching you the whole day for many days: you come, you enjoy seeing what is happening, but you simply lie down under the shade of the tree."

The man asked, "But what will I get by earning the money?"

And the British officer said, "After earning the money you can relax and rest."

He said, "This is strange -- I am already relaxing and resting. That's why I said why bother about earning money?

What will money add to my relaxation and rest?" And you don't have an answer for him.

This was the situation in India before the British Raj started. All the people in a family were not working; just a few people who wanted to work, who loved to work, were working. The remaining people were just enjoying -- playing on the flute, going for a swim, resting under trees, climbing trees, eating fruits -- because the earth was so fertile and the population was so small that there was no need for everybody to work; it was unnecessary. One man working was enough for a five-man family; the other four can simply enjoy.

They still have the same attitude. They are living in the past... and you have given them new technologies which are dangerous, and in their hands very dangerous. It is like giving a beautiful car to a man who knows how to drive a bullock cart: there is certainly going to be an accident.

I have heard about one Indian raja. He was rich and because the British governor-general and governors had beautiful cars, he also got a beautiful car. He went for a drive, but he forgot about the brake, and finally he could only think of crashing the car into a tree to stop it. Otherwise how was he going to stop it? The car stopped and he was very happy. He came back home and did the same thing with the house! People gathered and they said, "What are you doing!"

He said, "It is a beautiful car -- just when you want to stop it, it is a little difficult. You have to have a tree or a house -- something to stop it with; otherwise it goes on and on. But no harm... we have enough trees around, enough houses."

There are going to be disasters. This is just the beginning. Use the opportunity to be awake -- that's all you can do. There is nothing else that you can do.

And tell your friends to use the moment for meditation, because the disaster that has happened in the nuclear plant in Chernobyl near Kiev is not something that happens and is finished. Its effects will linger for decades, at least for thirty years. So it is not a question of some house being burned, and finished...

Around Kiev, particularly in the Ukraine where Kiev is... the Ukraine is the most productive part of the Soviet Union for wheat, for other foodstuff. But now for thirty years you will not be able to grow anything in the Ukraine.

For thirty years the radiation will affect fruits, vegetables, wheat, milk... because cows will be eating the grass. And any living things -- grass, wheat, fruits -- catch the radiation immediately; it becomes part of them. And when you eat, it becomes part of your system.

There may be thousands of women who are pregnant. If the radiation has entered them, their children will be born distorted, blind, crippled, with no brain -- anything is possible. The best will be that they are born dead; anything else is going to be a lifelong tragedy. So it is a danger not only for the living but even for those who are going to be born. And the same is true about animals. If they are pregnant their children will be crippled.

And governments go on lying. You can see how much politicians can lie. Two thousand people died in Chernobyl where the disaster happened, and the Soviet Union declared that only two persons died. Can you imagine the scale...? Two thousand people had died -- there were eyewitnesses

who had seen two thousand corpses taken out of the burning plant -- and the Soviet Union declares on the radio that only two persons have died and everything is under control. And nothing was under control.

The next day it became clear: the radiation cloud started moving over other countries and the amount of radiation went up.

Man can tolerate only a certain amount -- it went to twenty times, one hundred times, two hundred times that amount in a few places. In Vienna it was two hundred times more, in London it was one hundred times more, and in all these places pregnant women were in danger -- not only them but their children. And it will continue: if those children are allowed to live they will create children, and the radiation will go on continuously affecting...

So it is not a small tragedy; its scale is tremendous. And many things are not known which will be known as time passes. The fish in the ocean will get the radiation: you eat the fish and you get the radiation. The water becomes undrinkable, because radiation ashes settle easily on the water. The atom bomb that was used on Hiroshima and Nagasaki in the second world war was a small toy compared to these nuclear plants and nuclear missiles. But even now the effects continue because they go from generation to generation. And you cannot control fish; they will move to any place, and you don't know where they have moved.

So the Soviet Union has declared that there will be no crops in the Ukraine for thirty years, but that means that for thirty years the Soviet Union, one of the biggest powers, will be the most starving country. It will have to depend on poor

nations. And things are so complicated that from poor nations, which produce only food, you can purchase their food only in exchange for war material. They want war material.

They are ready to give their wheat, they are ready to give their food, but they want war material because they are continuously afraid of their surrounding neighbors who are collecting war material. So the Soviet Union is going to sell old war material, which is not of any use if a new war is going to happen any day, to get food for itself.

Another accident like that... And it all depends on the winds. You cannot control it; the winds can take the clouds, the fumes, the radiation in any direction, to any country, to anywhere. So it is not only a question of one place and its surroundings being affected. The place may be anywhere and you may be thousands of miles away but you can be affected because the winds can carry radiation. And you will be more vulnerable because you will not be so alert about it and you will not take any precautions.

There is one medicine -- and this is the first time it is being used -- which people think can prevent your being affected by radiation, but all stocks are finished everywhere in every country. People are dying to get the medicine, particularly in Europe, but there is no stock because nobody thought that suddenly there would be so much demand. And no other country is willing to give it because who knows? -- the cloud may move towards them and they will be in the same position.

The danger is more, but as life is itself always in the grip of death, it is a good opportunity to be aware. Otherwise your death comes without any pre-information: suddenly it

comes and you don't have even a single moment. And even in cases where death is certain -- in cancer or in AIDS -- the doctors, the family, the friends, everybody tries to hide the fact that it is so close... with good intentions, but good intentions won't do. They are harming the person.

The person should be made aware: "Your death is going to come within one month. You don't have any more life, so this month do the best thing that can give you a taste of immortality." Then when you die there is no sadness, no misery -- you simply move from this body into another body, or if you become enlightened... A sudden awareness of death can make you enlightened.

I will tell you a story. Eknath, a very beautiful master and poet, lived in a Shiva temple. He was a very independent individual. The king was an atheist, and he was really rational and argumentative. All his scholars and wise people have become tired trying to convince him that God exists. There seemed to be no way... So finally they said. "You go to Eknath. That is the only man... perhaps he can manage."

The king went there in disguise. He went in the morning; it was nine o'clock and Eknath was fast asleep. The king said, "My God! Is he going to be my teacher?" -- because the theists and particularly the saints wake up before sunrise, and he is fast asleep at nine o'clock! Not only that, his legs are resting on Shivalinga, the phallic statue of Shiva. The king thought in his mind, "Even I cannot touch Shivalinga with my feet. Although rationally I think there is no God, deep down I am afraid: who knows? -- he may be. This man seems to be far gone, and those idiots of my court have sent me to this man!"

He waited. Eknath woke up. He asked, "So for what have you come here?"
The king said, "I have come here to understand whether God exists or not, because to all my reasoning it seems he does not exist. But my people, friends, family, all believe in God and they wanted me to see you."
Eknath said, "Just show me your hand."
The king thought: This man seems to be really mad! -- because what has my hand to do with God?
Eknath looked at the hand and he said, "About God we can discuss later on... but within seven days you are going to die. I have to tell you that first because my memory is not very good, I may forget. Your lifeline is finished -- just at the most seven days. Now we can discuss."
But now the king was not ready to discuss; he was afraid of his death. He was already going down the steps of the temple. Eknath asked, "Where are you going?"
The king said, "Now there is no need of any discussion; I don't have time. Just seven days! I cannot waste them in discussion." Just a few moments before he had looked so strong, and now he was trembling as he was going down the steps -- just seven days!
He reached his home and he said, "I don't know what kind of man that is but he is a great palmist, that much is certain. He has declared that in seven days I will die. He has shown me that my lifeline is finishing -- just a small fragment is there."
And because he was going to die, he started preparing for death. He wouldn't work. He lay down, and he became weak and pale. All his relatives came. Many royal families were connected so it was a big gathering. He was becoming

weaker and weaker every day: his voice was sinking, his eyes were sinking. And Eknath had said, "On the seventh day as the sun sets -- finished! That is your end." And before sunset the whole family was crying, the relatives were crying.

Eknath came. He asked, "What is the matter? Why is so much crying going on?"

They said, "Our king is dying."

Eknath said, "I would like to see him." He went to the king and shook him and said, "Just wake up and look at me. That was just a joke -- I don't know anything about palmistry! Even the line that I showed you is not the lifeline. I enquired of palmists and they said, `You should at least know the exact lines!' You are not going to die. Now wake up, sit with me, and we can discuss the question that you had come to see me about."

The king said, "Now there is no need to discuss. God does not matter. But in these seven days I have realized that what matters -- death being so near I could not remain asleep -- is that I had to be awake. I could not waste my time in unnecessary thoughts. I had to watch my thoughts so they could disappear, and they have disappeared.

"You were right: with the sunset -- the sun was just setting -- the man who had come to ask you is really dead; I am a totally new man. God or no God... that is no longer my concern. Now I have a totally new dimension to my being. I know my immortality, I know my godliness; now what do I care about any God? The whole existence is divine.

"Your joke really worked, but you have strange ways of working. You might have really killed me. If I had not been alert enough, exactly at sunset I would have been dead. It

was so certain to me that it could not have been otherwise. But in a metaphorical way it is true: the old man is dead and I am a new man. And I have no concern with God this way or that."
Eknath said, "That's right, that is true religiousness."
And the king said, "Now I can understand a man like you sleeping late, up to nine, and resting his feet on the head of Shiva. Now there is no problem; I can understand. If you feel your own divineness then that statue is only a stone. Then the question of waking up before sunrise does not arise. Whenever you wake up, that is sunrise. One becomes spontaneous."
So it is only a question of how to use everything -- whatever it is. Use it rightly. The disaster is great, the danger is great, but great is the opportunity too.

Question 2
BELOVED OSHO,
IS THERE SOMETHING THAT IS A MIXTURE OF HYPNOSIS AND MEDITATION? -- BECAUSE IN YOUR PRESENCE I FEEL AS IF MESMERIZED AND YET I AM AWARE OF EVERYTHING AROUND ME TOO.

In my presence it can happen, a mixture of both... a silence that feels almost as if you are absent, and still you are alert about every small thing that is happening around. My presence is a totally different way of hypnosis and meditation together.
It has never been tried. If you try only hypnosis then you cannot be aware of other things around you: you will fall

asleep, deep asleep. You will hear the voice of the hypnotist, but you will not hear anything else. If you meditate you will become alert and you will hear everything around you in clear alertness, but you will not find the soothing softness, as if you are asleep and yet awake. And that's what I want to happen in my presence -- both together.

I don't want you to be hypnotized; that's an old and crude method. I want you to be in a very soft hypnosis. There is no effort to hypnotize you, but just because you are so attentive to listening to me it happens as a by-product -- so you are fully aware and you are gaining the effects of both, the gains of both. The hypnosis will give you a soothingness, a pleasant feeling of relaxation, and the alertness will make you a witness to everything that is happening around you. And they will not be contradictory to each other. To create this synchronicity is my effort. That's why I want not to create a commune again, but only to have a school where I can talk to small groups of people. Then they are all close and they can all fall into the hypnosis and into meditativeness together.

Your understanding is right: that is what is happening. It has never been tried. Meditation has been tried, hypnotism has been tried -- but always separately. So meditation has a certain juicelessness, and hypnotism is unconsciousness, but with this new combination, new qualities come in. Meditation is there, but it is not dry and juiceless because the hypnosis is making you feel relaxed, peaceful, juicy. Hypnosis is there, but there is no unconsciousness because your meditation is keeping you alert. Nobody has tried the combination for the simple reason that they think they are

contradictory -- how can they be combined? But as you know, I am a man of contradictions: I don't believe that anything is contradictory; my understanding is that everything can become complementary. And meditation and hypnosis together is a far richer experience than either of them can give you separately.

Question 3
BELOVED OSHO,
IF SOMEONE WERE TO ASK ME, "WHO IS THE MASTER OF THIS HOUSE?" I WOULD REPLY, "MY MASTER, OF COURSE. HE LIVES UPSTAIRS." BUT SOMEHOW I FEEL THAT IF YOU WERE ASKED THE SAME QUESTION, YOU WOULD REPLY, "I AM BUT A GUEST HERE. THE MASTER IS NOT TO BE FOUND."
IS THIS NOT TRUE?

It is true. I can be your master only if I am not. If I am, then I cannot be a real master; then I can only be an egoist exploiting people.
I am only a guest. That means you cannot take me for granted. Today I am here, tomorrow I may not be here. Today I am available, tomorrow I may not be available. Today I am speaking, tomorrow I may stop speaking. I am not predictable. In that sense I am only a guest.
The Indian word for "guest" is very beautiful; the Indian word is atithi. Tithi means "date" and atithi means one who comes without giving a date, and who leaves without giving a date. He comes suddenly and he leaves suddenly. His coming and going is not controllable. His coming and

going is just like a breeze: it comes, and you feel the coolness of it, and then it goes. You cannot prevent it. If you close all the doors and the windows so that it cannot go out, there will not be any breeze; there will be only stale air.

The master is as free as the breeze.

And the master is absent as far as his personality is concerned. He is just a vehicle -- a flute, a hollow bamboo -- to allow existence to reach to you. His function is not to do anything; his function is not to obstruct existence reaching to you. So he is a non-doer: he cannot take the credit for anything. He is just an instrument in the hands of existence. Whatever song, whatever music existence wants to play on it, it plays. The master has no objection, no obstruction.

So you are right: you can say your master lives upstairs. And the master always lives upstairs. But I cannot say I am a master; I can only say I am a hollow bamboo. You can make a flute of me; existence can sing a song through me. My quality is only that I will not be in the way. I will allow existence in its purity to touch your heart.

Everything that I will do or say will not be mine.

You have seen my signature. Thousands of times people have asked me, "What does this signature mean? Which is the language you are signing in?" It means nothing! It is no language. I have replied in different ways, but in fact I cannot sign -- I am not here. So I have simply created a symbol. My signature says nothing; it is just symbolic. It indicates something but it says nothing, it means nothing. It is not my name.

It is the greatest benediction in the world to be in this state where you can say "I am not, only existence is."

The Path of the Mystic

Chapter #5

Chapter title: The moment truth compromises, it dies
6 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
IN URUGUAY, EVENING HAS COME. A SMALL GROUP OF FRIENDS LISTEN AS SILENCE SPEAKS. BELOVED MASTER, WHAT IS THE ESSENCE OF ZEN?

It is one of the most significant questions that can be asked. The small word `zen' contains the whole evolution of religious consciousness. It also represents freedom from religious organizations, from priesthood, from any kind of theology, from God. This small word can bring fire to your being.
First look at the history of the word, because that will help you to understand the essence of it. The word zen is Japanese, but it is not Japanese; it is a Japanese pronunciation of a Chinese word ch'an. And you should remember that Chinese and Japanese are nonalphabetical languages, so pronunciation differs. Even in China for the same word you will find hundreds of pronunciations -- the

land is so vast. And it is not alphabetical, it is just a symbol. That's why it is very difficult to learn Chinese or Japanese. To be really a master of the Chinese language at least thirty years' hard work is needed. Being a nonalphabetical language, you have to remember the meanings of at least one million words -- that is the minimum -- because each word is a separate symbol. In alphabetical languages it is easier. The same alphabet makes different words, but the alphabet remains the same.

In Chinese each word is independent. You have to remember the meaning of the symbol; the language is symbolic, pictorial. But then it is very difficult to keep the same pronunciation; there is no way to keep the same pronunciation, because the symbol has no fixed pronunciation. So you will find the same word being pronounced differently in different parts of China. Japanese people can read Chinese but their pronunciation will be totally different. The difference between Japanese and Chinese is only of pronunciation -- the symbols are the same. But the pronunciations are so different that they have to be taken as two different languages.

So it is the Chinese symbol ch'an that the Japanese manage to pronounce as zen. But in a strange way it has come very close to the original word. Ch'an also is not Chinese. It came to China with the Buddhist monks some two thousand years ago. Buddhists used the language Pali; their word was jhan. It became in China ch'an. The Pali word jhan comes from the Sanskrit word dhyan, so it has a long history of traveling, taking different shades, meanings.

It is dhyan that we are translating as meditation, pure meditation, just witnessing. There is no question of any

certain religion. There is no need of any kind of catechism. You simply don't need anything as a pre-requisite. Dhyan is complete in itself. It is the beginning and the end of the whole evolution of consciousness, the alpha and the omega.
People know what prayer is because ordinarily all the religions depend on prayer; dhyan is just the opposite of prayer. Prayer is directed, addressed towards a God which is just a hypothesis. You say something, you repeat a mantra, you chant something, in the praise of God. It is either out of fear or out of greed. Either you are afraid, so you are remembering God, or you are in need of something desperately and you find yourself unable to find it, so you are asking God to help you. But fear and greed cannot be religion, and truth cannot be found by a hypothetical belief. If you begin with belief, you will end with belief; you will never come to know what is in fact the case.
Dhyan is just the opposite, not addressed to anyone -- no God, no question of fear, no question of greed. It is something that takes you inwards. Prayer takes you outwards, and anything that takes you outwards is just worldly -- whether you do it in the church or in the mosque or in the temple, it does not matter. Unless something leads you inwards, to the very center of your being... nothing else is religious.
So religion is very simple: just coming to your own center. Dhyan is the process of coming to yourself: leaving the body out, leaving the mind out, leaving the heart out, leaving everything out -- eliminating everything by "I am not this" -- until you come to a point where there is nothing to be eliminated.

And the strangest experience is that when you have eliminated everything, you are also not there as the old person you used to be, the old ego, the old "I." It was the combination of all that you have eliminated. Slowly, slowly, without knowing, you have destroyed your ego. Now there is only pure consciousness, just light, eternal light.

Dhyan was taken by the Buddhists to China, but in China a great transformation took place because China was under the great impact of Lao Tzu, and his whole teaching was "let-go."

Gautam Buddha fights to enter into his own being; at the ultimate point he comes to let-go, but that is the last thing. Tired of the efforts, the struggle, the ascetic practices, finally he drops everything. And in that let-go, that which he has been desiring for years happens. It happens when there is no desire for it. Lao Tzu begins with "let-go" -- so there has been a beautiful meeting.

Religions have met in other places, but it has been ugly: Mohammedans with Christians, Mohammedans with Hindus, Christians with Hindus, but all their meetings have been conflicts, fights, violence. There has been bloodshed -- a great effort to convert the other!

The only religious meeting which can be appreciated happened in China between the Buddhist monks and the Taoist monks. They did not argue, they did not fight, they did not try to convert anybody. In fact seeing each other, they immediately understood that they are standing in the same space. Out of this communion of Buddhism and Taoism ch'an was born.

It is the only meeting of two religions which can be said to be friendly, compassionate, loving. There has been no conflict at all, no argument even, but a sheer understanding. In deep silence they both could see that their paths may have been different, but they have arrived at the same peak. Taoists had no name for it; they have left it unnamed. Buddhists have a name for it, dhyan. But it was so new they had to make a new symbol for it, and that symbol was pronounced ch'an. It remained the culmination and synthesis of the two greatest and most highly evolved religions -- but it remained confined too, to Buddhists and Taoists.

When it was taken to Japan by Japanese seekers, it reached a new height; it became free from Buddhism and Taoism too, it became simply Zen. There was no need for all the Buddhist doctrines to support it; nor was there any need for the Taoist philosophy to support it. It was so complete and entire in itself that in Japan dhyan, in the name of Zen, came to its purest quality. Nowhere else in the world has it happened.

The essence is witnessing. It is completely devoid of any doctrine; it has no teaching. The man of Zen has nothing to teach; he has no philosophy, no religion. He can only explain to you, through different devices, the silence. And Zen has evolved new devices which were not in the Buddhist jhan nor were they in Chinese ch'an.

Zen has taken a totally new course, a new freshness, a new birth. Even Taoists and Buddhists feel a little strange about Zen. The most orthodox ones laugh at it, that it is absolutely absurd.

I have seen prominent Buddhist monks. One was Bhikkhu Sangharakshita. He was an Englishman. He must have become a Buddhist monk very young; now he is very old. He lives in Kalimpong just on the border of India and China. He has his small commune there and he is very respected. He has written beautiful books on Buddhism, but when I mentioned Zen he laughed.

I said, "Studying your books I knew you would laugh, because you are still confined to the Buddhist doctrine. You cannot conceive that Zen can exist without any philosophical support. There is no need for any philosophical support; it is a very pragmatic and scientific method. You simply witness your body while walking, sitting, eating, listening, speaking -- whatever you are doing, just be watchful."

There is a Hassid story about Baal Shem, the founder of Hassidism. In the middle of the night he was troubled by some philosophical problem. He came out of his house. The road was empty and he started walking up and down. Seeing him walking up and down, a rich man's guard came out of the house and asked Baal Shem, "What are you doing here in the middle of the night on the empty road?"

Baal Shem said, "The same question I wanted to ask you. What you are doing here in the middle of the night when the road is empty?"

And the man said, "I am a watchman."

Baal Shem hugged him, thanked him, but the watchman asked, "For what?"

He said, "I have found the key I was looking for. I was worried how to get out of this worry. The word `watch' gave me the key. You are my master."

The watchman said, "I don't understand what you are talking about."
He said, "Whether you understand or not does not matter, but you are my master; you have given me the key. I also want to become a watchman."
The watchman said, "If you want to become a watchman, I can find you a job."
Baal Shem said, "You don't understand, and you need not be worried about it. It is not a question of finding a job. My watchmanship is totally different. I want to watch my thoughts."
The whole process is simple: watching your body, in action, in inaction; watching your mind, with thoughts, without thoughts; watching your heart, with emotions, moods, without emotions, without moods. And when all these have disappeared through watching then your watchfulness goes through a radical transformation: it watches itself, it returns to itself.
Just as everything moves in circles in the world -- every energy moves in circles and watchfulness is an energy. If nothing obstructs it, it is bound to come back to itself. This has been expressed in different ways. The old man becomes the child... it is the consciousness coming back to the source. Immense innocence is released.
Sangharakshita used to come to me whenever he was passing my way; he made it a point to stay at least one day with me. He was constantly moving around India teaching Buddhism, trying to convert people, but I said to him, "Buddhism has gone far ahead of Gautam Buddha, and you are still hanging on to him."
The Zen story is:

A Zen monk is staying in a Buddhist temple. The night is cold -- and in Japan the statues are made of wood -- so he takes one of Buddha's statues and creates fire.

The priest was asleep, but he heard the crackling of the fire and saw the light. He came up from his room. He could not believe... Gautam Buddha was burning and that man was sitting by his side enjoying! He said, "You seem to be mad. You have burned one of my beautiful statues of Gautam Buddha. You should be ashamed of yourself. I gave you shelter in the temple and this is the reward? -- you have burned Gautam Buddha!"

The monk said, "Wait!" And he took a small piece of wood and started searching in the ashes, but the Buddha was completely burned.

The priest asked, "Now what are you looking for?"

He said, "I am looking for the bones." Actually he said, "I am looking for the flowers" -- because in the East the bones of a dead man are called "flowers."

"I am looking for the flowers."

The priest said, "You are certainly mad. How can a wooden statue have flowers?"

The monk said, "That means you agree with me. Then please bring one more, because you have already too many and the night is long and it is too cold. And you have understood that it is just wood -- there are no bones, and Buddha cannot be without bones. Just pick up one more."

But the priest was mad. He said, "I will not let you stay inside for a single moment more. You just get out of the temple!"

While he was pushing him out the monk said, "Listen, you are worshipping dead Buddhas and you are throwing out a living Buddha. You will repent for it."
Only a Zen master could have done that. No Christian bishop, or cardinal, or even a pope can burn Jesus Christ's wooden statue. He knows it is wooden but he cannot gather courage to burn it. No Hindu can do it. Nobody in the whole world.
Zen has gone far beyond where Buddha left it. If he comes back he will be rejoiced, but these scholars cannot understand that this is the ultimate growth. Now there is nothing more than Zen. There is no possibility I can conceive that can go beyond it. It has left everything possible behind; now only the essential has remained -- pure consciousness. Now it has nothing to do with Buddhism, nothing to do with Taoism. It is yours if you do it, whoever you may be: man, woman, black, white, it doesn't matter.
What I am teaching is exactly pure Zen, without using the word Zen, because although it has gone beyond, still old associations and connotations linger with it. It is still called Zen Buddhism. There are still Zen temples where Gautam Buddha's statue is worshipped.
The greatest Zen masters have gone completely beyond all of these rituals, but there are so many categories. That's why I am not using the word Zen; otherwise, what I am teaching is exactly pure consciousness, how to enter into it, and how to be it.

Question 2
BELOVED OSHO,

ONE OF THE MOST BEAUTIFUL THINGS THAT HAPPENS AROUND YOU IS HOW WE FUNCTION AS A GROUP. UNLIKE MANY OTHER GROUPS OF PEOPLE PERHAPS, WHEN WE CAN SEE VARIOUS OF US HAVING SOME BEAUTIFUL QUALITY, CHANGING, COMING CLOSER TO WHAT YOU ARE TALKING ABOUT, WE REJOICE IN IT AS MUCH AS IF IT WERE HAPPENING TO US AS INDIVIDUALS, BECAUSE WE RECOGNIZE THAT WHAT IS HAPPENING TO THEM WILL BENEFIT ALL OF US. I CAN RECALL YOU MENTIONING THE PHENOMENON OF GROUP CONSCIOUSNESS ONLY IN PASSING. IS IT RELATED TO THE COLLECTIVE UNCONSCIOUS?
WOULD YOU SPEAK TO US A LITTLE MORE ABOUT GROUP CONSCIOUSNESS AND HOW WE CAN BEST UTILIZE IT HERE IN OUR SITUATION WITH YOU?

I have described to you that below your consciousness there are three layers of unconsciousness, becoming more and more unconscious. The lowest is cosmic unconsciousness, just as it is in a rock.
Above your consciousness there is superconsciousness, again in three layers, the highest reaching to the cosmic superconsciousness. That's what I have been talking about as pure consciousness -- as Zen, as ch'an, as dhyan.
The phenomenon of group consciousness is a reality. The world is in such a mess because everybody is at a different stage. Group consciousness is possible only when you are all at the same stage. For example if you are all

unconscious, then a certain rhythm arises from all your beings and connects you. And this you can see sometimes in riots, when mobs completely forget what they are doing. I have seen with my own eyes Hindu-Mohammedan riots. And I was puzzled seeing that the people who were killing each other were nice people. Many of them I knew personally. I could have never conceived that they would kill somebody so easily or burn a house full of living people so easily -- without a second thought.

I was sitting in a bookstall on a second story when a riot broke out. People were killing each other, taking things from shops, whatsoever they wanted. There was no law, no order. Just in front of me was the shop, the biggest shop in the town, of watches and clocks and people were just grabbing whatsoever they could get.

And one old man... I knew him, I used to meet him on my morning walks, and many times we would sit and discuss things. He was a Mohammedan. The shop belonged to a Hindu. Although he was a Mohammedan he was shouting, "Don't do this! This is not right. And if you want to kill Hindus, kill Hindus, but stealing, robbing... Mohammedanism does not teach that." He was standing on top of a chair and shouting at people, but who listens?

But the most amazing thing was that when the whole shop was robbed and there was only a very big wall clock left, the old man took it and went home. I had to rush down. The bookshop owner told me, "Don't go down. It is dangerous. Wait a little and let things clear. Let the police or army come."

I said, "No. I have to ask that old man what happened to him."

And I caught hold of him and I asked him, "You have been shouting for half an hour, `Don't do this!' Then what happened to you suddenly?"
He said, "I don't know. I just saw that when everybody is doing it and nobody is listening to me, perhaps they are right and I am the only fool. And this was the last piece. If I had not taken it somebody was going to take it, so I immediately took it. It is heavy for an old man like me." It was a big clock.
But I said, "You were talking about it being against Mohammedanism, that this is not religion."
He said, "I forgot everything in that moment. When I saw that only one clock is left... I don't know what came over me; I forgot all philosophy and all religion. Only one thing remained in my mind: everybody has got something; I am just acting like a fool shouting here for half an hour. Just for my shouting at least I can take this; otherwise I will repent my whole life."
I saw professors stealing, robbing, killing, burning Hindus, Mohammedans. Later on I enquired of them and they said, "We also wonder about it. If somebody says to us, `You go and burn that temple,' alone we cannot do it. But if a crowd is there burning the temple, we can participate."
I said, "What is the difference?"
One man said, "In some strange way I don't feel responsible at all. When the whole crowd is doing it I am not responsible, I am just part of the crowd mind. The crowd is doing it, I am not doing it. And it is going to be burned whether I participate or not."
Whenever there is a similar state of mind, of consciousness, there is something invisible joining you and making you a

collective phenomenon. If it is lower than consciousness then you are falling into barbarism, murder, violence, arson. If it is something higher than consciousness then you are creating a tremendous energy that whoever comes close to it will be immediately lit -- so much fire of consciousness that even an unconscious man will have to become conscious, will have to become awake.

On this, secret schools of mysticism have existed: that what you cannot do alone, or may find arduous and difficult to do, is easy and more possible when many people are doing it together. Then suddenly you are taken by a mass energy, a wave you can ride upon. Alone perhaps you would have thought a thousand times, but when so many people are moving higher and rejoicing -- and you can see and feel their joy -- you forget your fears, you forget your inhibitions; you start joining them. School methods depend on this basic fact -- that consciousness can function as collective.

Unconsciousness has been functioning down the ages as collective. Thousands of Christians going for a crusade to kill Jews and Mohammedans -- what do you think? None of them thought about it? Thousands of women are being burned alive as witches and nobody raises any objection. What must be the reason behind it? -- just a collective unconsciousness. They all feel alike. They cannot go against this tremendous current of so many people; hence the desire of every religion to have more and more members. Then they can create collective floods, which they have done.

You will be surprised: in India Gautam Buddha turned almost all of India to his way of thinking and living, but

today you cannot find a single Buddhist. Such a vast majority of people were destroyed for simple reasons. The Hindu collective mind, the unconscious, was ready to burn living people, torture them, and the Buddhists could not stand against this unconscious madness. They did not have a collective superconscious mind to counter it. They were just followers.

In Buddha's time they were practicing it. Once Buddha was gone -- and he had created a tremendous energy of superconsciousness that transformed the whole country -- once he was gone, and his chief disciples were gone... After five centuries the only Buddhists were those who were Buddhists by birth; other than that there was nothing of Buddha in them, so there was nothing to counter the Hindu mass unconsciousness.

Jainism compromised. Many Jainas were killed; and seeing that they will be destroyed just like the Buddhists, they compromised. You will be surprised to know that both religions, Buddhism and Jainism, arose as rebellions against Hinduism and Brahminism -- that the brahmin does not have the monopoly... that he does not become enlightened just by being born in a brahmin family. It has to be earned, it has to be deserved. Just by birth you are the same as everybody else; you cannot claim any superiority. Jainism and Buddhism were both rebellions against brahmins, but seeing Buddhism destroyed so cruelly, Jainism compromised. The compromise was that now the Hindu brahmin is called when a child is born -- the naming ceremony is done by the brahmin who reads Hindu scriptures -- and at marriage and death ceremonies the brahmin presides.

All the rituals that the brahmin does for Hindus, he also does for the Jainas, so his profession is intact. Then he does not bother whether you believe in this or that; that is not his concern -- just his profession, his priesthood, should remain intact. And Jainas have accepted his priesthood -- exactly what he does for Hindus, he does for them -- but then the Jainas could not grow. The moment truth compromises, it dies. Then it cannot have any impact; it loses glory, it loses grandeur.

The principle of the collective mind can be seen in other fields. For example, psychologists and philosophers have been puzzled by the fact that a man like Adolf Hitler, almost retarded, without any charismatic personality... If Adolf Hitler has a charismatic personality, then Charlie Chaplin also has a charismatic personality! They are both buffoons. Their faces are not those of men who can leave an impact on you, and what they say is rubbish. But a country like Germany, which is far more intellectual than any other country in the world, which has produced more philosophers than any other country in the world... how did it happen that the whole country followed this madman? And that madman was doing things which are impossible to conceive: thousands of Jews were being gassed in concentration camps. Within seconds there was only a cloud of smoke, and all those thousands of living beings disappeared in the smoke! Millions of Jews were burned alive in those gas chambers.

Very educated, qualified people were running those gas chambers, and they never thought about what they were doing. And nobody has come up with an answer; it is still a question, and it will remain a question if they don't

understand that mind has the capacity to function collectively -- then individuals don't count. Then they don't think that they are responsible. If the whole country is doing something... And that's what Adolf Hitler managed. His whole effort was to create big rallies.

Thousands of young people rallying behind him created an impact and a wave of unconsciousness that you cannot see. The people who were watching the rally were simply falling into a certain unconscious rhythm with the rally. Those rallies were arranged in all the big cities, and people were coming from the villages to see them.

What was the psychological purpose of those rallies? The purpose was to make the whole country certain that "the people are with me." Thousands of young people with the same slogans, with the same dress, parading to the same music, created an atmosphere in which even a man like Martin Heidegger, one of the best philosophers of this century, became a follower of Adolf Hitler.

For centuries this has been going on. Politicians have used it, religious leaders have used it, perhaps not knowing what they are doing, how it is happening; they may not know. You don't know how electricity works; you just know how to put it on and off. That's all your knowledge consists of. They may not have any understanding of the collective mind, but that's what has been happening, and this understanding has to be made known to everybody worldwide. Before you act think twice: Are you doing it on your own responsibility or are you just following the mass, the crowd? To follow the mass is a crime because the mass is not superconscious, it can only be unconscious.

We have to create small groups, oases in this desert, where a few people can rise as a collective towards superconsciousness. But there is a danger that the majority of unconscious people may not tolerate you. And this is becoming clear.

America was against me, and slowly slowly it has become a worldwide phenomenon. One cannot conceive it if he does not understand the collective unconscious mind. These politicians have different ideologies but they are as unconscious as anybody else, so they may be German, they may be English, they may be Swiss, they may be Swedish, they may be American, it does not matter. Now the collective unconsciousness of all the politicians of the world is functioning in oneness against a single man. And they will believe each other's lies.

The Indian government has been pressurizing other governments that I should not be allowed... because there is much they have against me. And just today I have received cuttings from Laxmi. The home minister was asked in the Indian parliament, "Have you prevented Osho's followers from entering into India? If he comes to live here will his followers be refused entry as tourists?" He denied it.

The question was asked twice by two different persons. Again he denied it. He said, "No, there is no condition like that. Everybody can come and visit him."

And the next day somebody from the opposition party raised a question -- he is the leader of the party and knows me because he is from Poona. He asked, "Is there any income tax that Osho has not paid? or any kind of taxation that he has avoided?"

And the finance minister said, "No, because he has no income. How can he have any income tax? And he has not avoided any taxation."

To the parliament they are saying this, because if they say anything else then they will have to prove it. And to the other governments they are falling in line, in tune with every politician.

It seems the time is ripe. If we don't disrupt the vicious circle and create groups which have a different kind of collective energy, far higher and superior, history will be repeated.

They killed al-Hillaj Mansoor, they killed Jesus, they killed Socrates -- the same they will do with me. They will not bother that they don't have anything against me. They will create it, they will invent lies, but they will remain in tune with the unconscious circle.

It is true that there is such a thing which is always at work. You will see it in fashion: suddenly something comes in fashion and thousands of young people fall in tune with it. Something goes out of fashion, it simply disappears. Some music becomes fashionable and everybody loves it, and it goes out of fashion and nobody even thinks about it again. It is simply the flow of collective waves that affect people's minds. And anything can become fashionable, it just has to catch fire in the collective unconscious. Then from person to person it will spread like wildfire.

As far as higher things are concerned it is difficult, very difficult, because it needs some effort, some daring, some courage, some seeking for truth. So only a few groups here and there have been able to create a collective superconscious. But now a few groups won't do.

The world is in a much bigger danger. We need many more groups around the world which will be the real protection from political stupidities, political unconsciousness. It is a tremendously great job, but immensely enchanting, challenging, to all those who have any guts, any intelligence. I want my people to become the barrier, to prevent the political unconsciousness -- it is still possible. We will fight to the very last breath.

The Path of the Mystic

Chapter #6

Chapter title: The flower of discipleship
7 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
NOT INFREQUENTLY, WHEN I BEGIN TO WAKE IN THE MORINIG, I HAVE SUCH A STRONG SENSE OF HOW ARBITRARY IT IS THAT I AM BACK IN MY PARTICULAR FORM. I RECOGNIZE THE PERSON I SLIP BACK INTO: I KNOW HER MANNERISMS, HER LIKES AND DISLIKES. AND IT SEEMS NO ONE ELSE IS AVAILABLE TO BE IN HER BODY -- THEY ARE BUSY LOOKING AFTER THEIR OWN -- SO I SLIP IN, AND START THE DAY.
APPARENTLY THE AUSTRALIAN ABORIGINES BELIEVES THAT WHEN ONE SLEEPS, ONE LEAVES THE BODY; DREAMS ARE IN FACT, ACCORDING TO THEM, THE ADVENTURES OF THEIR BODYLESS BEING. I WISH I COULD MAINTAIN THIS SENSE OF

DISTANCE ALL THE TIME. IT SEEMS CURIOUS THAT IT HAPPENS EITHER THROUGH ABSOLUTE ALERTNESS -- WITNESSING -- OR AFTER COMING OUT OF DEEP UNCONSCIOUSNESS.

The sense of distance with our own body can happen both ways: either by becoming aware, alert, or by falling deep in unconsciousness. While you are unconscious the distance will not be recognized, but when you are becoming conscious, for a slight moment you will be able to see the distance -- that you are one thing and the body is something else. In alertness it is more clear, but the phenomenon is the same.

In many aboriginal tribes the mythology is that in the dream the soul leaves the body and travels. All that you see in the dream is not dream but a reality. In aboriginal tribes where that mythology is prevalent, nobody is awakened from sleep because if you wake up the person and he is not at home -- he may be far away, traveling in a dream -- you can kill him. And it has happened many times that by some accident the man was awakened suddenly and he died, but that is simply out of a deep auto-conditioning.

In the dream you don't go anywhere; otherwise it would be happening all over the world, not only in a certain tribe where the belief is ingrained. You can wake up anybody; that does not mean he will die. But in those particular tribes -- in India there are a few tribes and in other countries in the Far East -- they are very respectful when a person is asleep because he may be visiting faraway places. No noise is made, no disturbance, so the person can wake up on his

own when he returns. If he is not back yet and you wake him up, you have broken the thread that joins him with his soul. In those tribes, it happens.

This is something very essential to be understood: it is a vicious circle. If you believe in something, it happens. Then you believe it more, then it happens more, and so on and so forth. The wheel goes on deepening into your being.

These tribes which have that kind of myth also think that whatever you do in a dream is real. For example, if you have slapped somebody in the dream then the first thing to do in the morning is to ask the elders of the tribe, "What should I do? In the dream I have slapped somebody." And they prescribe the apology: "Take sweets, fruits to the person and ask his forgiveness." And because of such simplicity, they rarely dream. It is very rare for people in those tribes to dream. Their sleep is a solid block of silence.

This is significant in reference to Sigmund Freud and his psychoanalysis. Those tribes have been doing psychoanalysis for centuries. You have slapped somebody in the dream, and in the day you go to apologize, to be forgiven. This is a deep psychoanalysis. You are not just relating a dream to that psychoanalyst, you are actually living it again -- and not only living it, you are trying to clean yourself of it.

Those tribes don't collect rubbish. They fall asleep without any trouble, they sleep very deeply, and rarely it happens that somebody says he had a dream.

But the idea of the soul moving out of the body is not only in these aboriginal beliefs. Many people of different cultures have suddenly felt it happening to them for no reason at all. They fall asleep and they suddenly see

themselves rising out of the body, moving, doing things. And in the morning they find that they have actually done them, but they had not left the bed as far as the body is concerned.

So there are many memoirs about out-of-body experiences, and it is becoming more and more a fact that man can move out of the body. It is dangerous, but if it happens in awareness, on its own, it is harmless; in fact it is infinitely fulfilling, a tremendous release from a prison. The feeling that you are beyond the body will help you in disease, in sickness, in death. Nothing will cause misery to you.

But sometimes it can happen to a few people waking up in the morning; it all depends on the speed of waking up. A few people wake up very slowly -- between the sleeping and the waking state they take time -- so they will never feel this thing. Their pace is such that they will wake very slowly, so by the time they are waking up the sleep is almost gone. But a few people wake up abruptly, and that must be the case with you; your waking up is abrupt. Nothing is wrong in it, but then you will feel a sudden change because of the two different states. In sleep you are in one state, in wakefulness you are in a different state. Abrupt awakening will give you the sense for a moment that the body is separate and you are entering into it. Enjoy that moment, prolong that moment, enjoy it in every detail. Watch everything that is happening, and that will become a kind of meditation to you. It will help if you are also trying to witness when you go to sleep. It will be easier to witness. This abrupt awakening is rare. Otherwise everything is very slow. So the two states are so mixed -- one grows and one lessens -- that you cannot see the distinction. The abrupt

awakening happens only if in your past life you died abruptly -- that means you were murdered -- and that experience has left a deep stigma. It can be used. There is no need to be worried about it: what happened in your past life does not matter. We have to use everything for the best. But abrupt awakening, in my experience, is rare because very few people are murdered.

For other people dying is a slow process; slowly, slowly, slowly they lose consciousness, go into unconsciousness, and then death happens. But if somebody is murdered, then there is no time for a slow process. He is awake -- fully awake -- and he leaves the body.

And there are related phenomena. If a person is murdered, he leaves the body abruptly -- like when your house is on fire you jump out of the window. Within seconds he will be entering into another womb, but the experience of being murdered has been such an intense experience that you cannot erase it within a few seconds. The person will enter into the mother's womb just the way you are describing slipping into some new embodiment. And the same thing is being repeated every morning.

If you just try silent awareness while going to sleep, the same experience will be felt again. But most probably sleep comes slowly, so you don't have the time to see the distance. But the distance is a reality whether you see it or not. It is good to see it. It is good to make it bigger.

So first you can make the distance from the body a very solid reality. Then you can make the distance from the mind... which is possible only through meditation. In this experience you are not feeling distinct from the mind, the distance is only from the body. It is a good step, a good

beginning; one third of the process is achieved. It is something good to begin with; in the same way look at the mind as distinct, and finally look at your feelings and heart as distinct.
Ultimately we have to find one point in ourselves from which we cannot in any way feel distinct because we are it. There are layers just like an onion; you peel one layer and there is another layer. You peel that layer and there is another. Go on peeling the onion. In Zen they have a saying: "Go on peeling the onion till only nothingness is left in your hands." And that nothingness is you.
This experience makes it certain that in the past life you must have been murdered or had some sudden accident -- falling from a train, coming under a car -- something that abruptly separated you from the body. And that's why that experience is happening. But use it now; it is tremendously valuable.

Question 2
BELOVED OSHO,
IT SEEMS TO ME THAT JUST BECAUSE YOU GIVE SOMEONE SANNYAS IT DOES NOT NECESSARILY MEAN THAT THEY ARE A DISCIPLE. DOES ONE HAVE TO EARN DISCIPLESHIP, OR DOES IT JUST HAPPEN?

It is a complicated question. Three things. First, just my giving sannyas does not make one a disciple; it simply shows his intention to become a disciple.
Secondly, you have to do everything that you can do to earn disciplehood -- although you cannot earn it, it

happens. But it can happen only if you have exhausted all your resources in earning it. So you cannot drop the earning part. If you drop the earning part, the happening will never be possible. For the happening to happen, your ego should be so exhausted, so tired, so flat on the ground, that you are almost egoless -- even for few seconds -- and that will give enough time for the happening.

The flower of discipleship is something so unique, so beautiful, that those who have not found it have missed a treasure in their life. It is the most precious treasure, because with discipleship so much happens multi-dimensionally.

You are relaxed. For the first time you know what relaxation is, because it is now a part of the happening. It is not the American way of relaxation. There is a book in America titled YOU MUST RELAX. Now that must destroys everything. Nobody can manage it.

But in discipleship -- because it is a happening -- simultaneously many things will be triggered in you which are of a similar nature. Relaxation will happen. For the first time you will feel so light and without any tensions. Trust will happen for the first time without any reason. A deep "yes" to existence, whatever it brings... It may bring life, more life; it may bring death, but it doesn't matter. As far as your yes is concerned, nothing matters; your yes is unconditional. It arises in you and fills your heart. Then you live an unworried, non-tense life without any goal, without any desire to achieve anything.

Love happens for the first time, a love which is not against hate. This love cannot be turned into hate. It is outside of the duality of the ordinary experiences of life. A

compassion comes to you, a compassion even for things which you have always thought were dead. It is not a question of the object of compassion, it is a question of the subject full of compassion. For example, this light bulb is not bothered whether its light is falling on dead things or on living beings. It is unconcerned, it is just its nature. And love, when it is natural, never turns into hate. A great feeling comes when you have found it.

Discipleship is no ordinary experience. So remember neither can I make you a sannyasin nor can you make yourself a sannyasin. I can give you the direction, the incentive, and you have to work hard to exhaust yourself completely, not holding anything back, knowing perfectly well that this is not going to give you disciplehood. But in a way it is going to give... because when you have done everything that you can do, a silence descends on you, the effort drops. You are in a state of non-action, and in that state, in that moment, the blossoming of discipleship -- suddenly so many flowers surround you, so much fragrance, so much light.

You will feel grateful to the master. He has not given it to you, but without him there would have been no direction. And you will feel thankful for all the efforts that you made because without them you would not have come to this sudden stop where time and space both stand still.

And once it has happened, once you have tasted it, then you know the way just like you know where your room is. Even in darkness you can reach it, even with closed eyes you can find it. The experience is so beautiful, so wholesome, that you would like to have it again and again.

Slowly slowly it will become so natural that outsiders cannot understand it. Just seeing the master it will be triggered, just seeing the picture of the master on your locket it may be triggered, or just remembering the master it may be triggered. Anything connected with the master, any word... You will not go through the whole process; the whole process will happen so fast that you will not even be able to take note of it. You will suddenly reach to disciplehood.
It is very difficult to explain to people why you have my picture on your beads. It is so esoteric they will not be able to understand it, but it is a key. It is very simple. Just holding it in your hand you can be transported immediately into that beautiful space.

Question 3
BELOVED OSHO,
WHY IS IT SO DIFFICULT FOR ME TO HAVE DIRECT EYE CONTACT WITH ANOTHER PERSON?

The question is from Kirtan. There can be many reasons. One can be that your past lives have been in the Eastern hemisphere where it is thought to be graceful for a woman to keep her eyes down, not to have eye-to-eye contact. It is thought to be rude, a little violent. So in the East no woman has experienced eye-to-eye contact.
It is possible you have carried it from your past life. And it seems to me that it must be the case because you also carry the feeling that you are unworthy. That too is a teaching in the East for all women: to be a woman is to be unworthy, because from the body of the woman enlightenment is not

possible. First she has to be born as a man and only then can she work towards it. And you have not been just in the East...

You may have been a nun, a Buddhist nun, a Jaina nun. They are not allowed to look more than four feet ahead of them. It looks strange even talking with them because they are not looking at you, they are looking four feet ahead on the ground. They are trying to listen to you, they may answer you, but they will not look at you. And the reason seems to be that a nun cannot have an intimate relationship with anybody.

Psychologists have discovered that if you look at somebody's eyes for just two to three seconds, it can be accepted; it is just casual. But if you look longer than that, then it is not casual; then you are trying to interfere in the very individuality of the other person. And if the other person happens to be a woman it is absolutely immoral. That is the Eastern way: that you should not look into the eyes too long.

You will be surprised to know that the Hindustani word for scoundrel is luchcha, and that will give you insight into the problem we are talking about. The word luchcha comes from lochan, and lochan means eyes. A luchcha is one who has been staring at you and has passed the casual limit. He is not a civilized man. He is behaving in an ugly way.

The Hindi, Hindustani, word for a critic is aalochak. That also comes from lochan. The critic has to look into things, not casually but as deeply as he can; only then can he find what is wrong or what is right. Criticism is possible only if you look deep enough. Aalochak and luchcha linguistically

mean the same, but their use is different. Both come from staring.

Now the trouble with you is you were born in the West with an Eastern mind, and the new fashion in the West is to stare eye to eye. It is thought to be honest, sincere, and there is some truth in it. If the man with whom you are talking goes on looking sideways, never looks at you directly, he shows... it indicates with certainty that he's hiding something. He is afraid to be caught and he does not want to look into your eyes because eyes are very revealing. They reveal your whole being. If somebody knows how to read your eyes, just looking into your eyes he can know much; he need not ask anything.

In India, the Indian medicine called ayurveda takes it to the extreme. One of the great ayurvedic physicians, a man who has been the president of the All-India Ayurvedic Physicians, told me that if a physician cannot, just by looking into your eyes, at your tongue, feeling your pulse... if he cannot find what disease you are suffering from he is not worth calling a physician. He should move to the veterinary college.

To the allopathic physicians the ayurvedic doctors are similar to the veterinarian doctors. Animals cannot speak, so you have to figure out what sickness they have. Man can speak and you can ask him, but ayurvedic medicine says that even though man can speak, he cannot really say the real source of his disease. He may talk about symptoms -- that he has a headache or something -- but the causes have to be found by the physician. And they don't have any sophisticated means -- just the pulse beat, looking into the eyes, looking at the tongue.

To them, the tongue gives all the information about the stomach. The eyes give them all the information about the psychology of the man. And the pulse gives them all the information about the body and its state. And that's enough. You will be surprised: if you go to a real ayurvedic physician who has not got mixed up with allopathy he will not ask you what the problem is. He will simply take your pulse, look into your eyes, look at your tongue -- that's all. And then he starts prescribing the medicines that you have to take.

I asked this man, "Just by looking into the eyes what can you find out about the mind?" and he said, "Almost everything that is needed for our purpose."

An innocent man, a truthful man, a sincere man, will have a different quality -- a softness, a depth to his eyes. The superficial man will not have the depth; cunningness will show from his eyes.

So, Kirtan, if you cannot look directly into people's eyes, there is no need. You are not a physician and you don't need it. What is needed is to look within yourself, not into somebody else's eyes.

And you have a history of past lives in the East, where the woman has been brought up for centuries to be graceful. This is part of her grace -- not to look into your eyes. In the East that is done only by prostitutes. The Eastern woman has a certain way of being humble, not aggressive. Looking into the eyes of other persons is aggression, it is not grace. My own experience is that the grace that the East has developed in women has made them more beautiful. Sometimes I have wondered... When I have seen pictures of national beauties, Miss Universes, I wondered that

something seems to be basically wrong. In the East they cannot be accepted as a Miss Universe. Their whole behavior is ugly: their faces don't show grace, their eyes don't show grace, and they are almost naked walking on the stage before thousands of people. That means they have degraded themselves to be just objects of sexual perversion. All these competitions are nothing but man's inventions for pornography.

In the East it is not possible. And the farther back you go, you will find more and more grace. Today in the modern cities of the East you will not even find that grace because they are almost westernized, trying to copy the West. The real Eastern beauty is still in the interior parts of those countries, where the West has not been very influential. Their gestures, their movements, their looking -- everything has a certain superhuman quality to it.

So don't be worried about it. Don't make it a problem; use it. Rather than looking into somebody else's eyes, look within yourself. That is where real insight is needed, deep insight is needed.

Question 4

BELOVED OSHO,

YOU SPOKE THE OTHER NIGHT OF HOW MUCH YOU HAVE BEEN MISREPRESENTED. BUT FOR EVERY HANDFUL OF SCURRILOUS AND SHODDY PRESS REPORTS ON YOU, ISN'T THE LOVE AND TRUST OF ONE SINGLE SANNYASIN OF FAR GREATER SIGNIFICANCE AND A FAR MORE TELLING CONFIRMATION OF WHO YOU REALLY ARE?

It is. That's why I don't care about the misrepresentation. I don't care about all the lies they go on spreading. And the masses believe any written word; they live on newspapers. Their minds are full of newspaper clippings, just files of old newspapers.

I am neither worried about them nor offended by them. In fact, what they are doing is absolutely expected. The real miracle is that my people -- in spite of all this worldwide conspiracy of governments, politicians, journalists -- can still recognize me. That's enough reward for me.

This conspiracy is also giving me recognition in a negative way. They cannot ignore me; that much is absolutely certain. Even countries I have never been to -- and I may never be in -- cannot ignore me. That is their way of recognition. I am grateful for it.

But my joy is those few people who love me and trust me. Even if the whole world is against me, it doesn't matter. Even one single sannyasin will be enough; in fact even that is not needed. I am alone enough unto myself, because what I am saying I am absolutely certain is the truth: this is the way for the new man to come, this is the way for humanity to be saved. There is not a single doubt in me.

It does not matter that it will take three hundred or five hundred years for people to recognize that they missed, that they could have learned much more from this man's insight. Rather than learning from those insights, they have been wasting my time in harassing me from country to country in every possible way, trying to create a false image so that the youth of the world cannot come under my influence.

But existence functions very mysteriously. The day they arrested me in Crete all the copies of the only book which is translated into Greek, THE HIDDEN HARMONY, were sold -- just in one day. Not a single copy was available. So they may be thinking they are doing harm, but truth is something you cannot harm. Whatever you do somehow turns out to be a nourishment for it.

Question 5
BELOVED OSHO,
I HAVE HEARD YOU SAY THAT YOU -- ONE MAN -- ALONE ARE FIGHTING AGAINST THE WORLD, OR ARE CONSIDERED A DANGER TO THE WORLD, AND SO ON.
I KNOW WE ARE ALL, EACH INDIVIDUAL, ALONE. AT THE SAME TIME I WANT TO CALL OUT TO YOU, "BUT OSHO, ALL OF US WHO LOVE YOU ARE WITH YOU" -- BECAUSE IN LOVE WITH YOU, WE ARE YOU.

It is true, and because you are with me, and so deeply with me that you are one with me, I can say that I am fighting alone against the whole world. You are not separate from me, you are part of me. So although you are here it does not change my aloneness. You become part of it, you dissolve into it.
My effort was to emphasize the fact that the so-called intelligentsia is not a real intelligentsia. None of them have the courage to stand up against their governments, to say that they are doing absolutely criminal acts against a single individual who has done no harm to them.

On the contrary I feel that the thicker the world conspiracy becomes against me, the more the so-called intelligentsia seems to be happy -- because I am a danger to them too. They are only knowledgeable. And I have been hammering knowledgeable people and telling them, "Be honest and accept that you are as ignorant as anybody else." Rather than protesting they seem to be happy.

And the so-called religious people seem to be happy rather than protesting, because I have been bringing to their notice that just to be a member of a religious organization does not mean that you are religious. Religiousness is something totally different -- it is an individual growth, an individual realization. So they are also feeling happy.

All kinds of fanatics who think they have the truth and that only they have the truth -- and except for shouting loudly they have no argument, no influence -- are feeling happy.

When I was teaching, a young lady, very beautiful, graceful, came to my house and gave me some Christian propaganda literature. I looked through the titles and I said, "Can you stand up and take any one of these pamphlets in your hand and honestly say that what is written in it is your own experience?"

She became very angry, all grace was lost. She said, "I have been distributing this literature free of charge to people. Nobody has asked such a thing."

I said, "They all should have asked you, because if it is rubbish you have no right to throw rubbish in my house. And if it is not your experience, on what authority are you distributing this literature? Do you have the authority?"

She said, "I am spreading this literature on the authority of God, on the authority of Jesus Christ."

I said, "Now you are entering into nonsense. You cannot prove God. Can you give me any instance just here now of the proof of God? And you don't look like a follower of Jesus. You are in beautiful clothes, driving a beautiful car. You should be carrying a long wooden cross on your shoulders, and you should be doing at least a few miracles like Jesus did. Should I get some water so you can change it into wine?"

She was so angry she turned and, without saying a word, rushed to her car. And because of her anger, she tried too hard to start the car and it would not start. I went to her and I said, "You can ask God to help you to start the car. At least this much of a miracle he can do -- any mechanic can do it. Or come out and kneel down and pray to Jesus Christ while I start your car." I had to start her car. She was fuming with anger.

I said, "I would love it if once in a while you would come back. I like the whole scene. You looked so graceful and so loving. As Jesus says, `Be loving and be friendly; be loving even to your enemies.' But within a minute you became an enemy and you forgot all love, you forgot all grace -- so much so that you must have turned the key too much and the petrol overflowed and the car would not start. Is this the Christian way? Reading your pamphlets should I also become like you? Please take your pamphlets back and give them to some other person who will throw them into a wastepaper basket. I cannot do that."

Intellectuals, religious people, politicians, governments are recognizing... and they are so much afraid that nothing can be a greater reward to me. No single individual has ever made the whole world so afraid without doing any harm.

I am not a terrorist. I am not throwing bombs, not hijacking their planes. What can their fear be? Perhaps I have touched their very root which is rotten; I have pressed their hurting nerve. They know they don't have any answers to me, and whenever they don't have any answers, then the gun is the answer. But they cannot even kill me. They are really in a dilemma -- what to do with me?

They cannot kill me for the simple reason that if they kill me they will create a worldwide upheaval which will bring my people together, forgetting all their small problems. They will be one of the strongest communities of people. And those intellectuals, religious people, politicians will not be able to answer for it -- the whole world will be asking. The same people who are against me will start feeling sympathetic, and they will ask why this has been done.

It is not a small thing that the American government should inform all its embassies that wherever I reach immediately approach the government, threaten the government that American help, American money, will be stopped if this man is allowed to stay.

But that is not a problem to me. I know I have my people, and all this antagonism and poison that is being spread by the governments will make my people closer to me, in a deep solidarity. All that they want is to isolate me somehow. That, too, they cannot do.

They were pressurizing the Indian government to allow me to make my commune there, but stop any foreign disciples and any foreign news media from reaching me. And that was the point at which I left India...

Now the Indian government is feeling embarrassed because in the parliament they have to give answers supported by reasonable arguments, evidence and proof. First, why should my disciples be stopped? And the minister concerned said, "No, we are not going to stop Osho's disciples. They can come just as anybody else can come to this country."

Then they asked, "Do you feel that among Osho's disciples there are agents of the FBI and other spies of governments, of foreign governments?" They had to deny it; otherwise they would have to give proof. They denied that there is anyone... there are no spies, no FBI, nothing. And then it was asked if they have any case against me and if I have not paid my income tax. The finance minister had to accept that I don't have any income so the question of income tax does not arise, and they don't have any case against me.

You will be surprised: I am being discussed in parliaments of countries where I have never been, even in countries where not a single sannyasin exists, as if I am the biggest world problem to them. They are facing the nuclear third world war, but their worry is about me!

It is significant that they have recognized that if I am allowed to go on teaching, their rotten societies will start collapsing. And I am going to continue no matter what; they cannot prevent me. I will find my ways. And now more than ever I am going to sharpen every argument against them and expose every government that has been preventing me from reaching my own people.

And of course my people are with me. Once I make a declaration that now we are on the warpath and that in every country the sannyasins should go to the courts and

start fighting the governments, we are going to create worldwide chaos. I am just waiting for the right moment. Once we have a settlement of our own, we are going to fight each and every single government that has been nasty. And we are sure to win.

And you will be surprised that even attorneys... One topmost attorney from Germany has asked if I can give him my authority to fight the case, because it is absolutely against the constitution and he knows that that case will make his name international.

Another attorney, again a topmost attorney, from Spain, is just waiting for the signal. He wants to fight the government. He says, "There is nothing. I have looked in all the files of the government and there is nothing against you. All they are saying is nonsense without any proof, saying that you have avoided taxation." Now the Indian parliament itself will be a proof that I have not avoided any taxation in India or in America or anywhere else.

We are going to fight. It is going to be joyful. Just for a few days I am preventing them. Let us settle somewhere; otherwise it will become difficult -- any country will become afraid that these people can go against their politicians, their government. So once we have settled we are going to fight all around the world. It is going to be a merry-go-round.

The Path of the Mystic

Chapter #7

Chapter title: Between these two dreams...

7 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
I'VE ALWAYS BEEN FASCINATED BY THE STATE OF BARDO AS DESCRIBED IN ANCIENT TIBETAN SCRIPTURES. COULD YOU SAY SOMETHING ABOUT THIS?

Bardo is a simple method but with great significance. Only people who have meditated a little bit in their lives can be benefited by it, and Tibet was one of the countries where almost everybody was devoting some time to meditation -- just to be alone, silent, not doing anything, just witnessing. If such a person does not achieve enlightenment in his life, and death intervenes, then bardo is used.
Such a man has achieved a certain opening of the door. He has not entered in, but he has at least tried; he has knocked on the door. He has a certain receptivity, and at the time of death he is absolutely willing to go into a state of meditation. Now there is nothing to be afraid of. Death has already come; he can risk everything. And bardo is a certain soft method of hypnosis... just the way I am using it. Listening to me you become quiet, silent.
The bardo is suggestions to the dying person: "Now be silent. Leave this life consciously. Rather than death taking it away from you, relax your hold; don't be defeated by death, don't struggle. Just drop all your attachment. This world is finished for you, and this life is finished for you. There is no point in holding on to it; in holding on to it you will be fighting with death. You cannot win, and a very significant possibility will be missed.

"Simply let go of everything on your own accord. Relax, and accept death without any antagonism as a culmination of life, as a natural phenomenon. It ends nothing. Remain conscious and watch what is happening -- how the body starts becoming more and more distant from you, how the mind starts falling into pieces as if a mirror has fallen and broken into pieces, how your emotions, sentiments, moods... everything that made your life starts disappearing."

It is the end of a dream. That is the fundamental point in bardo, that you have lived a dream that you call life, a seventy-year-long dream. It is coming to an end. You can weep for the spilled milk and miss the opportunity... because within seconds you will be entering into another womb, into another dream.

Between these two dreams just a few seconds are available for you to be alert and awake, and if you can manage this alertness you have conquered death, you have conquered dreaming. You will be entering into another womb consciously; you will be leaving this body consciously, entering into another body consciously.

You will be able to remember the death, the dream you had lived, in the coming life, which will make you alert not to get into the same rut -- again chasing the same stupid desires, getting caught in the same jealousies, fighting for the same meaningless respectabilities. It will keep you alert that you have done it before. Everything ends in death and this too will end in death.

So bardo is reminding you that what is disappearing was a dream. It is very easy when death is coming to see your life

as a dream. What else can it be? It is just as if you are waking up in the morning.

The whole night you have lived so much, so many dreams -- you may have lived years in the night -- but bardo reminds you that it was a dream. It has to be done by a very evolved being -- a lama, a master -- and he insists that it is time to realize that it was a dream: you are not dying, only the dream is broken.

And while you are being shifted from one dream to another... the gap is of tremendous importance because in that gap there is no dream, there is simple clarity, absolute clarity, awareness. So the second point to be reminded of is: don't miss the gap.

And the third thing: don't miss the entry into the womb. Then you have accomplished something which people need lives to work on.

The person is just falling into deep silence and death is descending. He is listening to these words from someone he has loved, he has trusted, from someone he cannot imagine deceiving -- only then is it meaningful. It won't work from just anybody. The bardo is available, all the instructions are available, but it is possible only through someone whom you have respected, honored, trusted, loved.

In this critical moment a small doubt about what the person is saying will destroy the whole thing -- then the bardo has been futile. But if you don't miss and you follow the instructions, you are laying a foundation for a new life which will be a totally different life. It will be your last life, because anybody who is dying consciously, who uses the gap to have a taste of absolute purity, enters into the womb

alert, is born alert. His enlightenment is guaranteed by nature: he has the seed, the foundation.

So bardo is a simple process, but it can be helpful only to those who have meditated a little, who have been with a master, who have once in a while tasted the silence, the presence, and the beauty of being in the moment. They become capable.

Bardo is the greatest contribution Tibet has made to the world. Tibet has not contributed anything else. It is a poor country, far away from the world -- the roof of the world -- unapproachable. Even today it is very difficult to reach Tibet.

Tibet developed meditation through Buddhist influence and finally became the only country in history where everybody was meditating, where meditation was a normal phenomenon. Every family had to give at least one of its members -- someone who was ready -- to a monastery, to meditate totally. So from every family at least one member went from each generation.

Almost the whole country of Tibet became a monastery. Just as Russia has become a concentration camp, Tibet became a monastery. There were hundreds of monasteries in the mountains, in beautiful places. Every family had contributed someone who was truly interested in seeking. It was the only place where people were encouraged to go on the search; it had become part of the style of the whole country.

And those who were not in the monasteries were also meditating as much as they could manage, so by the time of death, bardo was possible for everybody. There were many masters available, many evolved beings available who

could repeat those instructions -- and everybody had a master of his own. It was a totally different world.

In this century many beautiful things have been destroyed but Tibet is at the top. Tibet has been destroyed by a communist invasion from China. Monasteries have been changed into schools, into hospitals, and monks have been forced to work in the fields. Even to mention the word "meditation" became a crime. And it was not hurting anybody: the country was so aloof, so cut off from the world.

But it has been destroyed, and I don't think there is any possibility to recover its beauty, its grandeur. That is impossible because now there are roads joining it to Pakistan, to China. Now buses are moving, now airports are there and planes are coming and going. The army is there. It has become a military base for China. It has lost its golden age.

Soon it will be difficult to find a person who is capable of listening to bardo instructions and almost impossible to find a person who can give those instructions. They will be in the books; they are available now in all the languages. They are simple instructions but they can be improved, and I have the idea to improve them because they are very ancient and very crude. They can be polished. Much can be added to them, more dimensions can be given to them. But the basic thing is that the people should be meditative. My people are meditative, and it will be part of our basic work to revive the bardo in a more refined form so we can use it for our people.

Tibet is no longer the same Tibet. But we can create the situation, the psychology, where bardo -- or something like

bardo but even far more evolved -- can help people. It is a beautiful process. Just as Japan has brought Zen from Buddhist sources of meditation, Tibet has brought, from the same Buddhist sources of meditation, bardo. These are their immortal contributions.
When nuclear weapons are forgotten, still these discoveries will have the same significance.

Question 2
BELOVED OSHO,
YESTERDAY WHEN SOMEBODY ASKED ME WHY I WAS WITH YOU I REALIZED THAT I HAD NO ANSWER THAT WOULD MAKE ANY SENSE. TO SIMPLY SAY BECAUSE I LOVE YOU SEEMED FACILE AND TOTALLY INADEQUATE TO DESCRIBE THE AWESOME EXPERIENCE OF BEING WITH YOU. AND I AM NOT WITH YOU FOR ANY INTELLECTUAL REASON, NOR AM I ESPECIALLY ESOTERIC OR EVEN VERY RELIGIOUS. IN FACT, AS A DISCIPLE, I AM RATHER LOUSY. BUT I AM INDELIBLY STUCK ON YOU LIKE THE TINIEST SPECK OF AN IRON FILING ONTO THE MIGHTIEST MAGNET IN THE WORLD. BELOVED OSHO, CAN YOU EXPLAIN THIS PHENOMENON?

The question is from Anando. It is difficult to describe to people why you are with me. Anything that you can say, you will feel is inadequate, facile, superficial, does not do justice; and if you don't say anything, that is also embarrassing. Something has to be said.

And it becomes more difficult when there is no rational explanation, and you are not with me for any particular philosophical, rational doctrine. If you are not with me for any religious intentions, then naturally you feel that you cannot answer the question.

But to me this is important, that you should not be able to answer the question. If you are able to answer the question your relationship is certainly superficial. You can call it love, but everybody is loving; people are falling in love and falling out of love, and this is such a mundane affair. It has associations which have made the word very earthly.

And it is good that you are not here out of any particular intellectual conviction, because I am not an intellectual man; that you are not here for any religious reason, because I have left religion far behind. But you can, without giving a very particular answer, explain the whole situation just the way you have put the question.

Whoever asks you, explain the whole situation: "This is the situation. Now you figure out what kind of relationship this is." Why should you be embarrassed? Let the person who is asking the question feel embarrassed. Let him think it over, let him waste his night... what to make out of it, what kind of relationship this is. But you be truthful.

Your question is absolutely the answer. Just say exactly what you have written in your question to the person. "This is the situation; now you figure it out. I am unable to figure it out; perhaps I am too involved. You are outside. It is possible you may be able to figure out what it is. If you can find out, tell me so I also can have an answer for others."

The more mysteriously you are related to me, the more it will become difficult for you to answer. But there is no

need for any answer. You simply explain the situation: "This is the situation and I don't know what word can be the right word to explain this whole situation." This will be authentic, sincere. You will not feel inadequate, you will not feel embarrassed. In fact the other person will feel embarrassed that he asked such a question, that it was not nice to ask such a question, that it was crude, primitive. There is a possibility of a relationship which no word can describe -- and that's what is happening between me and you.

You can simply say, "I don't know but I can describe the whole situation." And this will be helpful for that person too, to come across a relationship which is so vast that it cannot be confined to a word, so far away from ordinary language that to pull it into language is to be violent. Perhaps you may help him to feel something just by describing your whole situation sincerely and authentically. Your question is your answer.

Question 3

BELOVED OSHO,

I HAVE HEARD YOU SAY THAT WE ARE AFRAID TO COME CLOSE TO YOU, BUT HOW CAN WE COME CLOSE? ALSO, I ASSUME THAT WHEN YOU GAVE ME A NAME I WAS PURE NOISE AND A CROWD INSIDE. NOT SO LONG AGO I STARTED TO FULLY RECOGNIZE AT LEAST FIVE TOTALLY DIFFERENT PEOPLE TAKING OVER INSIDE AT DIFFERENT TIMES. ONE OF THEM IS LIKE A DEFIANT, REBELLIOUS, STRONG, RAGING, REVENGEFUL VIRGIN GREEK WARRIOR-

GODDESS; ANOTHER IS A VERY INSECURE, VULNERABLE, SOFT, LOVING, HURT LITTLE GIRL. THERE ARE OTHERS, BUT THESE ARE THE EXTREMES. HOW, AMONGST THEM, CAN I RECOGNIZE THE REAL ME, THE INDIVIDUAL?

It is not only your situation, it is everybody's situation. And five is not the number -- you are a crowd, a multitude. Just you have to look more closely, more deeply, and you will find many people within you. And they all pretend at times to be you. When you are angry, a certain personality possesses you and pretends that this is you. When you are loving, then another personality possesses you and pretends that this is you.

It is not only confusing to you, it is confusing to everybody who comes in contact with you because they cannot figure it out. They themselves are a crowd.

In each relationship there are not two persons getting married but two crowds getting married. There is going to be a great war continuously, because rarely will it be, just by accident, that your loving person is in charge and the other's loving person is in charge. Otherwise you go on missing: you are loving, but the other is sad or angry or worried. And when he is in a loving state, you are not in the same. And there is no way to control these personalities, they move on their own accord.

Gurdjieff has a story:

A master had a palace in the mountains and dozens of servants, and he told the servants that he was going for a pilgrimage: "It may take a year, it may take two years, it may take three years, or I may come back without

completing the journey. I might come back from the middle, any day. So be ready every day as if I were coming back that day. The house has to be in the condition that I like. Don't think, `Now it is three years before he will be coming so why bother? For three years enjoy the rest.' I can come any day, and I may take three years or ten years or I may never come back. But as far as you are concerned, remember I can come any day. All these possibilities are there."

The servants were in a great difficulty. If he had told them a fixed date it would have been so easy to rest, to enjoy. Each servant was on duty one hour in every twenty-four hours; round the clock somebody had to be on guard. So one person was on duty for one hour, and another person for another hour. And years passed. In fact they forgot completely that the master was going to come, it was such a long time.

The world was wild in those days and a pilgrimage was dangerous. In fact people used to go on a pilgrimage only when they thought that death was near and now there was no danger because they were going to die anyway. Very few people ever returned from a pilgrimage. The servants started thinking, "So many years have passed: perhaps he is dead and we are unnecessarily bothering." They became lazy, but this routine continued because a deep suspicion was still there: "Who knows? Someday he may come."

Meanwhile, anybody who used to pass by the gate would ask, "What a beautiful palace! Who is the master of this house?"

And the servant on duty would say, "Who else? I am. I am the master of this beautiful palace."

But people were becoming a little puzzled because each time there was a different master. The duties kept changing: round the clock each person was only on duty for one hour. The next time you came, you would meet another person and he would also claim that he was the master.

Thinking that the master is dead, there is no harm in claiming to be the master; in fact now they are the master. The master had no son, no relation, nothing; he was a man alone. The servants started using his clothes, they started using his things; they really became convinced that he is dead and his death means they are the masters.

Then one day the master appeared, and the scene was worth seeing! People were throwing off their clothes, running naked to find their own clothes... it was a chaos.

And the master asked, "What is going on?"

They said, "We want to be forgiven. Because you had not come for so many years we thought that you were not going to come back. And we are fools -- uneducated, stupid people. We started using your things and we started claiming to be masters. Of course everybody was the master for only one hour. To avoid clashes, fights, we decided that while you are on duty as the guard, you are the master; your orders will be followed, but only in that hour. After that hour you are just a servant; the other person is the master."

Gurdjieff used to say that this story is symbolic of our inner world.

There are many personalities -- not only five, a real multitude -- and they go on rotating. It is a kind of Rotary Club. In a Rotary Club, just to avoid competition, every member becomes the president in rotation. Next year

another one... Everybody is hoping that his number is coming, and nobody feels bad about anybody becoming the president; it is only a question of one year and somebody else will be the president. They are all presidents in fact. There is a certain rotation inside you, and if you go on watching... Don't interfere with these personalities because that will create more mess, more confusion. Just watch, because watching all these personalities you are going to become aware that there is also a watcher which is not a personality, before whom these personalities come and go. In your question you feel that there are five personalities, but who is looking at these five? Must be the sixth! It is not a personality, because one personality cannot watch another personality.

This is something very interesting and very basic: one personality cannot watch another personality, because those personalities don't have any soul. It is like your clothes. You can go on changing your clothes, but your clothes cannot know that they have been changed, that now other clothes are being used. You are not the clothes, so you can change them. You are not a personality; that's why you can become aware that there are five personalities or twelve personalities or innumerable personalities.

This also makes one point very clear: there is something which goes on watching this whole game of personalities around you. And this is you.

So watch those personalities but remember that your watchfulness is your reality. And if you can remain watchful of the personality, those personalities will start disappearing; they cannot live. They need identification to remain alive. If you are angry, it needs you to forget to

watch and become identified with anger; then anger has life. But if you are simply watching, then anger has no life; it is already dead, dying, disappearing.
So remain more and more concentrated in your watchfulness and all these personalities will disappear. And when there is no personality left, then your reality -- the master -- has come home. Then you behave sincerely, authentically. Then whatever you do, you do totally, fully. You never repent; you are always in a rejoiceful mood.

Question 4
BELOVED OSHO,
YOU HAVE GIVEN ME SANNYAS AND THIS BEAUTIFUL DIMENSION OF LIFE, CONTINUOUSLY SHOWERING YOUR COMPASSION AND LOVE. I FEEL AS IF I DON'T KNOW ANYTHING ABOUT MEDITATION OR THE INNER JOURNEY -- I'M A HOPELESS CASE. PLEASE THROW SOME COLD WATER ON MY FACE AND WAKE ME UP FROM THIS DEEP SLEEP.

You do not have to remind me, because that's what I am doing continuously -- throwing ice cold water in your face. But for you to be awake, only cold water is not enough; you can even start enjoying it, turn over and pull the blanket up and go to sleep again.
Our sleepiness is deep. It is almost like a coma, but it will be broken. You need not be worried that you do not know what meditation is. You just hang around. One day you will stumble upon it even in your sleep. Just go on groping and

you will find the door -- because the door is there and I am making every effort to reach you.
However deep the sleep, however deep the coma you may be in, I am trying to reach you in a thousand and one ways. You will understand only when you are awake what I have been doing to reach you.
There is always some way, some small window, because you cannot live closing all the windows and all the doors: you will die. Then it will not be sleep, it will not be a coma, it will be simply death. You need some fresh air, so some window is open.
For example, if we all go to sleep in this room, and you are all fast asleep, snoring, and I simply shout, "Maneesha!" only Maneesha will hear it; nobody else will hear it. Strange, because the sound has hit the ears of everybody, but only Maneesha wakes up and asks, "What is the matter? Why I am wanted in the middle of the night?"
Deep in the unconscious the name has reached, because from very early childhood some name has been given to you. Or if you have become a sannyasin, then this has been a second childhood; a name has been given to you and that name has made a certain way to your unconscious. Even in sleep you know it is your name. Nobody else will wake up, nobody else will be disturbed by it, just the person whose name has been called.
So don't be worried about meditation. While sitting with me you are having some taste of it without knowing it. Don't be worried about consciousness. While looking at me, watching me, you are feeling something of consciousness. Some doors are loosening, opening. It takes a little time. And there is no hurry, there is eternity

available. All that you need is patience and everything that is needed will happen to you.

Question 5
BELOVED OSHO,
YESTERDAY A VISITOR TO OUR HOUSE COMMENTED THAT WE ALL HAVE UNUSUALLY SHINY EYES. I HAVE HEARD MANY OTHERS SAY THE SAME. WHY DO YOUR SANNYASINS HAVE SHINY EYES?

Because they are my sannyasins, they reflect my eyes, they reflect me. Their heartbeat reflects my heart. As you become silent, as you become more alert, your eyes will have a different shine; otherwise ordinarily people's eyes are just sleepy, no shine. Their faces look as if they are drugged or they are half awake. What they say does not seem to be coming from any authority. Their gestures are dead. Their whole life is partially lived.
To be a sannyasin means to live life totally and intensely. In that intensity your eyes will be affected the most.
In India, Jainism has two sects. The differences are very small but in some way very significant. One sect worships Mahavira's statue with eyes closed and the other sect worships him with eyes open. Now this is not so much of a difference that you should create different temples and fight continuously, argue, write commentaries. But in some places it becomes very hilarious.
The Jaina community is a small community and they make their temples really beautiful; perhaps they have the most beautiful temples. But there may not be enough money for

one sect to make the temple, so both the sects make the temple together. The temple is the same, the scriptures are the same, the statue is the same -- the only problem is about the eyes. And they have found a strategy: half the day one sect worships and half the day the other sect worships.
The statues are made of marble. Now you cannot make marble statues with eyes which can open when you want and can close when you want -- at least in the East it is not possible. In the West perhaps we can manage some technical arrangement, some electrical arrangement. You push a button and the eyes open; you push another button and the eyes close. But the conflict is almost twenty-five centuries old, and there was no such technology. Now they have found a way: they have made separate open eyes of gold which they simply stick on the closed eyes.
Sometimes it becomes a problem because there are problem people: somebody who worships Mahavira with closed eyes has his time up to twelve, but he goes on worshipping, praying, and the others are waiting. It is too much. Finally they decide that the time has passed; it is too much and this man is just creating trouble, so they start putting on the open eyes... And that is highly objectionable: "I am worshipping Mahavira with closed eyes and you are putting on eyes which are open. You have disturbed my worship!"
Sometimes there are cases in the courts. The temples are locked, and for years nobody can worship because the court cannot decide whether Mahavira actually meditated with open eyes or with closed eyes. Both present their scriptures, and both are equally ancient. There seems to be no way.
In one place this conflict had been going on for almost twenty years. I was visiting the college there for their

annual function. I was going to give a speech to the students. Both parties came to me and said, "Something has to be done. Twenty years... and Mahavira is under the locks of the police. There seems to be no way. What do you say?"

I said, "Perhaps both scriptures are right. As far as meditation is concerned, he must have meditated with closed eyes. But he was not meditating twenty-four hours a day; he was going to beg for food, to give a talk to his disciples... And a man who has been meditating for so long must have such beautiful eyes, so shiny, just flames, that a few people must have become impressed by his open eyes. So I don't see that there is any conflict.

"My suggestion is that rather than making one statue in the temple, make two statues -- one with open eyes, one with closed eyes. And it is such a simple matter that I cannot understand that for twenty years the supreme court could not decide, and you idiots could not decide that it is only a question of purchasing one statue more. Make this statue with open eyes. And whoever wants to worship can worship one or the other. And if somebody wants to worship both there is no harm, because it is the same man who is sitting with closed eyes and who is sitting with open eyes."

But for twenty-five centuries they have been fighting on such a small point. There must be something in it -- and that something is that the orthodox have a fixation on the closed eyes and the unorthodox, who were impressed by his eyes and the magnetism of his eyes, want the eyes to be open.

So when somebody asks you why you have such shiny eyes, just say because you are a sannyasin. Everything within you has to become shiny. Everything within you has to become a light, radiant.

The Path of the Mystic

Chapter #8
Chapter title: A longing for the beyond
8 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
I OFTEN HEAR YOU SAYING THAT EVERY CHILD COMES TO THIS WORLD WITH AN EMPTY MIND, AS A TABULA RASA. HOW IS IT POSSIBLE THAT WE, IN SPITE OF THIS, CARRY MEMORIES AND CONDITIONINGS FROM PAST LIVES? WOULD YOU PLEASE SAY SOMETHING ABOUT THIS?

One distinction has to be understood, the distinction between brain and mind. The brain is part of the body. Every child is born with a fresh brain but not with a fresh mind. Mind is a layer of conditioning around the consciousness. You will not remember it; that is why there is a discontinuity.
In each life when a person dies the brain dies, but the mind is released from the brain and becomes a layer on the consciousness. It is nonmaterial; it is just a certain vibe. So on our consciousness there are thousands of layers.

Whenever I have said that a child is born with a mind as a tabula rasa, I meant the brain. The mind is very ancient, as ancient as existence. It has no beginning but it has an end. The day you are able to drop all those layers accumulated in centuries, mind dies. It has an end. In the same reference it has to be understood that enlightenment has a beginning but no end. Then you connect them both.

Mind has no beginning; it has been always there with you. Then at a certain moment you drop it.

The end of the mind is enlightenment.

Then enlightenment continues. It has a beginning but no end. Together they cover the whole eternity, from the past to the future.

But the brain is born every time you enter a body and it dies every time you leave the body. But its content -- that is the mind -- does not die; it remains with the consciousness. That's why it is possible to remember your past lives -- even when you were animals or trees or rocks. All those minds are still with you. But because psychology makes no distinction between mind and brain, and science accepts no distinction... in the English language mind and brain are almost synonymous. That's why sometimes I forget and instead of using brain, I use the word mind.

In languages where a deep search has been made into the inner reality there are many words describing different phenomena. In those languages there is a word for brain which cannot be in any way confused with mind. The English word has also come from Sanskrit, manas -- it has come as mind -- but manas means each layer; then there will be animal manas, vegetable manas, as many different stages of evolution as you have passed.

And in Sanskrit the whole is not called manas, the whole is called chittam. It is called chittam because it is not part and parcel of the body, but part and parcel of consciousness. Consciousness in Sanskrit is chetana. Because it clings to chetana it is chittam. Those languages are clear-cut about the words, their meanings. But the reason is clear: they have worked and found these differences.

Chittam is the whole past, all the minds that are clinging collectively to chetana, to consciousness. They will be dropped collectively, and once they are dropped it is as if you have dropped your clothes and your consciousness is naked. This naked consciousness is the ultimate experience of being.

The dropped minds will remain in the basement of your brain, so even if an enlightened person wants to go through them he can go through them, just the way you can go to the basement of your house and look through all the junk you have been throwing there.

The brain is the latest layer, but the brain itself is not the layer, the content. The brain itself is only a mechanism; it is a biocomputer. When you purchase a computer it is empty; it has no input, it is new. Then you start putting things into it, whatever you want -- history, science, religion, mathematics, anything that you want to feed the computer. It collects it, it has a memory system, just as the brain has a memory system. And whenever you want any information you can ask the computer and it will give you the information.

There is a danger that in the future the computer is going to destroy people's capacity for memory, because it will be far more accurate, and just a small remote controller that you

can keep always with you... Either you can have your own computer in the house or you can be joined with the collective computer in the city, and on your remote controller you can figure out anything. You can even find out on what date Socrates was married! But it can give you only that information which has been fed into it. If you ask it any new question that has not been programmed before, the computer is helpless; no answer will be coming.

The same is the situation of the brain. The brain is a computer, just like a memory system. And all of our education is nothing but feeding the computer. It will be able to answer only that which has been fed into it. If you have not learned physics and some question is asked about it, the mind cannot answer because it is not in your memory. So what you call thinking is just futile: you are just going through the memory system finding some answer for a question it has no answer for. Any new question and it stops; it is helpless.

That's why I insist you cannot think about truth, you cannot think about enlightenment, you cannot think about love. You cannot think of all great things in life because they cannot be fed into the computer ahead of time.

A scholar has a more full computer; his memory is richer. A professor has more. There are people who are respected only for their memory. Our whole education is nothing but a training in memory, it is not an education for intelligence. Intelligence will be a totally different thing. Our education simply tells you what has to be memorized.

In the Soviet Union they realized the fact that the brain is exactly like a computer. Then why torture it and why unnecessarily harass it? Hence in examinations students are

allowed to go into the library to consult books or to bring any book they want. All the books that may be needed are available in the examination hall. What is the need to unnecessarily remember something when it is written in the books? But one thing was discovered, and it changed the whole situation: people who were not coming in first started coming in first. People who had been coming in first started losing their grip, started going down -- second class, third class.

What happened? In order to search for the answer you need intelligence and those books are big and the time is limited -- three hours. You have to answer five questions. You have to be very alert and intelligent to find all the relevant facts and figures to give an answer. The people who had always been coming in first started losing ground because they don't have any intelligence, they have only memory. Now that memory was of no use.

This is all so primitive. Each student can be supplied with a small remote controller and he can just check what answer is needed. His intelligence will be in how to use the remote controller -- how to use it wisely, how not to get mixed up, how to understand the question intelligently so that he can find the answer intelligently. But it is not a question of memory. A different kind of education will be needed which teaches you intelligence.

It is a known fact that people of great intelligence don't have that great a memory. And there have been people of great memory, but they don't have any intelligence at all. Their memory is almost miraculous, unbelievable, but it is absolutely mechanical.

When the fountain pen was invented it was found that people started losing their beautiful handwriting. With just a simple old-fashioned pen you can write better than with a fountain pen. The fountain pen is speedy and you need not dip it again and again into the ink; it has ink in it. Because of the speed and the ink supply people started writing fast. The grace that was there in writing slowly, suddenly disappeared.

The same is going to happen with computers. It will help you immensely to remember, but it will help also in a negative way -- you will not have memory. Even the names of your friends you will have to check on the computer. Even the street number where you live you will have to check on the computer, because now there is no need for your own computer to work -- you have a mechanical device.

The brain is not a problem because the brain is only a machine. The problem is the contents in the brain which is the mind. The brain is only a container, and each life you get a new container. The old content is shifted as a layer surrounding your consciousness.

So when I say you get a fresh beginning I mean in the brain, not the mind. But in English they are being used synonymously. If you start going into past lives you will be entering the world of the mind, which is immense, and each layer will reveal one life. When all the layers have been passed through consciously, only then you come to the center of your consciousness.

The Hindu temple is called mandir. The boundary wall represents the mind, and if you go inside, at the center there is the statue of God. The Jaina temple is called chaityalaya

for the same reason. If you can pass totally through chitta, the layers of mind, you will reach to consciousness which is the center of the temple.

In Japan there is only one temple which represents more precisely than any other temple the reality of mind and no-mind, mind and consciousness. It has only walls. Inside it is empty; there is no statue of Buddha, there is nothing. You simply go inside and sit in silence. It has been asked why this is so, but even the priests cannot say why, because they have forgotten the symbology. It has nothing to do with the temple, it has something to do with human mind.

For five hundred years after Gautam Buddha's death, in no temple was there any statue of Gautam Buddha. Instead, on the wall inside the temple the bodhi tree was engraved in the marble. And underneath the tree where Buddha had sat and become enlightened it was empty. It was a strange symbolism but very significant: by the tree they have indicated the place where Gautam Buddha became enlightened -- but when he became enlightened there was no Gautam Buddha. It was empty, it was nothingness, it was just silence. Those temples were beautiful, but they have all disappeared, been destroyed.

I have seen one temple in India... it is difficult to comprehend how they have made it. It has no foundation. It is a huge temple -- a round temple, very high, maybe fifty feet high -- and it has no foundation. You can take a thread, pass it underneath the wall, and then you can move around the whole temple. And you can find that the wall has no foundation anywhere, no connection with the earth!

I asked the priest, "What is the meaning of it?" They have a stupid story... and I said, "This is not the meaning. You are

saying something which will appeal only to idiots -- that this is a temple from heaven and two parties of gods..." In Jainism and Buddhism there is no God, but anybody who is in heaven is called a god, so there is a plurality of gods. "Two parties of gods were fighting for the temple and the temple slipped from their hands and fell on the earth. That's why it has no foundation."

I said, "This is such a stupid story. In the first place you don't understand where heaven is and if it is somewhere beyond the stars this temple would have burned on the way -- it is such a small thing." Every night we see thousands of stars falling, but no stars are really falling because stars are very big -- these are just big stones which are wandering in space.

Whenever a star is created or a planet is created... It is liquid but it goes on turning on its axis, and because it is liquid, and moving, many parts of it are thrown away... The moon was taken out of the earth in the same way; it used to be part of the earth. And it is because of the moon that we have such big oceans. These oceans are the places from where the liquid earth has dropped out. Thousands of small pieces have fallen into space until they came into some gravitational field.

When the gravitation pulls those small pieces the force is such and the speed is such that they burn up. So when you see a star falling, it is just a stone that is burning. Because of the speed it becomes so hot that at some point it simply bursts into flames. Mostly it is finished in the sky. Only very big stones have been able to reach the earth, for example the stone in Kaaba. Mohammedans think it is divine; it is nothing divine, it is a big stone that could not

get burned completely and reached the earth. And there are many other places where such stones are.
So I said, "This temple would have disappeared. It is not possible. And there are no gods -- and what kind of gods will be fighting for this rotten temple? There is nothing special in this temple, except that it has no foundation."
But my understanding is that the walls represent the mind, and inside... there is no statue inside. The inside emptiness represents consciousness. And no foundation represents that your mind has no foundation; it can be dropped any moment you decide to drop it. It is unfounded. It is just clinging around the consciousness, glued to it, but it has no foundation.
A great philosophical insight has been translated into architecture, and those idiots are talking about the gods fighting and the temple slipping out of their hands and falling on the earth. They have destroyed the whole meaning. But the people who created the temple must have had the insight into what they were doing. It must have taken tremendous effort to make it without any foundation. It is a huge structure and it has survived almost fifteen centuries.
There is the brain which comes every life, new, fresh; it is part of the body. There is the mind which is as eternal as life. Until you become enlightened it remains clinging to you. It is just the dust of all the lives that you have lived, the memories that the mind releases after you die. And those memories go on sticking around the consciousness. It becomes a thick layer.

Meditation is the way to dig a hole into this thick layer to reach to the waters of consciousness. Hence meditation has a beginning but no end.

Question 2
BELOVED OSHO,
IN A FEW DAYS I AM GOING TO VISIT MY EIGHTY-YEAR-OLD FATHER WHOM I HAVE NOT SEEN FOR SEVEN YEARS. HE IS VERY INSISTENT ABOUT SEEING ME BUT AT THE SAME TIME VERY UNHAPPY THAT I AM A SANNYASIN. HOW TO MAKE HIM FEEL GOOD AND STILL NOT FEEL LIKE A HYPOCRITE?

You are not going... that's the only way! In the first place to go to Europe in such conditions of nuclear radiation is dangerous; there is no point. Secondly, to make him unhappy while he is dying at the age of eighty is not good. If you go as a sannyasin he will be more unhappy than if you don't go.
For seven years you have not gone. If you go as a non-sannyasin you will feel unhappy that you are being a hypocrite, and there is every possibility that it will be discovered that you are simply pretending to be a non-sannyasin. So why harass the old man? And it is not certain that he is going to die. As far as I know the longer a person lives the less is the possibility of death. Have you ever heard of anybody dying at one hundred twenty, one hundred thirty? The longer one lives the less is the possibility of death!

He has already passed the time to die -- he has missed. Seventy is the right time; he is ten years late. So don't be worried. Just let this radiation thing settle, then you can go. Death is never so certain. There is no guarantee that at eighty he will die, just we feel afraid that perhaps he may die.

But if you decide to go, then go as a sannyasin so you need not be a hypocrite. And he may throw a tantrum. Take it joyously. Sit silently and tell your father, "Say whatsoever you always wanted to say. Be angry or if you want to slap me, slap -- but don't hurt yourself, you are too old. I can slap myself on your behalf." Make it a joke; let him laugh. Be with him but not very seriously, not as if he is going to die and that's why you have come. Tell him, "My master says you have passed ten years already -- you are late, and once a person is late the queue does not stop for him. The queue goes on moving." Now when somebody else is late and there is a gap in the line perhaps your father may get a chance; otherwise now there is no possibility to die. So don't be sad and don't make him sad.

First he will be angry. First he will tell you that you have not done right. Say yes to everything, but tell him, "I am just your son, and I cannot be a hypocrite because I know that will hurt your pride -- that your son is a hypocrite. So I have come the way I am. And I am ready to take your anger or whatever punishment you want to give to me.

"The teaching of my master is that when a person is dying let him be finished with all desires, so if this is your desire, to beat me, beat me. Don't die with such stupid desires because they will lead you into a stupid life again; you will again get a son like me -- perhaps me again -- who will

become a sannyasin. So you do whatever you want to do so we have a clean relationship." The whole thing will end within half an hour; longer it cannot last.

Then help him to meditate. Tell him, "This has nothing to do with sannyas. You can meditate. Particularly it is good when you are old and you have missed the chance to die, and you are ten years late. This will help you to become silent, to be peaceful. And if death comes there will be no fear about it." So help him to learn vipassana -- the simplest thing. Say, "Just watch your breathing lying down."

So you have to decide. The best thing is not to go, because I don't think he can catch the train so soon. But if you are afraid that he is going to catch the train, then go. But be a sannyasin. And there is no need to be afraid. Just say, "I am the same person, just a little better. Your son has not gone astray." Tell him what you have been doing and ask him what is wrong in it.

And make a communion possible again. Sit by his side and help him to meditate. There is no problem if you go joyously and he can see that you are happy, that whatever path you have chosen has made you joyous, more independent, has given you a certain integrity -- that it has not enslaved you, but has made you more free than you ever were before.

He will be happy. And he is an old Frenchman, and Frenchmen have always loved freedom. Whatever you have been doing, Frenchmen have been doing it for centuries. There is no problem about it. No Frenchman is really a Christian; they don't have time for it. First you have to be finished with girlfriends. By that time you are already eighty and it is time to go home, not to the church.

So just tell him good news. And tell him, "Come back soon and again be a Frenchman; this is a good place. And I am following in your path, so there is no problem. Christian or sannyasin, basically I am a Frenchman. And I have not really come to see you but my girlfriend." Just say the truth!

Question 3
BELOVED OSHO,
I ONCE OBSERVED A HYPNOTIST HYPNOTIZING PEOPLE AND REGRESSING THEM INTO REMEMBERING PAST LIVES. IT WAS QUITE CONVINCING AS THE HYPNOTIZED PEOPLE WERE DESCRIBING DETAILS, THEIR SURROUNDINGS, THE SITUATION AND SO ON. IN ALMOST EVERY CASE PEOPLE WERE DRAWN TO A TRAUMATIC EXPERIENCE WHICH USUALLY CULMINATED IN THEIR DEATH. IT SEEMS THAT, RIGHTLY USED, THIS COULD BE A VALUABLE TECHNIQUE. IN THIS CASE, HOWEVER, I FELT THE HYPNOTIST WAS QUITE INSENSITIVE TO THE PEOPLE AFTER THEIR EXPERIENCE. I THINK I SHOULD ALSO ADD THAT THIS HAPPENED IN CALIFORNIA. PLEASE COMMENT.

It is good that you have added that it happened in California. In California anything is possible. And what struck you as strange would not have struck you so, if you had understood that anything can be used by a technician, particularly hypnotism.

The man knew simply the technique; he had no idea what was happening to those people. He had no idea that he had to be sensitive to those trusting people who were going into their death experiences, past lives. He was just a technician. His interest was more to use hypnotism as a profession. He may have sold tickets, and his whole interest was in how much he earned. These are the people who have made hypnotism condemned all over the world.

Before India became divided... To me the greatest loss with the division of India and Pakistan is that some beautiful things have disappeared from Indian streets. Otherwise on any street in India you would find magicians and hypnotists doing such miracles that you could not believe -- but they were all Mohammedans.

And it was something like a family secret so they wouldn't give it to anybody else. Their earning was not much: if they could get five rupees in one show from the crowd throwing small coins, that was enough. And what they were doing was tremendous. But they had no idea what they were doing; they just knew the technique. They were technicians and they were using those techniques -- which can make a man illuminated, liberated -- for attracting crowds on the street.

It has been a great loss, because when India was divided all those Mohammedans moved to Pakistan. I don't know whether they still continue to do those things or not. Pakistan is a small country, and so many magicians were all over India... hypnotists and all kinds of people doing tricks, rope walkers. If they have all reached Pakistan... Pakistan is a small place; it cannot afford so many shows.

Nobody is going to bother about them. Most probably they have chosen another profession.

In India it was possible because it is a big country and you can go on moving from one city to another city. But the question is... I have also experienced again and again, without any exception, that they were all insensitive people. They were not concerned at all with any spiritual growth or what was happening to the person. Their whole interest was money.

So what you have seen in California was a technician who knows a simple method of hypnotism and can earn some money out of it. He is not bothered, he is not interested in these people or their past lives; his interest is the money. And moreover he will be doing the same show five times a day -- on this street corner, on that street corner, in this theater, in that auditorium.

It happens just like doctors become insensitive in hospitals. The whole day they are seeing pain, misery, fractures, operations -- it all becomes technical; otherwise they will die if they are too sensitive.

In India you will not find a Jaina doctor. I have been in search all over the country. Wherever I went I enquired, "Has this place any doctor who is a Jaina?" I have not come across any. And the reason is that the Jaina cannot do surgery, he is brought up with such a sensitivity about violence. He cannot kill an ant, how can he cut a human body? And before cutting a human body he has to cut frogs and this and that. That is impossible.

I know only one young man who insisted on joining the medical college, but when he had to cut a frog, the frog was not cut. He fell into a fit, became unconscious, and had to

be released from the college: "You join something else; this is beyond you. If you cannot cut a frog, a living frog, then how are you going to manage operations, surgery?"

I know the person. He himself told me the story about how he had been turned out of the medical college. He had dared to go against his parents and friends who said, "No Jaina can do this kind of work." But he wanted to take up the challenge.

He said, "What is it? -- just cutting frogs ... I will see, I will become accustomed to it." But then you have to cut a living frog; and if you have been brought up with a great reverence for life you simply become frozen, your hands will not move.

Doctors become very insensitive and you cannot blame them, they also have to live. They become like robots. They can cut your hand without feeling anything, they can take your eyes out without feeling anything, because if they feel for every patient the whole day, they are going to die with a heart attack soon. It is impossible for them to remain sensitive.

The same happens with people who start using hypnotism, mesmerism, or that kind of thing. These things are very mysterious so people get interested, and their whole point is how to make you interested. They will go on talking nonsense to make you interested, but the people who are going through the trauma are being used. It is shameful; it should not be done.

Hypnosis has to be taken out of the hands of professionals, people who are using it for money. It has to become a temple method, something holy. It is something holy.

Question 4
BELOVED OSHO,
IT IS TRUE THAT LISTENING TO YOU I OFTEN FEEL SURROUNDED BY SOFTNESS, PEACEFULNESS, SILENCE, BUT WITHIN ALL THAT IS SUCH A DEEP LONGING. IT HAPPENS ALSO SOMETIMES WHEN I AM OVERWHELMED AND DELIGHTED BY A SUNSET, A FULL MOON, A BEAUTIFUL PIECE OF MUSIC. THERE IS ALWAYS A LONGING, ALMOST LIKE A SWEET PAIN. OSHO, WHAT IS IT THAT I LONG FOR?

Anything of beauty, anything reminding you of the beyond, will create a longing in you, a longing that you cannot figure out what it is for. You don't know the name of the object because in fact it is not for any object.
Listening to beautiful music, looking at a sunset or just a bird on the wing or beautiful roses, or sitting here in silence, a sweet pain can be felt.
The longing is how to become one with this state of feeling. It should not be a fleeting thing that comes and goes but something that remains with you, that becomes you, because the same music which was sweet today may not be sweet tomorrow, may be boring the day after tomorrow.
So it is not the music. It is something else that is triggered in you: the longing to be peaceful, to be musical, to have all the beauty of existence and to have it forever. It is a spiritual longing, a longing for the beyond, beyond all fleeting experiences; a longing to stop time and to be here now, in this moment eternally. This is true religiousness.

The true religiousness has nothing to do with churches, mosques, priests -- they are all technicians exploiting you. Their ideologies, theologies, are simply supplies to fill this longing within you. They cannot fulfill it. So people are Christians, Hindus, Mohammedans, but still in some corner of their heart there is a search, an ongoing quest. And if they can understand that that is the true direction of religion, then they will drop Christianity, Hinduism, Mohammedanism, and they will follow the longing.
It is a longing to make your life more creative, so that it becomes a music, so that life itself becomes a sunset. It is a longing to make it so meditative that life itself becomes the presence of the unknown surrounding you, releasing a fragrance that is not of this world.

The Path of the Mystic

Chapter #9

Chapter title: Grateful to existence
8 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
ARE YOU SURE YOU WEREN'T BORN ENLIGHTENED? YOU SEEM TO HAVE LIVED YOUR WHOLE LIFE WITH SUCH CLARITY, COURAGE AND A COMMITMENT NEVER TO COMPROMISE YOUR INTEGRITY THAT IT SEEMS SOME QUALITY OF AWAKENING HAS BEEN WITH YOU ALL THE TIME. IF FOR TWENTY YEARS YOU WERE NOT ENLIGHTENED, WAS ANYTHING A SUFFERING FOR YOU?

There has been no suffering for me. I don't know the taste of suffering. I have seen people suffer, I can visualize what must be going within them, but in this life I have not suffered a single moment. So you are right: I was born almost enlightened.

I cannot say "enlightened" but almost... just on the verge of it as if one is standing on the boundary line: on this side is the world of darkness, unconsciousness, and suffering, and on the other side is the world of blissfulness, light and benediction. I was neither on this side nor on that side, just on the borderline.

In my past life the work remained just a little bit incomplete. That's why I am using the word "almost." One step more and I would have been enlightened. But even to be so close to it means you cannot suffer, you cannot go through anguish, you cannot have nightmares. And your life is bound to have qualities which are not ordinarily available to every child: courage, integrity, an absolutely non-compromising attitude, a total commitment -- never going back whatever may be the consequence and accepting it joyfully as if the consequence does not matter. What matters is how you encountered the situation. You were total, you were absolutely committed, you had no doubt. Your trust was ultimate, not relative, not dependent on any condition -- unconditional. This is what matters, not what happens as a consequence -- that is immaterial.

The act in itself is its own reward, and that's the way I have lived. And if I am given another chance, I would like to live the same way again and again without changing anything, for the simple reason that I have enjoyed whatever has been

happening -- and so much has happened in such a small lifetime.

Once Emerson was asked, "How old are you?" and he said, "Three hundred and sixty years." The man who had asked could not believe it. He said, "This is too much; you must be kidding! Just tell me exactly how old you are."

And Emerson said, "I have told it. But I can understand why you are puzzled. You are counting three hundred and sixty years according to the calendar. That is not my way of counting life. I am only sixty years old according to the calendar, but in sixty years I have lived six times more than you will be able to live in the same period of time. Looking at how much I have lived, I told you my age is three hundred and sixty years -- three hundred and sixty years of life compressed into sixty years' time."

Each moment has been of tremendous value. Those moments before enlightenment, those moments of enlightenment, and those moments of going beyond enlightenment -- everything has been so much that I can only be grateful to existence. Out of this gratitude arises my trust. It has nothing to do with existence and whether it is trustworthy or not, it has to do with my own experience, my gratitude, that creates the trust in me.

So whatever existence is going to do to me will be absolutely accepted -- even crucifixion. And it will not be like Jesus... he freaked out, he lost for a moment his trust in God.

It doesn't matter whether you call it God or existence. "Existence" is more natural, more real. "God" is more symbolic, more metaphorical -- you cannot prove it. Existence needs no proof, it is already here; we are part of

it. But for a moment Jesus lost his trust, and losing trust is losing all.

He shouted towards the empty sky, "Father, have you forsaken me?" This one sentence of doubt, suspicion, distrust, is immensely significant. It shows that the trust was not total, that there was some expectation, maybe not conscious but there was an expectation that a miracle will happen and he will be saved. Nothing happened. And he had promised his disciples, "You will see what my father is going to do." This expectation that some miracle comes out of the sky, a hand comes out and takes him off the cross or changes the whole situation and he is no longer a beggar, a criminal, but is enthroned as an emperor, the prince of peace...

Nothing happened: he was dying just like the other criminal who had never thought of God, who had never prayed, who had committed every sin possible. That man was dying exactly in the same way as Jesus was dying. It seemed God was indifferent. Hence in that sentence there is anger, frustration, failure -- so much in those few words. Those few words cancel his whole life as a savior, as an awakened man.

Trust has no conditions; it is simply a gratitude, it is thankfulness. If after all these experiences, loving moments, joyous, beautiful spaces, if crucifixion is the end, if that is the full point, it is perfectly okay -- enjoy it.

I have always thought if Jesus could have thanked God, then my whole appreciation of him would have been different. If he had rejoiced in crucifixion... because it is not for you to suggest what should happen; but whatever happens, in deep acceptance, enjoy. That proves your

integrity, your trust. And it is only in the moments when you are passing through fire... When everything is going smooth and good, one can trust very easily -- but to trust on a cross is a test.

If Jesus had trusted on the cross and had not raised that voice of questioning, doubting, suspecting, he would have been in the same category as Buddha. He missed. But one misses only if one is carrying something within that at some point, some crucial point, is going to come out.

Your question is relevant. Even my parents, neighbors, teachers, had all felt puzzled for the simple reason that they could not categorize me. They knew all kinds of people but they could not categorize me.

My principal in the high school was a very strict man, a very hard-core disciplinarian. As I entered from the middle school into the high school, from the very first day my struggle began with him. There used to be, at the beginning of the classes in the morning, a collective prayer. I remained silent. I did not participate in the prayer, which was in the praise of a Hindu god, Ganeshwar, the elephant god who has the body of a man and the head of an elephant.

He called me and he said, "This will not be tolerated."

I said, "There is no need to tolerate anything. You do whatsoever you can, but remember I will do whatever I feel right. To me prayer is nonsense and particularly to this type of god, it is hilarious. I cannot pray. I can be silent."

He said, "I am a very hard man."

I said, "I don't care. You can kill me -- that's all you can do; but I will not participate in the prayer, alive or dead. I don't believe in any god, and particularly these nonsensical ideas

of god and images. And I am not a Hindu. You will have to come with me to the court."
He said, "For what?"
I said, "For forcing me into a religion to which I do not belong. It is against the law. You come with me to the court." And I had a good advocate who was the father of one of my friends. I said, "I have my advocate there and I have told him always that whenever I need to... remember that I will come directly to the court."
The principal said, "You seem to be a very strange person. You are taking me to the court?"
I said, "Certainly, because you are doing something criminal. I am not a Hindu: why should I participate in the Hindu prayer? This school is not a Hindu school, it is a government school. The government is secular. You come with me to the court so that I can present the case to my advocate and put you before the magistrate."
He said, "My God, I never thought that you can stretch things to such extremes."
I said, "I am not stretching... you forced me to stretch; otherwise forget all about your hardness. And this is the first day, so it is a good introduction. I have known you, you have known me -- now any time anything happens remember that you are not dealing with any Tom, Dick, Harry."
I said to him, "Today I can forgive you because this is just your first mistake, but next time you will have to come with me to the court." And I went out of his office. He remained silent.
That evening he came to meet my father and said, "What kind of boy is this?"

My father said, "We cannot manage. You are a well-known hard disciplinarian and he is just a little boy, you can manage him."
He said, "He is not a little boy. He has threatened that he will take me to the court and he can do it! He has an advocate already. I know that advocate and I have seen him discussing with that advocate many times, because they just..." The advocate lived just next door to the principal. "They are friends although their ages are very different. They are very close friends; they talk as if they are of the same age. So what am I supposed to do?"
My father said, "Nobody knows. You find your way; we have found our way. Nobody comes in his way. Whatever he wants to do, let him do it -- that is the easiest thing. He does not do any harm to anybody. Just don't come in his way; otherwise the thing becomes too big, unmanageable."
The second day I was again standing silent. He was very angry. I could see that he was boiling within because he felt very much humiliated. He did not call me to the office but I went to his office. He said, "I have not called you."
I said, "You have not the courage to call me but you wanted to call me. I could see it in your face, in your eyes: you were boiling with anger so I thought it is better I should come. Why should I wait for you to call me?"
He said, "You seem to enjoy fighting!"
I said, "I enjoy everything -- fighting too." He was standing, so I pulled his chair and sat on it. He said, "What are you doing?"
I said, "I am just simply sitting on the chair."
He said, "That is my chair."

I said, "Nobody's name is written on any chair. A chair is something to sit upon, and you are standing anyway. And I am a small boy. I get tired. You can stand up. You are strong enough" -- he was a heavy man, very tall and muscular -- "you can stand up. This seems to be more graceful and right that I should sit on the chair and you stand up."

He said, "Listen, we have to come to some compromise because this way you will destroy my whole reputation and image in the school."

I said, "But I don't believe in any compromise. I don't want to destroy your image. You can keep your image; just don't come in my way. I never want to destroy anybody's anything -- I am not destructive -- just leave me alone. If you promise that much you will not have any trouble from me."

He had to promise: "I will never come in your way; do whatever you want to do."

He also used to teach one of my periods. He was a scientist so he used to teach chemistry. I would go out whenever I felt to, without asking him, and I would come in whenever I felt to come in, without asking him. He said to me, "That is not right."

I said, "I have told you, just leave me alone. That has been our understanding. If I ask when I want to go out and you say no, I am not going to listen to your no, I will go out. So not to put you in any embarrassment I am simply going out without asking -- just to save your image." He was at a loss. Three years I had been under him. Even the photograph that is taken when you are leaving the school... He was very much worried whether I would appear in that picture or not,

whether I would come or not. I not only came, I came with a photographer.
He asked, "But why have you brought the photographer?"
I said, "This is the photographer, the poor photographer of the town. You always call a photographer from a bigger city; that is unnecessary. This poor man needs more work, because I have seen this photographer selling umbrellas in the rainy season and in the summer he is selling ice and soda and other cold drinks. But whenever some chance arises he takes photographs -- some marriage or something. He is a poor man, and I want him to be our authorized photographer from today. This school should respect him."
The principal said, "Now that you have brought him..."
The poor photographer was very much afraid because he had never been called. I had explained everything to him -- how he has to do it, how he has to arrange... and he had come with his best suit and everything. The principal was standing in the middle, and the teachers and everybody, and he arranged and did everything. And then he asked, "Ready?" I had prepared him.
He said, "I have to be worthy of the position, the authorized photographer of the high school" -- that was the biggest institution in the town. So he asked, "Ready?" and then he clicked his camera and said, "Thank you" and everybody dispersed. Then he said, "Wait -- because I forgot to put the plate in! And the whole fault is yours," he told me. "You never told me, `You have to put the plate in.' You told me everything else."
I said, "I thought that as a photographer you must know that the plate has to be put in; otherwise how will the

photograph...? And all this `Thank you' and `Ready?' just went to waste. But no harm."
So I said, "Get ready again!" The principal was very angry because the school inspector was there, the collector was there, and it became such a hilarious thing when the photographer said, "I have forgotten to put the plate in, and now what to do!"
The principal called me in. He said, "This is the last day. You are leaving, but you are not leaving without mischief. Who told you to call this photographer? That idiot! That's why we have been avoiding him for years! And you have seen..."
I said, "But it was such a beautiful and hilarious scene! And everybody who has participated today will remember it his whole life. You should pay him a little more! And remember that from now on he is the authorized photographer of this school."
He said, "Are you leaving the school or are you still going to be here? This is our business... whom to make authorized or not."
I said, "That is not your business. I have told the class that is going to succeed me, the proper people, to take care that this photographer has to be brought every year, and if it is needed then they can call me from the college. It is not far away, only eighty miles. So every year on the photograph day I will be here to see if the authorized photographer is here or not."
He said, "Okay, he is authorized."
I said, "I want it in writing, because I don't trust you at all." And he had to give an authorized letter. I gave it to the photographer.

He said, "I was very nervous, but you have done such a great job -- you have made me forever the authorized photographer. I can show this to other parties also, that I am not just an idiot as people think. I am the authorized photographer of the educational institute of the town."
And he asked me, "How did I do?"
I said, "You did perfectly well."
He said, "Just one mistake."
And I said, "That was not a mistake; that was the real thing, that you forgot the plate. Without it there was no joy. Photographs anybody can take, but you are really a genius!"
He said, "I was thinking that everybody will be angry."
I said, "While I am here nobody can be angry."
And he is still the authorized photographer! Whenever I have gone to the town I have enquired from him... He told me, "Now it has become established. Many principals have changed but I remain the authorized photographer. But you were right: the great joy that happened the first time has never happened again; I have not forgotten the plate."
Those people were powerful in every way, but somehow I never felt that they were really powerful. I felt they are just pretending to be powerful; deep down they are cowards, and if you hit rightly all their power disappears. And I remained like that my whole childhood -- in the school, in the college -- it was an everyday thing. I have enjoyed all those moments.
I used to think sometimes that perhaps I am somehow different from other people because nobody gets into such trouble as I get. But all those troubles were giving me a certain strength and the strange experience that people who

are pretending to be powerful are just suffering from an inferiority complex and nothing else.
Everybody who was concerned about me was worried every day that I may do something -- and I was never planning anything. Things were simply happening.
Just my presence was enough, and something would trigger.
I would like everybody to live in that way. There will be differences of situations, of unique individualities -- but I would like every child to live in this way so that he can remember every moment that has passed as really a golden moment.
I don't remember anything that I can say should not have happened or should have happened in a different way. The way it happened I enjoyed it so much and loved it so much, but everybody who was concerned was worried that I had spoiled a situation.
When I passed my graduation, one of the most well-known psychoanalysts and head of the department of psychology in Varanasi Hindu University was interested in me. He was from a very nearby village, and he used to come because he had to pass my town to go to his village. The railway station was in my town so he used to come and stay or rest for the night with my family and then go to his village. Coming back again he would stay there for the train.
So he was very much interested that after my B.A. I should come to Varanasi, which is in India the Oxford, the best university. He told me, "You should join psychology and become a professor of psychology."
I said, "That is a long project. I don't think of things that far away, but I will come."

After graduation I went and in just one day he became so angry with me that he threw my things out of his house. I said, "Why are you troubling? You can simply tell me and I will take my things and go away."
He said, "I never thought that you are so dangerous. Your father used to tell me: `Beware of this boy, don't invite him to your university or your department.' But I used to say to him, `I am a psychologist, I will put him right.' But you are really difficult."
The first morning... I arrived in the night; in the morning he was sitting on the terrace in the sunlight. It was a winter morning and it was warmer there. He was sitting with twenty or thirty of his prominent disciples, a few professors. He wanted me to be introduced to them, and he also wanted to ask a few questions which must have been arising in his mind again and again about why I am thought to be so dangerous, difficult.
So he started asking questions, simple questions like "Do you believe in God or not?"
I said, "The question does not arise."
He asked, "Why?"
I said, "Because you cannot believe or disbelieve in something which is not; both are wrong. The thing simply does not exist; to believe in it is as foolish as to disbelieve in it. The question does not arise. The word `God' has no meaning."
He was a very God-fearing person and he became tense. And each question... within half an hour he was throwing my things out of the house. And I said, "You don't need... you are old; I will take them myself."

He said, "I don't want you; you cannot enter my department."
I said, "I never wanted to enter your department. You wanted me to come, so just to pay respect to your invitation I came. Now you are throwing my things out. I cannot live without my things so I also have to go with those things. But it has been a beautiful experience! A great psychoanalyst gets so disturbed. And you started asking the questions; I was not asking."
Everybody who was present felt that this was absolutely unjust: first he invited me, and second he started the questions... and I answered and I answered clearly and absolutely rationally. And then throwing my things...
His professors, his students, everybody, came out to show sympathy to me, and they said, "We are sorry. We would not have come if we had any idea that this kind of behavior was going to happen. And we always thought of this old man as very calm and quiet."
I said, "Everybody is calm and quiet unless you poke him, unless you hit him at the right point!"
And the psychologist got more angry because all the professors and all his students left him alone on the terrace and came with me to the road. They called a taxi and they all came with me to the railway station. And later on one of the students wrote me that the psychologist was so furious with everybody, saying "You all insulted me, going with that dangerous boy." They said, "We had to go; we felt like giving him a good farewell. The way you behaved, you disgraced the whole department!"
After that incident he became a little afraid to stay with my family. But whenever his telegram came I would go to the

station to receive him and he would look at me with fear and suspicion that I may do something. I said, "You need not be worried. When you are my guest I will not throw your things out. If I have to throw something, I will throw you, not the things, because the poor things have nothing to do... You have broken my suitcase. The suitcase was not involved in the discussion at all. If I have to throw anything, then I will throw you. So don't be worried, your things are safe."

He came to my house and told my father: "He is saying to me on the way that he will throw me if there is a need to throw something, and my things are safe! He is dangerous. In the night he may do something."

My father said, "Don't be worried, he will not throw you. He simply made it clear that what you did was wrong. Throwing things is throwing a tantrum, and a psychoanalyst who is the topmost in the whole country... It was not a question only of you. Since your behavior he is against psychoanalysis; since your behavior he is against Sigmund Freud. He has collected all the literature on psychoanalysis and he is ready to condemn every single point. And it was you who made him an enemy of psychoanalysis... not your enemy, because he does not pay attention to persons. You need not be worried, he will not be throwing you or doing anything to you."

He wanted to say to me... because three times I had to receive him after that incident and I could see that he wanted to say, "I am sorry," but he could not say it. The third time was going to be the last time because then I was moving to another city as a lecturer, so I told him, "This is the last time. If you really want to say it, say it."

He asked, "What do you mean? What do I want to say?"
I asked, "You know, I know, and you know that I know."
He said, "That's true. I am sorry. I have been trying to say that, but somehow I could not manage to say it."
I said, "That's why I had to give you the opportunity, because this is the last time; perhaps we will never be meeting again. So you say it. If you have anything else to say, you are welcome to say it; otherwise it will remain a wound in you. It has nothing to do with me. I simply enjoyed the whole episode. I simply saw how bogus is knowledgeability, how empty are all your great degrees."
He has degrees from the West.
"It was a good experience for me. I could see that even a man who knows about the mind has no understanding of being calm and quiet. The episode has been helpful to me. It has been of much more educational value than I think your two year course in the university would have been.
"I learned everything about psychoanalysis in that moment when I saw you behave in such a childish way. To figure it out I have read all the literature on psychoanalysis. And I know that the reason is that all that knowledge has nothing to do with meditation. It is not yours, you are borrowing it. You are making great systems based on analyzing people's dreams, but it is not giving you any transformation, any new being, any new personality. You are simply the old, rotten egg."
So it was difficult for others, but for me it has been a beautiful experience all along. And I don't think anything can happen to me in the future that can make me change my feeling towards existence.

Trust is such a valuable feeling that one can sacrifice thousands of lives for it. Even then, you cannot compare it. It comes slowly as you go through life, each moment, relishing the situation, whatever it is. It may look bad in the eyes of others. It doesn't matter. If you can enjoy it, rejoice in it, it is perfectly good. The whole world may be condemning it; that is absolutely irrelevant.
So it is true that I must have been born almost enlightened.

Question 2
BELOVED OSHO,
LISTENING TO YOU TALKING TO THE JOURNALISTS THE OTHER EVENING, I FELT YOU ARE SO ASSERTIVE AND I AM SUCH A CHICKEN. IN THIS COUNTRY, FEELING LIKE A STRANGER, I AM EVEN SCARED OF GOING INTO A SHOP TO BUY SOMETHING. THE MORE I FEEL GOOD WITH MYSELF AND WITH YOU, THE STRONGER IS THIS FEAR OF PEOPLE. IS THERE SOMETHING ELSE TO DO OTHER THAN WATCH IT?

Watching is the ultimate thing one can do; everything else is lesser. It is the best thing to do.
As far as I am concerned, talking is something spontaneous. If I am talking to you, I am talking in a very soft way. There is no need to be assertive, because you are receptive. The more receptive you are, the less is the need for me to be assertive.
But when I am talking to the journalists spontaneously I become very assertive, because only then can they listen; otherwise they are deaf. Every day they are doing articles,

interviews with politicians and all kinds of people who are all afraid of them -- afraid because they can destroy their image in the public opinion.

Many journalists have expressed the idea to me: "It is strange that we feel absolutely in control with politicians and with other kinds of people, interviewing them. With you we start feeling nervous. This never happens with anybody else, so why does it happen that we start feeling nervous?"

I said, "The only reason is that I don't care about my image. I don't care about your article; I don't care what you write. All that I care about in that moment is that whatever I am saying reaches to you. Other than that I have no concern. For seven years I have not read any book, any magazine, any newspaper, listened to the radio, watched television -- nothing. It is all rubbish."

So when a journalist is asking me a question he has to be awakened to listen to it. He should not be in the same position as when he listens to a politician -- and that makes me certainly assertive! You cannot reach to these people if you are soft and humble. That would look to them like weakness, because that's how they are accustomed to take politicians and others who are very humble and very soft and very willing to say what the journalist wants to listen to. They speak with a certain idea of what it is going to create as far as their image is concerned.

I don't have any image. So when I am talking to the journalist my effort is to reach him, not to reach the public. That is secondary. If it happens, good; if it doesn't happen there is no need to be worried about it.

And why are you afraid of people?

I have never felt like a stranger anywhere for the simple reason that wherever you are, you are a stranger, so what is the point of feeling it? Wherever you are, you cannot be otherwise; we are strangers. Once this is accepted then it doesn't matter where you are a stranger -- in this place or in some other place. Your strangerness remains -- somewhere more clear, somewhere a little clouded.

But why should you be afraid? The fear comes because you want people to think good of you. That's what makes everybody a coward. That's what makes everybody a slave, that people should think good of you. This is the fear: that in a strange place with strange people you may do something, you may say something, and they may not think it is good.

You always need to be appreciated because you have not accepted yourself. So as a substitute you want to be accepted by others. Once you accept yourself, it doesn't matter whether people think good of you or bad of you; that is their problem. It is not your problem. You live your life your way; now what others think is their problem, their worry.

But because you don't accept yourself -- from the very childhood you have been constantly bombarded, continuously hammered that you are not acceptable as you are. You should behave this way, that way; then you can be accepted. And when people accept you, appreciate you, respect you, that means you are good. But this is creating the whole problem for everybody in the world: everybody becomes dependent on other people's opinions and everybody is dominated by other people's opinion.

Seeing this simple fact I dropped the idea of other people's opinion, and it has given such freedom to me that it is absolutely indescribable. Such a relief that you can be just yourself -- you need not worry about it. And this world is so big, there are so many people. If I am to think about everybody and what he thinks about me, then in my life I will be simply collecting opinions of others about me, carrying files all around...

When I applied for the government service as a teacher in the university -- this is my way and has always been my way -- I simply went to the education minister and I told him, "This is my application; these are my qualifications. If you want to ask anything, any interview, I am ready."

He looked at me -- a strange type of behavior! An application has to come through the proper channel. He said, "Your application has to come through the proper channel."

I said, "This is the direct channel; there cannot be a more proper channel than this! I am the applicant, you are the person who has to receive it -- face to face, man to man. I don't believe in any other channel."

And he said, "For an interview some date has to be given."

I said, "You are sitting here, I am here -- start the interview! Why are you wasting your time and my time? If you don't have any questions and you cannot interview me right now, I can interview you."

He looked at the application. He said, "And where is the character certificate?"

I said, "I have never come across a person whom I can give a character certificate; how can I ask him to give me a character certificate? You tell me."

He said, "Strange! You never came across a person in your life from whom you can take a character certificate?"
I said, "No. I cannot give them character certificates. There are hundreds of people who would like to give me a character certificate, but I don't care about their character certificates; they don't have any character."
He said, "You think in strange ways, but I have to function according to the rules and regulations: a character certificate is a must. It should go with the application; otherwise I will be at fault."
So I said, "Okay, give me a paper and I will write a character certificate."
He said, "You will write a character certificate for yourself?"
I said, "No, I will write a true copy of a character certificate from the head of my department, S.K. Saxena."
He said, "This seems to be very strange. You don't have the original. How can you write the true copy?"
I said, "I will get the exact original and I will send you the original too so you can see that I have not deceived you."
And I wrote a true copy of the original certificate which did not exist at all! And I made two copies: one I gave to him, and I said, "One I have to take to S.K. Saxena to make an original copy out of it."
He said, "This seems to be a very complicated affair! Please send me the original so I can figure out whether Saxena is willing to say..."
I said, "Don't be worried."
I went to Saxena. I told him, "Write an original character certificate exactly like the true copy; this is the true copy."
He said, "From where did you get the true copy?"

I said, "I have written it myself, but I have not written anything that you will find difficult to write about me."
He looked at the true copy and he said, "I would have written a thousandfold better certificate for you."
I said, "I have written the minimum so you cannot say that I am exaggerating or anything."
He said, "But I feel sorry that I will have to sign it... that you have made this whole thing already."
So he made the original and he said, "I will remember it my whole life -- this is the first time that the original is made after the true copy!" And I sent the original to the minister.
Two years later he was not the minister and we met in a train. I asked, "Were you satisfied with the original copy?"
He said, "Strange -- word for word! How did you manage?"
I said, "Saxena was very angry with me. He would have given me a really beautiful certificate, the best he has ever written, but now there was no way -- I had already given the true copy, so he simply wrote it and sent it to you."
The minister said, "Since that time I have been thinking about you often, that without any interview, without any character certificate, without any proper channel being used for the application... how did you manage to get an appointment from me? I am not such a soft person or so gullible."
When he gave me the appointment he had said, "It will reach by post."
I said, "There is no need; you give it to me. I am here. You will send it by post to my address -- three days are wasted unnecessarily. You give it to me here right now; I am present."

He said, "I used to think again and again that perhaps I was hypnotized -- or what could have happened -- because this is not the way." And that was true.

When I reached the college to which I was appointed and I presented myself to the principal he said, "But this has been issued only just yesterday! How did you get it so soon? -- because through the post it will reach you in three days."

He suspected; he thought there is something strange: it has just been signed yesterday, and the next day I present it -- and it was a distance of one thousand miles from the capital to that college.

So he said, "I will have to phone the minister; please forgive me."

I said, "There is no problem; you phone. And I am sitting here if there is anything..."

He phoned the minister and the minister said, "Yes, it has happened. I don't know how it happened. I should not have done it, but he simply made it so clear and so authoritative that I had to give it to him. And I knew the rules."

Politicians are dependent on public opinion. They don't have any integrity. You just be assertive and immediately they are ready to listen. If you are not assertive, then they will be assertive.

So I told the education minister when we met on the train, "There was no hypnotism, nothing. I just know that the mind of the politician is a weak mind; it depends on public opinion. It has no authority in itself, no acceptance of itself. In fact it goes on denying itself, and if somebody comes and just throws away all those public opinions and looks directly into your eyes, within you, you become afraid because you are empty there."

So if you feel afraid of going to people, meeting people, that means that you are feeling very empty, and this should not be. You should be overflowing with yourself, not with anybody's opinion or appreciation, but with your own life, with your own gusto.

And that's exactly what I mean -- meditation gives you authority, power... not over other but simply a quality of power and quality of authority that nobody can take away from you. It is yours.
Public opinion can be taken away -- today they are with you, tomorrow they are not with you. Today they are all appreciating you as a saint; tomorrow they are all condemning you as a sinner. It is better to be on your own -- saint or sinner. Whatever you are, just be on your own so nobody can take it away.
It is better to be a sinner on your own than to be a saint on public opinion. That is borrowed, and you are empty.

The Path of the Mystic

Chapter #10
Chapter title: You are not to be somebody
9 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
CAN YOU TALK MORE ABOUT THE RELATIONSHIP BETWEEN THE CONSCIOUS AND THE UNCONSCIOUS MIND? IT SEEMS THAT THE BRAIN

HAS THE CAPACITY TO STORE AN EXPERIENCE, SAY, IN A MEMORY BANK. NOW IF THAT MEMORY ENDS UP IN THE UNCONSCIOUS, WHAT HAPPENS? IS IT THAT THE CONSCIOUS MIND REPRESSES IT AND TABS IT "CENSORED" OR DOES THE UNCONSCIOUS DO THE CENSORING? BUT DOES THE UNCONSCIOUS HAVE ANY INVESTMENT IN REPRESSION? AND IF NOT, IS IT THE CONSCIOUS THAT IS CONTINUOUSLY PROVIDING THE ENERGY TO KEEP THIS MATERIAL CENSORED? AND IF SO, IS THERE A KEY TO THE UNCONSCIOUS WITHIN THE CONSCIOUS? IS THIS THE NEED TO GO TO THE SUPERCONSCIOUS BEFORE GAINING ACCESS TO THE UNCONSCIOUS?

The conscious mind represses memory contents into the unconscious. The unconscious mind has no interest as far as repression is concerned; in fact it wants to express everything so that it can be unburdened. The whole investment comes from the conscious mind because the conscious mind is in contact with the society, with education, with religion.

It is the conscious mind which learns what is right and what is wrong. The right has to be kept in the conscious and the wrong has to be thrown into the basement, underneath in the darkness of the unconscious. The conscious mind uses the unconscious mind only as a basement, and because it is dark, once things are repressed there, slowly the conscious mind tends to forget them. As time passes, the conscious

mind can become completely certain that it has never repressed anything.

There is no way for the unconscious to release any of its repressed memory contents directly. It is closed. The only way is to bring them back to the conscious mind. But if the conscious mind remains of the same opinion as before -- even through psychoanalysis you can fetch a few unconscious repressions and bring them back to the conscious mind -- it is not going to help much, because the mind still remains with the same idea of what is wrong and what is right.

So for the moment, it may recognize what is wrong and may not repress it under the influence of the psychoanalyst, but this influence is not as deep as the social conditioning. Tomorrow or the day after tomorrow again the same repression will happen. That's why no psychoanalysis is ever completed. It cannot be completed. You can bring something out today; tomorrow the mind goes on functioning again in the old way.

Psychoanalysis does not change the conscious mind. And if the conscious mind keeps the same opinion, it does not matter if you take out some content; it is released, but life brings so much every day, and the mind will again function in the old way: repress that which is bad.

The psychoanalyst says that there is nothing wrong with sex. Under his influence, and under the necessity of being cured of some neurosis, the person is willing to release it, but this release is not going to become such a strong force in him that he will not repress sexuality again. Tomorrow he will repress it again, and tomorrow psychoanalysis will be needed again. And this is an unending process.

Where psychoanalysis is missing is that it does not change the conscious mind's attitudes. It keeps the conscious mind as it is, and in fact if it tried to change the conscious mind, the society would not accept psychoanalysis.

Psychoanalysis would be in the same trouble as I am. It wouldn't be a respected profession; it would be rejected. And the church would do the same with psychoanalysts as it has done with witches; it would burn them alive.

The society, the church, the state, all are perfectly happy if you don't change the conscious mind. Then go on doing anything you want to do -- it is all play, because you are not going to destroy the old, the past, the traditional... its roots are in the conscious mind. The society has trained the conscious mind, and it protects its training.

The only way is to go a little higher than the conscious mind, where society has not conditioned anything, has not approached... which is absolutely pure and innocent. And this is a natural phenomenon, that the superconscious is more powerful than the conscious; and it is innocent, as innocent as the unconscious -- with only one difference: the unconscious is dark, and the superconscious is alert, full of light. It can see things in its own light, it does not need any borrowed insights.

So the only possibility to create a new psychoanalysis is to bring the superconscious in. Then the conscious mind cannot do anything. The superconscious mind can relieve the conscious mind of its conditionings. It can allow the unconscious mind to release, through the conscious, all its repressed contents.

And the miracle is that the moment the unconscious mind has released all its contents, it loses darkness, it is no longer

unconscious. Then you have a great energy which is conscious. Now three parts of your mind -- unconscious, conscious and superconscious -- are one. And the dominant factor will remain the superconscious. Now it is possible with this energy to penetrate into the collective unconscious. It will still be difficult, but it is possible.

The easier way would be to enter first into the collective conscious with this energy. Once the collective conscious opens its doors, the collective unconscious is very easy. Before the higher, the lower loses all power. As the master comes in, the servant immediately recognizes where he belongs.

With the collective unconscious and the collective conscious also joining, you have a really great power of alertness, of awareness, that you have never felt before. You can directly approach the cosmic unconscious; it is going to be difficult, but possible. My suggestion is, why unnecessarily go the hard way? That's why I say my way is the lazy man's way to enlightenment. When you can go more easily, without any conflict, then there is no need to create an unnecessary fight. Go first to the cosmic conscious; once you have reached there you have so much power that the cosmic unconscious will open its doors on its own. The very weight of your consciousness now is so much, the very energy is so much, that the cosmic unconscious cannot remain closed.

And all these levels have some kind of repressions. The collective unconscious also has repressions and they have gone deeper than the unconscious. When the conscious represses, it has the capacity to repress them to the unconscious, but the unconscious is very close; they can

surface in any relaxed moment. That's why in dreams they start floating up. But the unconscious can suppress them to the collective unconscious; then even in dreams you will not be able to find them. Then some special methods are needed to fill your dreams with the collective unconscious. Carl Gustav Jung has worked on those methods, and in the right direction.

Ordinarily dreams won't help because dreams are a very superficially repressed part. The society tries on many levels, and there are a few things which just have to be repressed superficially. For example, your anger is repressed, but it is very superficially repressed -- just skin-deep. Scratch a little bit, and it is there; there is no need for a dream.

Society cannot repress your anger more deeply because it needs your anger sometimes. In wartime your anger, your violence, will be needed. And for your own self-protection against a society which is barbarous, anger and violence will be needed. So society cannot repress such things; it can keep them just on the surface, so they can be called back without any difficulty.

But there are a few things which it represses to the collective unconscious, for example that you should not make love to your mother. Every boy wants to do it, and every girl wants to make love to her father. Society represses it so deeply and makes it such a great sin even to think of it, even to dream of it...

Ordinarily dreams are authentic and true, but as far as the contents of the collective unconscious are concerned, sometimes when you have a dream it changes it in a subtle way. For example you want to make love to your father --

even in a dream you will make love to your uncle, not to your father. That much... because the uncle looks like the father.

The unconscious sometimes allows the collective unconscious... if something is forcing very hard to come up: for example, you should not make love to your own sister. Every society in the whole world has repressed it for thousands of years; it is no longer in the unconscious. So psychoanalysis cannot free you of it. Even if it surfaces to the dream world, it will come with a mask: it will not be your sister, it may be your sister's friend -- someone who looks like your sister, but not really your sister.

And then there are the ultimate repressions which are part of the cosmic unconscious. For example, you have been told from your very birth that this is the only life that you have. Only in the East -- because there people have reached to the cosmic superconscious -- have they found in the cosmic unconscious repressed contents about past lives. It is the deepest repression. Even if sometimes it comes into your dreams, you cannot recognize that it is from your past life. It is just a dream, like any other dream.

Once in a while it happens that in a certain situation the cosmic conscious is also trying to relate to you. It wants to convey the message to you that you are living in a false world with false knowledge: the reality is not that there is only one life. It is the deepest part of your mind. But it is very difficult because it has to pass the barriers of collective unconscious, of unconscious, and it will be distorted at every barrier. By the time it reaches to the dreaming stage you will not recognize it.

Gautam Buddha told many stories about his past lives. Mahavira has done the same. Those men are pioneers in opening the doors of a tremendous phenomenon which the whole of humanity has been denied.

And why is the society so interested in there being no past life and no future life, that you will simply go either to hell or to heaven? Why are Judaism, Christianity, and Islam so persistent? Their reason is that once you know that you have eternity available in both directions, then their religions will have to change dramatically. If you are an eternal being, then what will happen to creation? You were never created. What will happen to God, who is a creator? If there has never been a creation, there is no need of a creator. So much is at stake. If they open the doors, they are afraid their whole religion as it is will collapse.

Jainism and Buddhism could not believe in God and the reason is this. It is not a logical refutation of the hypothesis of God, it is an existential experience that our eternal being is a proof that we were never created -- and if we were never created, existence was never created.

We have been here always.

Existence has been here always.

God becomes absolutely meaningless.

Any ideology that is centered basically on God will be very afraid of what Jainism and Buddhism are saying. They are saying each one of you is a god in your own right. Some gods are asleep, a few gods are awake -- but that does not make a difference in the quality. One day ultimately all will become awake.

So there is no question of there being one god; there will be as many gods as there are beings -- infinite will be the

number, because not only man but animals, trees, and even rocks have a being. And they are all slowly evolving at their own different pace.

Nobody has bothered to look into the psychology of Jainism and Buddhism, into why these two religions simply dropped the idea of God. It is not a philosophical refutation of God; they have never done that. But if eternity is available in the past, then your life gains a certain individuality: you have to function according to the experience that you have gained in thousands of lives. There is no other doctrine for you; you are carrying your doctrine within yourself. Both religions are not dogmatic, and whatever their discipline is, is based on an inner experience.

Mahavira and Buddha continually repeat, "Don't go on in a vicious circle. Just look into your past lives and see whether you have been doing this kind of thing always, for eternity. Do you have any mind or not? any intelligence or not?" Just being reminded that you have been after money for thousands of years and you have attained money in many lives and there was only frustration and nothing else; that you have been after power and you became powerful many times, but after reaching the last rung of the ladder you saw that there is nothing -- that you have been befooled by the society, that ambition is nonsense.

You are not to be somebody.

You are what you are.

There is no question of climbing a ladder and you will be better.

Because these experiences of past lives will change the whole character, it is better to repress them. And when

there is the future, eternity, you cannot make people afraid. And all three Western religions are based on fear, that if you miss the opportunity... And the opportunity is very small -- most people are going to miss: in a life of seventy years I don't think anybody will be able to fulfill all the qualifications to reach heaven. There is not time enough. So they have fallen upon belief, faith, which does not need time: you simply believe. You have faith in Jesus Christ, and on the last day he will sort out his sheep and take them to paradise. The others will fall down into abysmal darkness for eternity.

It was easy to convert people by creating fear. It was easy to convert people by giving them greed -- that if you are faithful, you will attain paradise with all its pleasures. But your personality remains the same -- fake. No transformation comes to you through these things.

In the East, when they came to know that there is eternal time in the future, of course they could not create the same kind of hurry; they are very patient. Looking back, they learned not to repeat the same mistakes; looking ahead they are patient. There is no need to be tense and worried.

This is the psychology of why you find that even the poorest man in the East is utterly non-tense. He may be hungry, he may be dying, but he is not against anybody; he is not revengeful to the society which has brought him to this point. No, he is not losing anything: if he dies, he dies. The next life is there -- the journey will continue, only the trains change. Death is a kind of change of trains.

The Eastern religions are non-convertive. They don't convert anybody; they don't go out of the way to convert somebody. If somebody feels like... tries to understand and

wants to enter, even then they are not very enthusiastic. They say, "You understand it; you can do it remaining in your own religion." But if somebody is insistent he is allowed in.

Once the archbishop in Japan went to see Nan Sen, a very great master. He took the BIBLE with him and he read a few sentences from The Sermon on the Mount. He had read just a few when Nan In said, "That's enough; that man is just on the verge of enlightenment." In Buddhist terminology he said, "He is a bodhisattva. Whoever has written it -- it doesn't matter who -- he is a bodhisattva and there is no need to read anymore: these sentences are enough proof."

The archbishop misunderstood: he thought he was saying that Jesus is a buddha. He had said he is a bodhisattva. Bodhisattva means almost ready but the thing has not yet happened. He is coming near the boundary, he is feeling the fresh air; in his sentences you can see that he is not far away.

The archbishop had come to convert Nan In, and he said, "If he is also a buddha then why don't you preach the BIBLE?"

Nan In said, "You misunderstood me. I said bodhisattva, and bodhisattva means essentially he is a buddha, but not actually. And why should I preach...?" he asked. "I am a buddha; that's why I can see the poor guy is just close by... trying hard to reach. He may reach, may not reach, because people can go astray even when the goal is just one foot more, one step more. People can go astray: they can take a wrong turn, they can stop, they can think they have arrived."

He said, "I can see the poor guy. He is doing well; don't be worried, he will reach. But why should I be bothered about him? I am not a bodhisattva. I used to be, but those days are past."

The archbishop was very hurt. First he was very happy that Nan In, a great master, accepts Jesus as a buddha, but that was his misunderstanding. And now he says, "The poor guy is trying, I can see that; those few sentences are enough. A buddha cannot say those sentences. Only one who is stumbling on the path, with all the possibilities -- he may reach, he may not reach... But he is very close, so something reflects in his sentences, resounds in his sentences."

The East has a certain contentment, because there is eternity ahead. "If I am not able to reach now, I need not be miserable; life after life will be available." To repress these things into the cosmic unconscious is to create a certain kind of tension, hurry, greed, fear. It is spiritual exploitation. But if you reach to the cosmic conscious, you are capable of reaching to the cosmic unconscious, and immediately your whole being is suddenly lit with a light which is immeasurable.

Kabir sings, "As if thousands of suns have arisen in me... I cannot count them, the light is so dazzling." And he is saying it exactly right. He is not the only one; many have used the same simile of a thousand suns together suddenly having arisen. We have seen mornings, but to see that morning of a thousand suns arising within you is the greatest mystery.

Question 2

BELOVED OSHO,

THE OTHER EVENING I TRIED THE TECHNIQUE YOU SUGGESTED FOR BEING HYPNOTIZED. ALTHOUGH I BECAME MORE DEEPLY RELAXED THAN I EVER HAVE, I STILL REMAINED QUITE CONSCIOUS, SO IT SEEMS I DID NOT TAP INTO THE UNCONSCIOUS AND ANY UNCONSCIOUS MEMORIES. BUT I DID HAVE MANY IMAGES PASSING RAPIDLY THROUGH MY MIND, WHICH I DESCRIBED ALOUD. IS THERE ANY POINT IN DOING THIS, OR SHOULD ONE BYPASS ANY IMAGES AND WAIT UNTIL ONE FINDS THE KNACK OF FALLING INTO THE UNCONSCIOUS?

Self-hypnosis takes a little longer time, but there is no need to repeat or say the images, because that becomes a disturbance. You simply let them pass by. You just watch and go on relaxing more and more. A moment will come that all those images are gone, and for a period of time that you have decided beforehand you will not be alert. In that gap you have entered into the unconscious. Coming out of the unconscious, you will feel immensely refreshed.
So first don't repeat the images, so that you can enter into the unconscious. When you have become capable of entering into the unconscious for a period of time and you simply lose track of where you have been -- you cannot give any account of it... That time is simply not recorded by your memory, because the memory system is in the conscious mind. The unconscious has no memory system, and the unconscious has no idea of the calendar, the time, the day, the date -- nothing.

So first let that happen. And when you wake up, in the first moment when you feel that you are out of the unconscious, repeat three times, "Next time when I do the experiment, I will go faster into it, deeper into it."

When it becomes a small thing to you, no problem at all -- you just relax and go into it -- then you can do the second part. After coming out of the unconscious, the first thing you have to repeat is, "Now I will remember whatever I see in the unconscious. I will not be unconscious. I will be in the unconscious but a small consciousness will be with me, so I can see what is there." That will be the second part. With that second part you can start releasing, because some part of the conscious enters into the unconscious. Then there is a way for memories that are repressed to be released. Then coming out of the unconscious you will not only feel refreshed, you will feel relieved, unburdened. Those subtle feelings have to be remembered. First you will only feel refreshed, as after a good night's sleep. Second you feel unburdened. Something was on your chest; it was heavy, and now it is no longer there -- or is less there. Then continue in that way, and go on repeating, "I will be more and more conscious, so more and more unconscious can be released."

And in the third stage you should repeat, "I should be completely conscious so that the barrier between consciousness and unconsciousness is broken." When you come out of it, then you will feel not only freshness, not only unburdened, but an absolute freedom -- as if you had been chained, handcuffed, and they have been removed. Self-hypnosis takes a little longer time, but it is good. You are totally your own master. But don't repeat the images,

because repeating them, you will not fall into unconsciousness; just let them pass. Your whole effort right now should be how to move from the conscious to the unconscious through relaxing, through being silent, through just witnessing. And everything has to be done in a very soft way -- even witnessing.

If you stare, that will not allow you to enter into the unconscious. Just see by the way; just as if you are sitting by the side of the road and by the way people are passing -- you don't even care who is passing, whether he is a man or a woman. You just see them because you are looking that way, but no staring.

So you have done everything right -- just the repeating was wrong. That you should not do. And then slowly, slowly, as I described in three parts, keep going.

Question 3

BELOVED OSHO,

THE FIRST TIME I SAW YOU WAS WHEN I TOOK SANNYAS, AND I HAD THAT BEAUTIFUL FEELING OF "BEING AT HOME" FOR THE FIRST TIME IN MY LIFE. WHENEVER I'M AWAY FROM YOU I FEEL A CERTAIN RESTLESSNESS THAT KEEPS ME MOVING FROM ONE PLACE TO ANOTHER, NEVER FEELING RIGHT WHEREVER I AM. THE MOMENT I'M STAYING CLOSE TO YOU AGAIN THE FEELING IS BACK: I'M HOME AGAIN. 2

WHAT IS THIS BEAUTIFUL FEELING? YOU ALWAYS SAY THERE IS NO HOME UNLESS WE FIND IT IN OURSELVES. BUT WHAT IS THIS FEELING OF BEING AT HOME?

There is no home, unless we find it in ourselves. But if you are close to a person who has found the home and you are open to the person, available, receptive, then you will also share the feeling that you are at home. After all, your master's home is your home too.

So what has been happening is perfectly right. You go far away; you miss the feeling of being at home and you feel that something is not right. It is perfectly as it should be. But it is only the beginning of a journey.

You feel at home when you are close to me. Let this feeling grow deeper; don't let it be superficial. Allow it to sink to your very being; then wherever you are, I will be with you. Right now you have to be with me to make it possible for me to be with you wherever you are. Then you will not be missing; then everywhere will be home. The whole question is one of closeness, of trust, of love... so much that it is almost a melting, a merging.

The Sufi story is that Bayazid, one of the most important Sufi masters, used to say to his disciples, "You are very impatient. You don't know what happened to me when I was with my master. For three years he did not even look at me -- as if I was not there. And he was right. Now I know I was not there. Physically I was sitting there, but my mind was wandering all over the world. And I was feeling very hurt. For him to ask anything about me was out of the question; he did not look at me. After three years, one morning he looked at me for the first time. And I know that that was the first time I was there.

"Then three years passed again; he didn't say anything to me. I was hoping, desiring -- now that he has looked and recognized that I am here, he will say something to me. But

by and by that desire and that hope disappeared: that man seems to be strange; he will talk to others, even strangers, who keep coming the whole day, and I am sitting here the whole day, from morning till evening. After another three years he looked at me and smiled.

"Now I know why he had not been looking at me or smiling at me -- it was because of my desire. That was a barrier. It happened in the first moment I dropped the hope: he is a strange man; there is no point. I completely forgot the desire, the hope; it became just a habit to be there because I enjoyed it. His presence was enough.

"Three years passed again, and for the first time he looked at me and said, `Bayazid, how are you?'

"And now I know why he asked that after twelve years. People ask each other, `How are you?' when they meet -- but not after twelve years! But he was right, because only that evening when he called me by my name `Bayazid' and asked, `How are you?' -- that was the first time that I was not, only he was.

"These twelve years have been a constant melting, disappearing. And what a strange man: when I was, he never asked, and when I am not, he asks me, `How are you?'

"The same day my master said, `Now you are ready. You can go anywhere, you can spread the word. And because you are no more, I will be with you; you have vacated the place for me.' Since then he is speaking through me. Since then he is doing things through me. Since then I have no responsibility in the world, no problem in the world; he has taken everything on himself."

So what is happening to you is perfectly good. Just melt a little more, disappear a little more. Be absent a little more, so only I can be present in you. Then you will not miss me anywhere, and you will not feel that you are not at home. Wherever you are, you will find it is your home.

Question 4

BELOVED OSHO,

I HEARD YOU SAY THAT THERE IS NO WAY FOR THE CONTENTS OF THE UNCONSCIOUS MIND TO BE RELEASED DIRECTLY; FIRST THEY HAVE TO COME TO THE NOTICE OF THE CONSCIOUS MIND, WHERE THEY HAVE TO BE ACCEPTED AND EXPRESSED. WHAT IS THE MECHANISM THAT HAPPENS THEN IN THE CASE OF HYSTERICAL PARALYSIS? YOU HAVE TOLD THE STORY OF THE GIRL WHO BECAME PARALYZED WITH THE SHOCK OF HER HUSBAND'S DEATH. WHEN HER HOUSE CAUGHT FIRE, LIFE RETURNED TO HER LIMBS AND SHE WAS ABLE TO RUN FROM THE HOUSE. PRESUMABLY THERE WAS SUCH A SHOCK TO HER SYSTEM THAT THE UNCONSCIOUS SIMPLY DROPPED THE UNRESOLVED PROBLEM SHE WAS REPRESSING. BUT THERE WOULD NOT HAVE BEEN ENOUGH TIME FOR THE CONSCIOUS MIND TO PROCESS IT. COULD YOU TALK TO US ABOUT THIS PLEASE?

It is a totally different thing. The husband died, and the shock was such that the girl became paralyzed. There is no question of unconscious here; it is all conscious. The shock was conscious, and the paralysis was conscious. The

paralysis simply happened because there was no point in living; there was nowhere to go. In a way the conscious mind felt, "This is death." She loved the man so much that without him she could not live. This flashed into her conscious mind, although she did not die -- death is not so easy. But she became half dead; she became paralyzed. But everything was conscious. Nothing was repressed. It was a conscious understanding that now life is meaningless, now this body is meaningless. She simply died as far as she was concerned. The body continued to breathe, and the heart continued to beat -- but that's another matter. The shock was tremendous, but it was all conscious. Repression happens only when you feel that something is not right; then you throw it into the unconscious. But for her, what she was feeling was absolutely right. To live, to desire to live, would have been wrong. So there is no repression at all in it. That's why it was so easy for her to run out when the house caught on fire. It was simply a question of forgetting that she is paralyzed. Now another shock -- that of the house catching on fire. This was fresh; she simply forgot the old shock and that she cannot run because she is paralyzed.

There was no time: instantly, as everybody was running out of the house, she also ran out of the house. She recognized it only when people saw her running out of the house and said, "Hey, you have been paralyzed for years!" She simply, immediately, fell down on the ground and was again paralyzed.

But it was all conscious -- not that she was pretending, not that she was posing. The first shock was older; the new shock was newer, fresher -- and everybody was running.

Just for a moment she forgot that first incident which had made her paralyzed. But the moment they reminded her, she immediately fell down paralyzed. But nothing has gone into the unconscious; the whole thing has remained in the conscious.

Psychoanalysis cannot help her -- only a new love, a new meaning, can help her. Only a new desire to live can again bring her limbs back to life. That too will be in the conscious. All that she needs is something to live for, something that can give meaning to her life, something that can replace the old love and can bring a fresh breeze so that she would like to dance again and sing again. And everything will be different.

No psychoanalysis is needed. Psychoanalysis cannot do anything because in her dreams no clue will be found; the clue is apparent, clear. It is the depth of her love that has left her meaningless, and it has affected her body because mind has tremendous control over the body.

You can try it: sometimes just put your fingers this way, locked together, and just repeat, "Even if I want to open them, I cannot open them." Just for five minutes go on repeating, "Even if I want to open them, I cannot open them." And after five minutes you say, "I will count up to seven, and then I will try to open them and I know I cannot open them." And count up to seven, and after seven try to open them, and you will not be able to open them. At least thirty-three percent of the people will not be able to open them. The more they try, the more they will find it is impossible: the hands are completely locked.

And it is all conscious because there is no question of the unconscious. You will have to repeat the whole process;

otherwise you cannot open them. They are locked. You will have to repeat, "I will count to seven and slowly it will be possible... I can open them."
Count to seven slowly, and then without making much effort slowly open them. If you make an effort, that will create trouble. You just slowly open them, and you will be surprised what the mind has done. And if this is possible, then you can create paralysis. It is simply the same process: "My legs will not be able to move."
You can do anything with the body -- the mind has immense control over the body -- but it is all conscious. There is nothing that has to do with the unconscious.
You try with your fingers, and whoever succeeds just tell me!

The Path of the Mystic

Chapter #11
Chapter title: Ego is the greatest bondage
9 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
WHEN I LOOK AT A PERSON I SEE QUALITIES LIKE KINDNESS, INTELLIGENCE, SINCERITY, INNOCENCE, HARMLESSNESS, STRENGTH, HUMILITY, THAT SEEM TO BELONG TO THE BEING, AND NO MATTER WHAT THEY DO, THESE QUALITIES REMAIN. WHEN I SHARE THESE THINGS WITH PEOPLE THEY ALWAYS SEEM

AMAZED AND DON'T REALIZE THAT THESE QUALITIES ARE THEIRS. THEY SEEM TO THINK THAT KNOWING THIS WILL STRENGTHEN THE EGO. I'VE ALWAYS THOUGHT THAT TO KNOW THESE QUALITIES OF ESSENCE DISSOLVES THE EGO.

It is a complex situation. You both are right, but in different senses. To really know these qualities as an experience will not strengthen the ego; the ego will be dissolved. But to know these qualities without experiencing them -- because someone has suggested to you that you have these qualities... And who does not want to have these qualities? -- you immediately accept them and grab them. It is going to strengthen your ego.

So they are also right: "If we start thinking that we have these qualities it will make our ego stronger."

You are absolutely right, but you are using the word "know" in different senses. You are using it as an experience, as an existential realization; they are using it as knowledge.

As knowledge it is the most dangerous thing to accept these qualities because then you will never discover them. You will never search for them. You will become a hypocrite.

So whenever you see these qualities in a person, don't make him knowledgeable about them but help him to be curious, inquisitive about these qualities. Help him to search for these qualities in himself: perhaps he may have them. But remember the `perhaps'.

Don't give them a certainty -- everybody wants certainty, some easy guarantee -- just give them a desire to explore.

Just make them thirsty enough and alert that perhaps the source of water that can quench your thirst is within you; just look there.
Teach them to meditate so that they can discover these qualities one day. When they know that they have them, then there is no danger of their ego being strengthened; otherwise ego has such subtle ways to be strengthened. It is always looking everywhere to find some food to be nourished on.
It is of immense importance for every one of you, because slowly slowly you will become perceptive; you will start seeing things which people are unaware of. They have them, but they don't know that they have them. And as you become perceptive, your responsibility grows. You are not to say to them, "You have these qualities."
At the most you can say to them, "Perhaps you have them but you have to look, you have to search, you have to seek. And who knows? -- I may be wrong." In no way strengthen their ego knowingly or unknowingly because ego is the greatest bondage, the only hell that I know of.

Question 2
BELOVED OSHO,
IS EACH SUCCESSIVE LIFE WE LIVE A SPIRITUAL ADVANCEMENT ON THE PREVIOUS ONE?

Not necessarily. It can be, it may not be; it all depends on the person. There is no law in existence that you always go higher; you can go lower, you can fall below the previous stage. The path of evolution becomes certain only when

you are becoming more conscious; then each successive life is on a higher plane.

But how many people are trying to be conscious? On the contrary, most of the people in the world are trying to be as much unconscious as possible, because what little consciousness they know of is nothing but anxiety, anguish, worry. It is a torture, a tension. And there is no certainty that what you are deciding is the right thing, so there is a great fear, a hesitation. In the small consciousness that man has, he is always in the position of either/or -- divided, split, torn apart -- one part pulling in one direction, another part pulling in another direction. He is simply miserable.

It is not an accident that alcohol and other drugs which can drown your consciousness in the vast unconscious are as old as man. Thousands of times it has been impressed on man that he should drop these things. He has been punished for them -- he has suffered imprisonment, fines -- but these drugs give him something greater than the fear of your punishment.

All religions are basically against drugs, all governments are basically against drugs, all educational systems are against drugs. It is very strange: everybody is against drugs; then why do drugs continue? And there is not a single individual to stand up and ask why.

Drugs are as old as man and the effort to drop them is also as old as man, and every effort has failed -- and the efforts are being made by the powers against individuals who have no powers. But still they have not been able to eradicate drugs from human life. And I don't think they will ever be able to eradicate them, because they don't take into account the basic cause -- why man wants to be unconscious. They

just go on fighting with the symptoms, which is simply stupid.

None of the religions, none of the governments, provide the exact reason why man wants to become unconscious. In fact they could not say it even if they knew it, because it is a condemnation of their whole society. The way they have created the world is so ugly that people don't want to be conscious. People want to become unconscious, people want to forget all about it. They are ready to take punishment, they are ready to go to jail, but they are not ready to drop drugs, because in the world that these so-called powers and so-called religions have created, it is not worth being conscious; it is simply terrible.

And unless we change the situation... either we make the conscious life of man so beautiful, so loving, so blissful, that he would not like to become unconscious -- he would like to become more conscious -- or we have to make man himself completely free from all these things that can make him miserable. Then he would not like to be unconscious. Then he would like to be more and more conscious, because the more conscious he is, the more life becomes juicy, the more life becomes an adventure, the more he comes to know of the mysteries of existence.

He wants to become more conscious, and this longing for more consciousness will not stop until he has attained absolute consciousness -- until he is pure consciousness and there is not even a small corner of darkness and unconsciousness in him, until he is full of light, just light.

The whole history of man is a history of making man more and more unconscious, and drugs are not the only way. There are other things which make man unconscious. So it

is possible that sometimes a man may not be interested in drugs but that does not mean that he is interested in remaining conscious; he has found some other kind of drug which is not known as a drug -- for example a man who is full of the lust for power. That is also a drug, but he cannot afford to be totally unconscious; he has to fight for power, and he has to remain conscious.

Politics is a drug of the same category as marijuana, LSD, perhaps more dangerous because the people who have been taking marijuana or LSD or hashish have done no harm to the world. They may have harmed themselves but they have not harmed anybody. But the politicians? They have done nothing but harm. The whole history is full of blood. Now, the people who have been taking marijuana and things like that, they don't create history, they don't create Genghis Khan, Tamerlane, Nadir Shah, Alexander the Great, Napoleon Bonaparte, Adolf Hitler. They don't create those kinds of monsters. Their drug is very innocent in comparison to politics.

Somebody may be after money... money becomes almost a drug to him. I used to know a man... I have never seen any man so addicted to money. If he would see a hundred rupee note in your hand, he could not resist touching it. And the way he would touch it, it was as if he was touching his beloved. He would look at it from all sides and he would touch it. And it was not his note, he had to return it.

He never gave money back to anybody he borrowed from; he simply could not do it. I will not call it a crime; it was simply impossible for him to part with money. He had enough money. He had seven houses which he had rented and he himself was living in a free house, a dharmashala, a

caravanserai where you can stay for three days free. But the city was big and it had many caravanserais, so three days he would stay in this caravanserai and then he would move to another caravanserai. And all his money was deposited in different banks. He was so afraid that some bank may go bankrupt -- it is better to keep the money in different places.

I used to ask him, "What will you do with it? You don't have any wife." He never married for the simple reason that women are too much interested in spending money. That would be a trouble, and he was afraid that that would create chaos in his peaceful life -- it is better to avoid women. He had no children. "For whom are you collecting the money?" He said, "I love money."

"But," I said, "money is meaningful only when you use it; you don't use it! Whether you have one million rupees or two million or fifty million... it makes no difference whether you have anything in the bank account or nothing -- it is the same. You never take anything out."

He said, "You don't understand. It gives such solace to the heart. Just to count money is such a nourishment."

Every day in the evening he used to come to see me. Nobody liked him because everybody thought that he was mean, simply mean. But I used to enquire about... I wanted to understand what kind of mind he had -- he was a unique person! And he would bring his notebook and he would show me, "Now in this bank is this much, in this bank is this much, and this is the total. Do you see? The total is increasing!" And you could see the flash in his eyes. Now this man is absolutely addicted; he is no longer conscious.

He had no other worries; he was a very single-pointed person. When he died I was present. The doctors knew that I was the only man whom he used to visit every day, so they informed me that he was dying. I enquired in what number ward he was. They said, "You know him, he is in the free ward! He cannot even die in a ward where he has to pay money. He cannot withdraw money from the bank whatever happens. And he is holding all his bank accounts in his hand." That was his life.

When I reached there he was very happy. Putting all his bank accounts on his heart and holding them with both hands, he died. I have seen many people dying, but he died so beautifully. He had millions of rupees and property worth millions and he was dying like a beggar in a free ward. But he was absolutely happy.

There are people who can get addicted to money, people who can get addicted to power, but they are doing the same thing, in a little more sophisticated way, as simple people are doing by taking marijuana. No marijuana taking person can become Adolf Hitler -- impossible. He will not find it interesting. No opium eater would bother to become a prime minister; then who will take the opium?

I have told you about the opium addict barber, a friend of my grandfather. I had told him, "You are so much respected" -- that was a lie, but he enjoyed it so I don't think there was any harm. If somebody enjoys it and feels happy, and it costs nothing... I said, "You are so much respected that if you stand in the elections you can have any post you want."

He said, "That I know, but it is such a botheration; it is almost begging for votes. Moreover when I take opium I

am the emperor of the whole world. Who cares to become a cabinet minister or prime minister? With my opium I am already."

These people have done no harm, and the people who have done harm, we don't think of them as addicts of some kind of drug. Their drugs are very sophisticated. And the struggle has been that these sophisticated drug addicts have been harassing the poor drug addicts throughout history. Still they are doing the same, and they will continue to do the same. But they cannot change the situation for a simple reason: why should a person be conscious? There is nothing.

Unconsciousness has an attraction. It helps you to forget all your worries, responsibilities. It helps you to relax. The whole world disappears, with its nuclear weapons and Ronald Reagans. That's the reason why people have not tried to be more conscious because the small consciousness has not given them the taste to desire more. It has been a really bitter experience; they don't want it.

These are the two ways: either the world becomes so beautiful that the bitterness of consciousness changes into a sweet experience -- which is not going to happen, which is almost hoping against hope... The other possibility is that individuals can increase their consciousness, and as they increase their consciousness, the bitterness disappears. They come upon a fresh ground which the world has not contaminated yet. The deeper they go into consciousness, the more fresh the ground, the more fresh the water, coming directly from the glaciers -- and then a great longing to have it all. Then each life they will be increasing their consciousness.

Otherwise each life has been a bitter experience: you have not gained anything of worth, you have simply lost a whole life. You have suffered in misery and somehow lived -- almost carrying your own corpse on your own shoulders -- and died.

This experience is not going to give you a higher quality in the coming life... perhaps a lower quality so that you are less conscious and you suffer less. It can give you a state in which you are almost unconscious so that you don't suffer. If your suffering has been too unbearable, then the next life will protect you, but that will be a going down. It can mean anything.

For example, one Indian saint, Surdas... His songs are beautiful. He was a great poet, but his life was not. Because of his devotional songs and because of his sacrifice, a tremendous sacrifice... He was a sannyasin and he used to go to beg, and one woman, a young woman, asked him, "What is the need for you to go to other houses? I will prepare every day... I love to give food to you. Can't you be so kind to me?"

He could not say no, because in the Hindu religion there is no restriction... The Buddhist monk cannot go to the same house every day, he has to change. The Jaina monk cannot go to the same house every day, he has to change. But in Hinduism there is no restriction, so he started going. She was preparing delicious food for him, and he would take the food with gratitude.

But one day he thought, "Why is this woman taking so much trouble? Every day she is preparing so much delicious food for me. I should ask her." And he asked her, "Why are you taking so much trouble?"

She said, "I love your eyes, and I want to see your eyes every day. Preparing the food is not a trouble for me, but if I don't see you then I miss something the whole day. That hurts."

Surdas thought, "This is attachment." That's the way ascetics think. "This is attachment... that woman is attached; she is attracted to my eyes, and this is not good. These eyes may create attachment in other people's minds -- and I will be the cause of all these people going astray." So he took out both his eyes and, with the help of a friend, went to the woman. He presented the eyes and said, "Because you love these eyes, you keep them. I will never be coming back again because now what you wanted and you loved is with you. And moreover it will be difficult for me to find the house. Today a friend has helped, but nobody is going to help me every day. And there is no need."

The woman could not believe what he had done. There was blood all over his face. She said, "But I never said that you should take out your eyes and give them to me. They were beautiful as part of you but now they are dead."

Hindus have made him a saint because he made such a great sacrifice to keep people from being attached. I don't think so. I think it is sheer nonsense. Now tomorrow if someone likes your nose, you cut off your nose. If somebody likes your ears, you cut off your ears. If somebody likes your head you cut off your head and be finished!

I don't think that there was any point in this. And what was wrong? The woman liked your eyes. She had not asked anything of you, and why in the first place should you think

that those eyes are yours? That is possessiveness; that is real attachment. Those eyes belong to existence. As somebody can enjoy the stars or the flowers, somebody can enjoy another person's eyes. And the woman had never asked for anything. It was a cruel act, a violent act.

I have condemned Surdas very severely. Hindus have been very angry because they think of him as one of the greatest saints. I said, "He is not a saint, he is simply a dodo. He has really hurt that woman badly. He has been violent with himself and more with the woman. Now the woman will remain miserable her whole life about why she said that she likes his eyes. She will never be able to forgive herself."

There is a possibility that that woman may have attained a better state of evolution in the next life, and there is a possibility that Surdas may have fallen down -- because what he did was absolutely inhuman.

Falling down can happen in many ways. For example, Surdas can be born really blind in the next life. Then eighty percent of the experiences of life will be missed. And there has not been a single blind man who has become enlightened. There is nothing that prevents it, but it seems impossible.

It is your eyes which give you eighty percent of your experience. And that experience makes you aware that your life is not running on the right tracks, that something is wrong, that you have to change. A blind man has missed all that eighty percent. He lives at the minimum, with only twenty percent of experience; he is almost like an animal. So he may be born as a man, but he has been born on a lower rung of the ladder of evolution.

It can happen in many ways that you can be lower or you can be higher. A deaf and dumb man is a man, but nobody has ever heard... He is perfectly silent -- he has never heard any sound -- so he should become instantly a Buddha. He has never heard a sound, he has never uttered a sound -- what more do you want? He has fulfilled all the prerequisites -- more than you wanted. But no deaf and dumb fellow has ever become enlightened because it has to be understood: if you are deaf and dumb you don't know what silence is.

It is a fallacy for people to think that this man is absolutely in silence. That is only from the outside. He knows nothing of silence, because to know silence one has to know sound, and to be silent one has to be able to speak. He cannot speak, he cannot hear: he has missed both sound and silence. He is in a very strange situation -- from where to grow? It is very difficult, almost impossible.

So you will not necessarily be growing just by being born again and again. You can go on moving in the same circle, never attaining any spiritual strength, any evolutionary consciousness.

But if you try in this life to become more conscious, whatever you gain will remain with you in the next life; it is never lost. So in the next life you can begin exactly from the place you left in the past life, because you have only changed the body; you are the same. So if something has become conscious in you, it will remain conscious in you in a new life. Everything has a fresh beginning; with nothing hanging over you, you will have more freedom to grow in consciousness. In every life you will have more chances, more opportunities to grow. It all depends on you.

I don't think, because I have never come across a single case, that you can fall so far below that from man you are born into an animal body. But Jainism and Buddhism both agree you can fall, and I cannot deny the fact -- it may be possible -- because they have worked for thousands of years on millions of people. They may have come across a few cases when a person has really fallen so unconscious that he was born as an animal. But I have never come across it, so I cannot say.

And I don't see much rationality in it. A man can fall, but he will remain a man; he cannot do anything that can make him an animal. I have never come across any individual with whom I tried to go into their past lives... About this thing I have a disagreement with Buddhism and Jainism, but I give them every benefit of the doubt. They may be right because their experience is long and there is no need for them to invent it, unless they had come... Perhaps it is very rare. Perhaps a man like Adolf Hitler who killed millions of people for no reason at all may have lost his humanity. It may be possible in a certain unique case.

But I also have a disagreement on another ground in which I feel that I am right and that Jainism and Buddhism, the two religions that have been working on past lives, are lying. It is impossible for them not to have come to the fact that I am going to tell you. They must have come across it, but because of their doctrines -- it was contradictory to their doctrines, to their philosophical standpoint -- they have simply not mentioned it. They have not lied directly, but even not mentioning it is a lie. The fact that I have found is, that if you are born a man in this life then in the past life

you were a woman. And if you are a woman in this life, then in the past life you were a man.
Neither religion mentions it, and that is strange. I have found it without exception, in every case. And I feel it is psychologically valid, because a woman gets tired of being a woman and starts feeling that man has everything -- freedom, power, prestige -- and she has nothing. Naturally, while dying, there must be a desire to be born in a man's body.
The same is the situation with man. Although he has power, although he has more freedom, deep down he feels inferior to woman because she has the power to create life, which he has not. She is more beautiful. She seems to be more rooted, grounded.
Even in the mother's womb... Experienced mothers who have given birth to one or two children know perfectly well after a few months whether it is a boy or a girl baby, because the girl baby remains very silent in the womb and the boy starts kicking in the mother's womb -- he starts playing football. The mother can know whether it is a boy or a girl.
In life also the woman is more rooted, more peaceful. Once in a while she throws tantrums; man never throws tantrums, he accumulates them. It is better to throw them retail than wholesale, because wholesale is dangerous. It means committing suicide or murder or going mad. The wholesale business in tantrums is very dangerous. But just a little shock and within a few minutes or hours the woman comes back. She is silent and she almost forgets...
Woman has a quality of the child that she retains. Man goes on losing that quality. He becomes more cunning because

he is in the world with all kinds of cunning people. So he becomes cunning himself; otherwise to survive is difficult. So slowly slowly he feels that the woman is enjoying more. Even sexually he feels that the woman enjoys more than he enjoys. And as they get older he starts feeling that he enjoys nothing and the woman is enjoying so much that he starts feeling jealous.

So a man who dies will think about being born a woman. This is the ordinary process. There may be exceptions -- there are. If you are dying consciously, then it will be a different thing.

But both Jainism and Buddhism have been silent about this fact for the simple reason that they think man is a higher stage and woman is a lower stage. And this is where you can see that even people who are very sincere can become illogical. They are ready for a man to fall and become an animal, but they are not ready for a man to fall and become a woman! And that is closer; it is not a big fall, just one step perhaps. If they are right that a woman is lower, then why cannot a man become a woman? If it is acceptable that he can become a dog or he can become a donkey...

But to me to remain silent on this fact is very dishonest. The first thing is that they don't want to give woman the idea that it is very easy for her to be born as a man. It is so easy that just by desiring it while she is dying, she will be born as a man.

Both religions want it clearly understood that to achieve the state of man is an arduous journey; it cannot happen just by desiring it. The woman has to do all kinds of ascetic practices and disciplines which man is also doing, but man will attain to enlightenment; with the same practices the

woman will attain to manhood. It seems the distance between woman and man is exactly the same as between man and enlightenment! -- so the same kind of practices are needed. This is absolutely nonsense.

Secondly, it goes against man's ego that in the next life he may become a woman. He is ready to become a horse, he is ready to become an elephant, he is ready to become anything -- but not a woman! Because with the elephant there is no problem, no trouble, no fight, nothing; but with the woman there is a constant conflict.

But my experience is that it is almost like a wheel: man and woman are just like the Chinese yin and yang wheel. One time you are man, another time you are woman, and the wheel moves -- unless you become enlightened. Then the wheel stops. And man and woman are part of one wheel, one whole, one circle.

And now, through plastic surgery, we know that Mahavira and Buddha are both wrong. I am right... because the plastic surgeon cannot change you into a donkey, but a plastic surgeon can change a man into a woman and a woman into a man. However much a genius a plastic surgeon is, he cannot change you into a horse or an elephant. It seems absolutely impossible; how will he manage? He can change man into woman because they are so close, so complementary; the differences are such that they can be easily transplanted.

The experience of plastic surgery will support my experience, and I don't see that... I have never come across it, so I cannot say that any man can fall so low that he will become an animal or a bird. I don't see that possibility. He can fall lower, but he will remain in the human body.

So don't take it for granted that each successive life will automatically be higher. That is dangerous. You have to work for it, you have to earn it. You have to deserve it.

Question 3
BELOVED OSHO,
SO MUCH IS HAPPENING WHILE SITTING QUIETLY IN YOUR PRESENCE. SOMETIMES I AM FLYING AWAY; OTHER TIMES I FEEL LIKE A ROCK. SOMETIMES MY MIND IS SO CALM, AND OTHER TIMES IT RUNS AMOK. SOMETIMES MY HEART IS OVERFLOWING WITH TEARS, AND OTHER TIMES, SCARED. MY BODY FEELS UTTERLY RELAXED, OR IS ACHING ALL OVER. THE WHOLE WORLD IS HAPPENING TO ME, JUST SITTING HERE. IT FEELS TO ME LIKE LOOKING INTO A MIRROR WITHOUT ANY DISTRACTION. CAN YOU SAY SOMETHING ABOUT IT?

Whatever is happening is absolutely right. You should simply watch it; do not disturb it. Do not interfere in any way. Don't judge that sometimes it is good: when you are feeling relaxed it is great, and when you are aching all over it is not good.
No, don't judge, because they are both complementary. That aching may be simply the body releasing its tensions so that it can become relaxed. And when it becomes relaxed it becomes capable of releasing even deeper tensions. So again there will be a stage when the body is aching all over, as if you are feeling the whole world's suffering.

Don't judge. What is happening is perfectly the way it should be. You simply and silently watch as if it is happening to somebody else. You are just a spectator, far away. Slowly slowly things will change. And right now, what appear to you as opposites -- sometimes the mind is silent and sometimes it is rambling -- are complementaries. If you can just remain standing aloof and watching, all these will disappear and a totally new kind of tranquility will appear which will not have its opposite. And whenever something appears to you which has no opposite, then you are coming closer to transcendence. This is the sign, the symbol: when you don't feel any opposites that means you are coming closer to home.

After enlightenment there are no opposites; it is a simple experience which has no opposite to it. That should be taken as a signal. But before it, what is happening is absolutely right. It is a catharsis, and each catharsis is rewarded immediately.

If the body is feeling tired, tense, and afterwards it is feeling absolutely relaxed, then tiredness was not opposite to it; it created the ground. The mind was rambling and then suddenly there is silence, so that rambling was not opposite to silence; it was simply preparing the ground. And on your part nothing needs to be done. You just stand aloof, watching.

Certainly my presence is nothing but a mirror.

You just go on looking into the mirror and whatever is happening, remember it is happening in the reflection of the mirror, not in your reality. Your reality is always the same. Nothing has ever made anything happen to it and all that

you feel has happened or is happening is only a kind of dream. Let the dream go on, but don't become part of it.

Question 4
BELOVED OSHO,
IT SEEMS THE VAST MAJORITY OF HUMANITY WOULD PREFER TO REMAIN ASLEEP. THEY BECOME ANGRY AND HOSTILE WHEN COLD WATER IS THROWN IN THEIR FACES -- EVEN BY SOMEONE AS COMPASSIONATE AS YOU. THEY WOULD AS SOON SEE TRUTH SWEPT UNDER THE CARPET AND BE RID OF YOU AND YOUR PEOPLE FOR GOOD. WHY DOES A MASTER BOTHER?

If it was something that could be called bothering, no master would have bothered. As far as the master's side is concerned, it is simply his love, his compassion; he cannot do otherwise. Whatever humanity does makes no difference. At the most, once in a while it brings a good laughter, that's all.
Just today I received a few news cuttings from Holland. There has been a great protest -- not only by sannyasins but by non-sannyasins, and very eminent people in different fields have protested to the government that it is against freedom of expression not to let me come into their country. Two main newspapers have written editorials. Both have been against me, and they have mentioned the fact that, "We have been against Osho, and we have always tried to publish material opposing him. But we feel we were wrong. Seeing the attitude of the government, we

strongly protest. He should be allowed into the country; this is against democratic principles and human rights."

There have been other protests from individuals, and what the government has replied brought simply a great laughter to me. What they have replied is worth some consideration. They have said that they had to prevent my coming to the country because I have spoken against Holland. Asked what I have said against Holland, they said I have spoken against the Catholic religion, against the pope, against Mother Teresa -- and last and most important, against homosexuality.

That means the government accepts that homosexuality is their political policy, or Holland is a homosexual country. Now this is the time that the whole of Holland should protest that, "You are condemning us." Perhaps this cabinet of ministers is homosexual.

Now it is for the people of Holland to throw out these homosexuals who unconsciously have exposed themselves... because why should they be hurt if I have spoken against homosexuality? And in what way is that related to Holland? They are making it synonymous. They are saying... I have spoken against Holland on four counts, one is homosexuality. I would like them to remember that the Catholic religion is also against homosexuality, that the BIBLE is against homosexuality.

And I have only spoken! The Christian God destroyed two cities -- Sodom and Gomorrah -- because they had become homosexual and had other sexual perversions. So if they are honest people then Catholicism should be thrown out of Holland, the BIBLE should be banned, all Catholic churches should be made homosexual clubs -- just to be

reasonable. And the God who destroyed Sodom and Gomorrah should not be given even a tourist visa. It is so obvious.

Then I thought about the pope, because they are also making it a point that I have spoken against the pope. The pope represents the same BIBLE and the same Catholic religion. He is the head of a religion... he is a representative of a God who was against homosexuality. He should not be allowed in Holland if they are really sincere people. And if they allow the pope, that creates suspicion. It is certain that the pope before this pope was a homosexual. I don't know about this pope, but if he is allowed in Holland, that will be one of the indications that he is a homosexual. I am just worried about who will be his boyfriend... must be some Dutch man.

And why are they bothered about Mother Teresa? It seems there must be a secret order of homosexuals, a secret order of lesbians. The pope seems to be the head of the secret order of homosexuals and Mother Teresa the head of the lesbians. Then everything becomes clear: it is a homosexual country, its religion is homosexuality, its politics is homosexual, its leaders are homosexuals and lesbians!

Anybody in Holland who is not part of the homosexual ideology should stand up against this government; this government needs to be overturned. If Holland does not stand up and throw this government out of power, that will be a clear-cut indication that they agree with the government, that they have accepted themselves as a homosexual country.

Strange that nobody in Holland took any note about the government's statement. Now I want every Dutch man and woman to consider the fact. If they are really homosexuals, I have no objections; they can have this government. Otherwise an emergency vote is needed on whether the country is homosexual or not. And if, in the voting, the government is defeated, cannot get a majority of votes, it should resign immediately.

It is no more a question of my entry into their country or not -- I don't care. It is a question of their own prestige, of a whole country's pride, of what kind of stupid people they have put in power. Even if they are homosexuals, they should be silent about it. But it is good that they have come out with it. Their real reason is clear: homosexuality is the unique factor. Catholicism is not their monopoly, neither is the pope nor Mother Teresa their monopoly.

And what is wrong in my criticizing? Catholicism has been criticized for hundreds of years; otherwise there would have been no Protestant religion. Do they prevent Protestants from entering Holland? And if Catholicism can be criticized, and no Protestant is being prevented, then why should I be prevented?

When the pope was in India, I could have opposed him, but I supported him and I opposed the people who were against him, who were opposing him, and who wanted him to go back. I spoke for him and I wanted him to be listened to. If he says something wrong then he should be respectfully requested to discuss it publicly, but this is not a way... to throw stones, to create riots. This is barbarous. But the pope does not have the guts to say to the Dutch people or to the Italian people that they should not prevent me; in fact,

he is making every effort to prevent me from entering any country where he has any influence in the government. Now it is a simple phenomenon. Religions have always discussed problems; otherwise there would not be so many religions. They have criticized each other. That does not mean that they are disrespectful; that simply means they don't agree, and disagreement is one of man's basic rights. And if they feel I have spoken against Mother Teresa... I am ready to discuss with her anywhere in the world on a public platform. Whatever I have said, I stand by it. She has not the guts; neither has the pope the guts.

And as far as homosexuals are concerned, they should not be worried. Homosexuals can protest against me when I come to Holland; I can discuss with them. I have been discussing with homosexuals... why should the government be worried about it?

And on all these four points nothing is against Holland! Basically they had said in their statement that because I have spoken against Holland they won't allow me in. And asked what I have said against Holland, these are the four things. I have never thought that these four things are Holland: Mother Teresa is Holland, the pope is Holland, the Catholic religion is Holland, homosexuality is Holland. I know this is an insane world, but it is not a question of "bothering." It is my love for human beings, and my hope that someday somebody somewhere will understand. Even if a few people understand the truth, that fire will be enough. That fire can be passed on from generation to generation; it can go on growing. It is my joy.

The Path of the Mystic

Chapter #12
Chapter title: Mind is the whole problem
10 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
YOU SPOKE THE OTHER MORNING ABOUT RISING THROUGH THE DIFFERENT LEVELS OF CONSCIOUSNESS AND BRINGING LIGHT TO THEIR RESPECTIVE COUNTERPARTS IN THE UNCONSCIOUS. ARE SPECIAL TECHNIQUES NEEDED FOR THIS, OR WILL WATCHFULNESS OF THE MIND, THE BODY, AND THE EMOTIONS SIMPLY BRING US THROUGH THESE DIFFERENT LEVELS?

The watchfulness of body, mind and heart is more than enough. No other special techniques are needed, although there are techniques. But as I see them, they are not necessary; on the contrary, they complicate the whole phenomenon. And spiritual growth is not a technological phenomenon, so any technique can become a hindrance. You can start clinging to the technique. That has happened to millions of people.
Searching for spiritual growth they come across a teacher who gives them a technique. The technique helps them to become more silent, more calm, more quiet, to have a great well-being, but then the technique becomes absolutely essential. They cannot leave the technique. If they leave the technique, all those experiences start disappearing. Even if

the technique has been practiced for years, just within three days all the experiences will disappear. The techniques don't really give you spiritual growth, but they create an hallucination which looks spiritual because you don't know what spiritual growth is.

It happened that one Sufi master was brought to me. He was master of thousands of Mohammedans, and once a year he used to come to the city. A few of the Mohammedans of his group had become interested in me and they wanted a meeting. They highly appreciated that their master sees God everywhere, in everything, and he is always joyful: "We have been with him for twenty years and we have never seen him in any other state except ecstasy."

I told them, "It will be good that he becomes a guest in my house. For three days you leave him with me. I will take care of your master." He was an old man, a very good man. I asked him, "Have you used any technique for this constant ecstasy, or has it come on its own without any technique?"

He said, "I have certainly used a technique. The technique is to remember, looking at everything, that there is God in it. In the beginning it looked ridiculous, but slowly slowly the mind became accustomed: now I see God everywhere in everything."

Then I said, "You do one thing... How long have you been practicing it?"

"Forty years" -- he must have been nearabout seventy.

I asked, "Can you trust your experience of ecstasy?"

He said, "Absolutely."

Then I said, "Do one thing: for three days you stop the technique... no more remembering that God is in everything. For three days look at things as they are; don't impose your idea of God. A table is a table, a chair is a chair, a tree is a tree, a man is a man."
He asked, "But what is the purpose of it?"
I said, "I will tell you after three days."
But not even three days were needed; after only one day he was angry at me, ferociously angry that, "You have destroyed my forty years' discipline. You are a dangerous man. I have been told that you are a master, and rather than helping me... Now I see in a chair nothing but a chair, in a man nothing but a man; God has disappeared, and with the disappearance of God my ecstasy that I am surrounded by an ocean of God has also disappeared."
I said, "This was the specific purpose. I wanted you to understand that your technique has produced an hallucination; otherwise forty years' discipline cannot disappear in one day. You had to continue the technique, so it would continue to create the illusion. Now it is up to you: if you want to live your remaining life in an hallucinatory ecstasy, it is up to you. But if you want to wake up, then no technique is needed."
And remember, witnessing is not a technique, it is your nature. Watching is not a technique, because you are not imposing anything, so there is no possibility of creating an illusion; you are simply watching. Even if God comes in front of you, you are not supposed to fall on the ground and touch his feet: you have simply to watch. Watching is not a technique.

A technique creates something; watching simply reveals that which is. It does not create anything; on the contrary, it may destroy a few illusions that were hanging around because you were not watchful enough, so you had never noticed that they were illusory phenomena.

An illusion can be created so easily that mind always enjoys techniques. Who is going to use the technique? The mind will be the master of the technique.

Watchfulness is beyond mind. Mind cannot watch. That is the only thing in existence that mind cannot do. That's why mind cannot pollute it, mind cannot lead it astray.

I used to live with one of my father's sisters for a few years. One of her friends used to visit her once in a while; they were very close. I used to read late till three o'clock in the night and then I would go to sleep. And that woman, the friend of my father's sister, had a problem with sleep: she could not sleep. So when the whole house went to sleep, she would come and sit in my study room and talk to me or just sit there. At least I was going to be awake till three o'clock, and that was the time when she also felt sleepy; in the morning she would fall asleep.

My father's sister's husband had a habit of grinding his teeth in the night two or three times. Something was wrong with his stomach but he ground his teeth and the noise was very clear.

One day I was talking to this woman, and she asked, "Do you believe in ghosts?"

I said, "Why do you ask that?"

She said, "I live alone." She was a widow, and she was very rich. "I live alone and I always think about my being

alone. If ghosts exist I am in danger; there is nobody else in my room."
I said, "Ghosts not only exist, they are present in this room, in this house."
She said, "What do you mean?"
I said, "I will tell you. When this house was made, a washerman lived here with his very beautiful wife who had only one eye. Her face was very beautiful -- the only trouble was that she had only one eye. The washerman was recruited into the army during the first world war, and he died there. The shock was so much to the washerwoman that she did not believe it. She refused to believe that he was dead; she waited for him day in, day out. And in this condition, continuously waiting for him, she was not eating well, she was not taking care of her body. Everybody tried to convince her: `He is dead, he cannot come. You need not sit at the door the whole day.'
"But she was absolutely incapable of thinking that he could leave her. There was a bond between them that they would live together and they would die together. They loved each other so much. Finally she died, but because of her desire for the husband to come in search of her, she became a ghost. And she still lives here.
"After she died, her small hut was removed and this building was made, but she still lives here and she still waits. Every night she comes, and when she comes... you have to understand a signal: she makes a noise as if somebody is grinding his teeth. Why she does that, I don't know -- nobody knows -- but two or three times she comes in the night. And particularly when somebody is a guest in the house, she is absolutely certain to come -- thinking,

hoping, that perhaps her husband has come back because a guest is in the house.
"She comes and she takes the blanket off and looks at your face. She is a very beautiful young woman, but she has only one eye."
She said, "Nobody told me about it."
I said, "Then don't tell anybody; otherwise nobody will stay in this house, and even to sell this house will become impossible. They want to sell this house and they are keeping quiet about the reality. Once it is sold they can purchase another house, and then it is somebody else's problem; it is not their problem. So they are completely silent about it. But I told you because you asked me, and I have nothing, no investment in this house or anything. I simply say whatever is the case -- and this is the case.
"Just if she comes to your bed and uncovers your face, don't be afraid because she is a very innocent woman; she has never harmed anyone. She just looks at your face, and finding that it is not her husband, she throws the blanket on your face and goes away. And before she comes you will hear the grinding of the teeth."
She said, "My God! This is a dangerous house -- and I have stayed so many times. Perhaps I was asleep when she came. But now I cannot sleep."
I said, "You try; you go and sleep." Nearabout one she went into the room inside, and the moment she went there and put her light off, a great coincidence: she heard the teeth grinding and she shrieked. I rushed in.
Everybody woke up: "What has happened?" She was flat on the ground; she could not even reach the bed! She was flat on the ground, unconscious.

And they told me, "We have been telling you not to create stories which have no foundation at all. Now it is your duty, your responsibility to take care of her. First bring her to consciousness."
I said, "I will try, but I don't think that she is going to come to consciousness so easily; it is going to take time. And even if she comes, she will go back again."
They said, "But what have you done to her?"
I said, "Tomorrow morning I will tell you the whole story when she is okay." I tried. I threw cold water in her eyes. She came to consciousness and just pointed in the corner: "She is standing there!" And again she gave another shriek and went unconscious.
The family asked, "Who is standing in that corner?"
I said, "I don't know. Somebody must be standing there. I have heard there is a ghost."
They said, "We never heard any ghost. You have been here only two months and you have heard that there is a ghost? Who has told you?"
I said, "Tomorrow morning... First thing is to bring this woman to consciousness and put her to sleep." But three or four times it happened: she would come to consciousness, just look in the corner and point, "She is standing there... one eye!" The whole night they all had to remain awake -- only I slept.
In the morning, the woman told them what story I had told her. They said, "Don't listen to him. He goes on telling things to people, and it is strange that people believe -- even older people."
One man used to live next door to me, and he was a constant visitor. He was very respected -- he was sixty-five,

older than anybody else in the house -- and he was a very loving man. He had the best shop in the city for food. You could not get any better food anywhere; he had the best quality. He was alone -- no wife, no children -- and he conceived his profession as a service to thousands of people. So it was not only his profession, it was something like a religious duty: everything had to be the best and for the very minimum profit.

I had told him about this woman. He said, "I don't believe in ghosts; I am a believer in God. I don't believe in ghosts at all."

I said, "It is not a question of belief, it is a reality. Just one day you can come and sleep in this room."

He said, "Why should I come and sleep in this room?"

I said, "That shows that certainly you are afraid; just one night... You sleep just in the house next door. You are alone so there is no problem; you can sleep here. I will give you the evidence."

He said, "But why should I try it?"

I said, "You said that you don't believe in ghosts, and I said they exist and there is a woman who comes, but she comes only when there is a new guest, so if you are willing you can do it."

And the same thing happened to that man. He went to bed but he could not sleep because he was waiting for the woman to come -- and then came the grinding of teeth. That was certain; it was guaranteed that at least three times in the night he was going to grind his teeth.

And as he ground his teeth, the man simply threw off his blanket and rushed into my room, woke me up, and said, "She has come!"

I said, "Who?"
He said, "The woman you were talking about. I believe in ghosts; just this is enough. But no more than this! I have heard the sound, and I don't want to get into all that trouble that that other woman had" -- because the story had spread all over the city that that woman... She stopped coming to the house because she became so afraid. She had a constant fever for three or four days; even after she became conscious and went to her home she had a fever, the fear went so deep.
And the old man said, "I don't want to get into that trouble. Just open the door and let me go to my home!"
I said, "You are such a God-believing person. This is the time to test your God."
He said, "I am not going to listen to you; you are a dangerous fellow. God? I don't know whether he exists or not, but the ghost certainly exists! I have heard just now... she is grinding her teeth!" And he was an old man and a very religious person, every day going to the temple and chanting mantras and all that.
He said, "I can say... but you just open the door and let me go to my home! I will never say again that God exists; I will always say the ghost exists. But let me go! I have enough evidence. More than that... I am an old man. Something may happen to my heart or..."
The whole family gathered: "What is happening?"
I said, "Nothing, but he has heard that ghost again, and I have been telling him, `You are such a God-loving person: a ghost cannot do anything to you.' "
My family said, "You are... why do you talk about these things?"

I said, "I don't talk... he himself started it. And it became a question of God versus ghost. So I said I don't know that God exists but I know that the ghost exists."

And the whole family knew that it was my own fiction but they all started believing in it. They said, "Perhaps there is something in it. Once was okay... that woman was influenced because she was listening to him alone deep in the night. But this old man is a religious man and he is respected, and he is behaving like a child!"

Nobody would sleep in that room where these things had happened -- not even the people who were living in the house. Nobody was ready to; they would say, "If you want to, you can sleep there."

And I said, "But I have my room and that room is not better than my room so I don't want to change." But in the night if they wanted something from that room -- it became just a place to collect things because nobody was ready to live there -- they would tell me, "You go first, then we will follow."

I said, "You don't understand: even if the ghost is there she is not afraid of me."

They said, "We don't want to listen to anything. If we see you going there then we are certain that there is no danger, but first you have to go in; take the torch and enter." When they wanted something from the room in the middle of the night, or even in the day, they could not go by themselves. Nobody was ready. Even children would run through that room, they would not walk. That room became so famous that when they wanted to sell the house, nobody was ready to purchase it, and they said, "Now you find a purchaser.

You have destroyed this house's value. It is a beautiful house and people call it a ghost house."
And I said, "You know that there is no ghost."
They said, "We know, but knowing is not enough in these matters; the feeling is the point. The fear of two persons... neither of them has come back again to the house. We call the old man sometimes to come but he says, `Never again in that house! I remember that night when he would not open the door -- because the key was with him -- and I am feeling so guilty that I had to confess, out of my fear, that God does not exist and ghosts exist. Now I am doing prayer twice -- morning and evening -- convincing God that I believe in him: You exist. These ghosts etcetera don't exist. ' "

Mind can project any experience. That woman really saw the washerwoman as I had described. In the morning she described her exactly: a beautiful woman with long hair and one eye, wearing a red sari with a black border. She said, "If I was a painter I could paint her exactly. I can close my eyes and still see her."
The techniques used for spiritual growth are not different. The Sufi master could not stay with me for three days, but leaving me he finally said to me, "I am grateful. I will have to start my journey again. I can see what has happened: first I just started projecting. I knew that a table is a table, a chair is a chair, but I started projecting that it is God, that it is luminous with God's existence. And I knew that it is just my idea. But forty years! Slowly slowly it became the reality. But you have shown me that that technique was simply creating an hallucination."

There have been many people -- many so-called great saints, prophets, messiahs -- who have lived in hallucination, who never knew about the simple natural process of watchfulness.

It is better that you don't get involved with any technique. Watchfulness is so pure; don't pollute it with anything else. And it is so entire, so complete, that it needs no other support. But mind always wants some technique, because mind can control the technique. Mind is a technician; technology is its field. But watchfulness is beyond its control. It is beyond it, it is above it, and in fact it is the death of the mind.

If watchfulness grows in you, mind will die.

And all these people, like Maharishi Mahesh Yogi teaching transcendental meditation, are giving techniques which mind feels perfectly good with. The mind can use it. But there is not going to be any growth. The technique is not bad, but it simply gives you an illusory feeling of well-being -- as if you are evolving... and you are standing where you have been; there is no evolution, no growth. All these people are exploiting humanity by giving techniques -- and this is the worst exploitation because it stops evolution.

I am against all techniques.

I am for a simple, natural process, which you already have, which once in a while you use.

When you are angry, how do you become aware that you are angry? If there was only anger and nobody watching it, you could not become aware of the anger. Anger itself cannot become aware.

So you are aware when you are angry, when you are not angry, when you are feeling good, when you are not feeling good. But you have not used this watchfulness consistently, scientifically, deeply, totally in every phase of the mind. And to me this word contains the very essence of meditation.

Question 2
BELOVED OSHO,
IN DISCOURSE THE OTHER NIGHT YOU SAID THAT AT ONE'S DEATH THERE IS BUT A TWO OR THREE SECOND GAP BETWEEN WHICH THE SOUL TRAVELS FROM ONE BODY TO THE NEXT.
MASTER, YOU HAVE SAID THAT YOUR LAST LIFE WAS SEVEN HUNDRED YEARS AGO. WHERE WERE YOU FOR ALL THOSE YEARS?

Just here, in Uruguay! Where else could I be? The whole existence is available. When you are not in a body, you are just part of the whole existence without any partition.
The reason why I had to remain seven hundred years... A few people don't get into the next life immediately. Either the person is so wicked, so animalistic, so murderous, like Adolf Hitler... He is not yet reborn because he needs a certain kind of womb which may not be available for thousands of years: he has to wait. Or if you have attained a certain evolved consciousness there is the same problem: you need a certain womb. Unless that is available, you cannot get another birth.
Ordinarily it is two or three seconds, because for the sleeping humanity the same kind of wombs are available.

All day long millions of people are making love, and they are giving opportunities for new people to enter into a womb. So for the masses there is no problem; they don't have to wait. It is almost instantaneous: as they leave one body, immediately some womb somewhere is ready. And they get into the closest womb.

By the way, if you are born in Germany, then for many lives you may be born in Germany for the simple reason that if you remain just part of the mass there is no reason to go far away to China or Japan and be born there. Just around you there are wombs ready to receive you.

In my experiments I have seen that people ordinarily continue in the same environment unless something starts growing in them and they cannot find the right womb in close proximity. Then they change. Then they move to different countries, to different races, to different peoples. But in these extremes -- either you are too cursed or too blessed -- you will have to wait, because only once in a while a womb is ready for such a person. The father has to have certain qualities, the mother needs to have certain qualities, and only if their qualities are symmetrical with his own qualities can a certain soul enter. So it is not only that you carry your parents' blood and your parents' bones and your parents' cells; there is something even deeper than that. You have certain qualities which are exactly those of your parents, but you have not acquired them from your parents -- you had them, that's why you got those parents.

Unembodied, you are just part of existence. It is difficult to explain to you where you are because "where" indicates a certain space; "when" indicates a certain time. But as you leave the body, you go beyond time and space both, so

there is no way to say where you are. You are: time has stopped for you, space has disappeared for you.
You will remain in this state blissfully -- if it is bliss that is preventing you from finding a new womb -- or very miserably, if you are stuck because of misery, because of anguish, because of all the evil that you have done.
Adolf Hitler killed millions of people, at least six million people, and then he committed suicide himself -- and all for no purpose. The whole thing was absolutely useless. Now to find parents of similar qualities, similar criminal minds, he will have to wait. But all this waiting will be an intense suffering.
My own understanding is that because of these situations, the idea of heaven and hell has arisen. There is no hell and there is no heaven, just people who get stuck and cannot find a womb. If they are in anguish, misery, darkness, all the torture they have done to other people starts having its effects on them. They live in utter self-torture. And this is why the idea of hell has been created; otherwise there is no hell. But it has a meaning, a symbolic meaning.
Those seven hundred years were absolutely blissful for me, and I can say that anybody who has experienced that kind of bliss beyond time and space will naturally think he is in paradise. But there is no paradise; this existence is all. Either you are in the body... then you have a chance to evolve; without the body you cannot evolve. The body is a kind of school. It gives you all the situations for evolution.
I know my seven hundred years were blissful, but I could not move ahead; it was frozen bliss. In that state there is no possibility to grow: you will remain at the same point until

you are born again, and then you can start growing. A body is needed to grow.

Once you have attained the whole possibility of growth, the whole spectrum, there is no need for any evolution; you have come to the full point. Then you will not be coming back into the body. There is no need to come back to the school; you have learned everything. Now you can remain part of existence for eternity, with eternal bliss.

The body has to be respected, loved, because it is your vehicle for growth, for moving ahead. Without it you cannot move. That's why I am continuously surprised that the religions have created the idea that the body is something anti-spiritual. The body is what you want it to be: it can be anti-spiritual, it can be for spirituality. It is a vehicle: wherever you want to go it can take you; in itself it has no program. The body is very innocent and without any program.

The fact that all the religions have condemned the body has harmed humanity, because those who have condemned the body have stopped using the possibility of the body to take you to higher states. On the contrary, they have started harming the body. They have been destructive to the body, and that is not going to help. They are destroying their own vehicle.

But it seems that the fact that people who have attained enlightenment have not entered into the body again has given a false idea to the priests, to the scholars -- to those who don't know and yet think they know. The idea has come to them that since you don't enter into the body again after you become enlightened, that means that the body is not spiritual; it is anti-spiritual. You are in the body only

because you are not enlightened, so fight with the body, torture the body, make yourself free of the body. But the methods they are using will not make them free of the body; they will get more entangled with the body. But nobody cares to look into all the implications of anything.
It is true that the enlightened person never enters the body, but the opposite is not true -- that if you don't enter the body you will be enlightened, or if you destroy the body you will be enlightened. The very idea of destructiveness, torture, is unspiritual, and the person who can destroy himself can easily destroy anybody. If he can torture himself it is very easy for him to torture anybody.
Perhaps people like Adolf Hitler were your so-called saints in the past. They have tortured their bodies so much that now this is a reaction; the pendulum has moved to the other extreme: now they are torturing other people. Otherwise there is no reason why people should torture other people. What enjoyment can they get in torturing other people? There must be some reason behind it -- they have tortured themselves enough. So now it becomes a vicious circle: you torture yourself, then you are born in a body and you torture others; and because you torture others, you are born again in a body and you torture yourself.
The Hindustani word for the world is samsara. India has been very careful about its language: each word has its own philosophical background. Samsara means the wheel which goes on moving. The only way to jump out of the wheel is to be watchful, because watchfulness is already outside the wheel. If you become accustomed to watchfulness, you are suddenly out of the wheel. But if you get identified with

anger, with jealousy, with love, with hate -- with any kind of thing -- then you are caught up with the wheel.
And the wheel goes on moving from one extreme to another. What is down will be up, what is up will be down -- and there is no end to it unless somebody simply jumps out. And the only way to jump out is to become aware of your anger, of your love, of your hate, of your misery, of your joy. Just being watchful you are already out of the wheel -- the goose is out.

Question 3
BELOVED OSHO,
THE DARKNESS SEEMS SO DEEP, MY EYES COVERED IN A HAZE, MY MIND NEVER-ENDING NOISE -- EXCEPT FOR THOSE MOMENTS I AM WITH YOU -- SWIRLING AROUND AND AROUND. THE LIGHT IS THERE BUT SEEMS SO FAR AWAY IN ALL THIS DARKNESS. SOMETIMES I WONDER IF I AM GOING TO MAKE IT. BELOVED MASTER, I CANNOT FIND THE DOOR.

Don't be worried. You don't need to find the door, because you are outside the door! You are never inside, you only believe you are inside. Existentially, you are always outside. The moment you understand that you are out -- it was just an idea that you were in -- the faraway light is no longer far away; it is you. And the darkness that surrounds you is not found anymore.
But the basic thing is to realize that you are already outside the door. There is no way for you to be inside the door.

That's what I was saying: watchfulness is not part of the mind and cannot be part of the mind.
Mind cannot be a witness.
Mind is the darkness.
Mind is the whole problem, and the solution is just outside the door waiting for you to recognize that you are not in, you are out.
Witnessing the content of your mind, the moment comes when you suddenly become aware of your being always out -- even in the darkest nights that have passed you were not in. Such a great joy descends over you that it is existentially impossible for you to get in. It is good that you are not finding the door; otherwise you will get in!
There is no door. Mind remains in; you remain out. Neither the mind can come out nor you can come in. But the attachment with the mind is possible without any door. The identification with the mind is possible without any door. You have just forgotten yourself.
Nothing is lost, nothing is missing, nothing has to be found. Just remember. A simple remembering -- the simplest things are very difficult, that's true -- and this is the most simple thing.
None of the problems are yours. As far as you are concerned, no problem can enter in you, but you can get identified with something which is not you.
I remember a story. A man's house caught fire. The house was on fire, and it had taken the man's whole life's effort to make that beautiful place. Thousands of people had gathered, but there was nothing that could be done. The fire had become so big. And you can understand that man: tears were coming from his eyes. It was his whole life burning in

front of him. And then suddenly his son came running and he said, "Dad, why are you worried? We sold the house yesterday. You were out... but we have sold the house. It is now for somebody else to cry and weep, not for you. And we have got enough profit out of it."

The man immediately wiped away his tears and became just a spectator like the others were spectators. The identity, the invisible identity, "It is my house," was no longer there. There was no pain, there was no misery, there was no problem at all. And he was really happy in a way: "Now we can make a better house." He was feeling relieved; the house was burning, and he was feeling relieved.

And then a second son came running. He said, "It is true that we had negotiated the sale, but the papers were not signed and the money has not been transferred. So it is our house that is burning, and you are looking at it as if you are just a spectator!" Again those tears were flowing and again the heart was breaking. And nothing has visibly changed: the house is burning, the man is standing there. But these people who are bringing messages are changing everything! When he becomes identified, he is burning with the house. When he gets unidentified, he is relieved and he has nothing to do with the house; it is somebody else's house.

The only thing to be remembered is that you are already out, and by nature there is no way for you to be in. You can believe, you can imagine... still you will be outside. Sitting on the steps of your house you are trying to find the door to go out. You will never find it, it is not there; the whole sky is available. You just stand up and walk in any direction; there is no need of opening any door.

But your attachment, your identification, is with the mind, which is in and which cannot come out. It cannot exist in the light. Now this is the situation: witnessing is always out and cannot enter in; it can exist only in the light, it cannot exist in darkness. Mind is always in; it can exist only in darkness, it cannot exist in light.

Between these two absolutely different things you are having an identification, an attachment, that is creating the trouble for you.

So just remember: you are outside. If you cannot do it suddenly, do it slowly, part by part. When anger is there, watch it, and you will find anger is in and you are out.

When Gurdjieff's father died Gurdjieff was only nine years old. The father was poor. He called Gurdjieff close to him and told him, "I have nothing to give you as your inheritance. I am poor, and my father was also poor, but he gave me one thing that made me the richest man in the world, although the outside poverty remained. I can only transfer the same to you.

"It is some advice. Perhaps you are too young and you may not be able to do it right now, but remember it. When you are able to act according to the advice, act according to it. The advice is simple. I will repeat it, and because I am dying, listen carefully and repeat in front of me what I have said so I can die satisfied that I have transferred the message that may have come down from father to son for centuries."

The message was simple. The father said, "If somebody insults you, irritates you, annoys you, just tell him, `I have received your message, but I have promised my father that I will answer only after twenty-four hours. I know you are

angry, I have understood it. I will come after twenty-four hours and answer you.' And the same with anything. Give a gap of twenty-four hours."

The nine-year-old boy repeated what the father said, and the father died, but because it was such a moment the message became engraved. As he repeated the message, the father said, "Good. My blessings will be with you, and now I can die peacefully." He closed his eyes and died. And Gurdjieff, even though he was nine, started practicing what was given to him. Somebody would insult him, and he would say, "I will come after twenty-four hours to answer you because that's what I have promised my dying father. Right now I cannot answer you."

Somebody might beat him, and he would say, "You can beat me right now, but I cannot answer. After twenty-four hours I will come and answer you, because I have promised my dying father." And later on he used to say to his disciples, "That simple message transformed me totally. The person was beating me but I was not going to react at that moment so there was no question except to watch. There was nothing I had to do: now the person was beating me, I just had to be a spectator. For twenty-four hours there was nothing to do.

"And watching the man created a new kind of crystallization in me. After twenty-four hours I could see more clearly. At the moment when he was beating me it was impossible to see clearly. My eyes were full of anger. If I was going to answer at that moment I would have wrestled with the man, I would have hit the man, and everything would have been an unconscious reaction.

"But after twenty-four hours I could think about it more calmly, more quietly. Either he was right -- I had done something wrong and I needed, deserved, to be beaten, to be insulted -- or he was absolutely wrong. If he was right, there was nothing to say to him except to go and give him thanks. If he was absolutely wrong... then there was no point at all in fighting with a man who is utterly stupid and goes on doing such wrong things. It is meaningless, it is wasting time. He does not deserve any answer."
So after twenty-four hours everything settled down and a clarity was there. And with that clarity and the watchfulness of the moment, Gurdjieff changed into one of the most unique beings of this age. And this was the basic foundation of the whole crystallization of his being.
You are always outside.
Just watch.
The mind is always inside. Don't be identified with it. Unidentified, you will become more and more clear, and the mind will die on its own accord.
The death of the mind and the birth of watchfulness is the beginning of your evolution. And the light will not be far away -- it is the light. The darkness will be gone, because when you are light, darkness cannot be around you. That's why I said that watchfulness is not a technique, it is your nature. Just remember it.

The Path of the Mystic

Chapter #13

Chapter title: Misery is nothing but choice
10 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
WHEN I MEET WITH SOMEONE IN THE HEART I BECOME COMPLETELY INTOXICATED BY THE EXPERIENCE. IN THOSE MOMENTS I FEEL GLORIOUSLY FULFILLED AND ECSTATIC. A TREMENDOUS AMOUNT OF ENERGY STARTS MOVING IN MY BODY AND I FEEL TO GO TOTALLY WITH IT, TO LOSE MYSELF IN IT. THEN -- AND IT ALWAYS HAPPENS -- THE PENDULUM MAKES THE NATURAL SWING IN THE OTHER DIRECTION AND I FIND MYSELF CLINGING TO THE RECENT MOMENTS OF LOVE AND BECOME UNHAPPY. THIS FEELS LIKE A VERY OLD PATTERN.
I WOULD BE GRATEFUL IF YOU WOULD TALK ABOUT AWARENESS AND LOVE, OR HOW TO LET GO BUT NOT GET LOST?

One has to remember not to choose one part from a complementary whole. You are choosing half the circle and when the other half comes -- which is bound to come -- it will create misery.
Misery is nothing but choice.
You choose the experience of love, the feeling of ecstasy, but by choosing you are going to be caught in a natural process. You will cling to these feelings, and they are not permanent; they are part of a wheel which is moving. Just like the day and the night -- if you choose the day, what can

you do to avoid the night? The night will come. The night does not bring misery. It is your choice of the day, against night, that is creating misery. Every choice is bound to end up in a miserable state.

Choicelessness is blissfulness.

And choicelessness is let-go. It means the day comes, the night comes, success comes, failure comes, the days of glory come, the days of condemnation come -- and because you have not chosen anything, whatever comes is all right with you. It is always fine with you. Slowly slowly you will see a distance growing in you; the circle will go on moving but you are not caught in it. It doesn't matter to you whether it is day or night. You are centered in yourself. You are not clinging to something else; you are not making your center somewhere else.

You must have come across stories in books for small children in which some monster has put his life into something else, for example into a parrot. Now the monster cannot be killed; whatever you do will be useless. The monster has become absolutely protected unless you know the key: that his life is in the parrot. Then you need not kill the monster, you have simply to kill the parrot. And as you kill the parrot the monster goes through tremendous suffering. As the parrot is killed, the monster is killed.

In my childhood I always wondered about this kind of story, and I could never take it as just a story. I harassed my parents, my teachers, that there must be some meaning in it. And they all said it is just a story, an entertainment for small boys. There is no meaning in it.

But I was never convinced. I simply thought that they had never pondered over the matter. And I was right, because

later on I found this phenomenon -- everybody has put his life into something else. Those stories were not ordinary stories. They were immensely significant, because it is not a question of one person, everybody has put his life into something else.

Your clinging means you are putting life there. And your clinging cannot stop the wheel of existence moving -- it will move. And you will have to fall into the opposite. Then there is misery, anguish, as if existence has consideredly destroyed your love, your ecstasy, your joyful experience.

Existence has not done anything to you. Whatever is happening in your life, you and only you are responsible for it. If you had not been clinging, the wheel would have moved. You would have enjoyed without clinging, and you would have also enjoyed when it had gone.

It is just a little bit subtle. You are enjoying a very ecstatic moment, but however ecstatic it may be, even ecstasy is going to be tiring. You cannot be ecstatic for twenty-four hours. You will be utterly exhausted. Even love has its limits.

I am reminded of a Sufi story. A king was in love with a very beautiful woman, but the woman was already in love with a servant of the king. And the servant was far more authentic an individual than the king. The king was a hypocrite -- as usual. But it was very offensive to the king that he should be rejected and that the servant, his own servant, should be the winner.

He asked his advisers, "What can be done? -- because I cannot take this defeat by my own servant easily."

The advisers suggested an idea and he followed it. The woman and the servant were caught. Naked, they were forced to embrace each other and they were tied in that position to a pillar in the palace. A few in the king's court could not believe it: "What are you doing? You wanted this woman and you yourself are giving her to your servant." But the king had understood the psychological idea of the advisers. To embrace your beloved in private, in your aloneness, is one thing, and to be in her embrace tied to a pole in an open place where hundreds of people are moving is another thing.

Soon it became disgusting. It was hot and they started perspiring. Twenty-four hours they were together, and the experience became so horrible that when after twenty-four hours they were let go, they both escaped from the palace and from each other. They never met each other again; everything was finished. The whole romance of meeting the beloved, of being embraced by her, had turned into a nightmare. Tied together to a pillar for twenty-four hours... it became an ugly experience.

The king rewarded the adviser and said, "You really understand human mind."

Something may be significant for a moment -- you kiss someone, but if you continue to kiss the person for one hour, two hours, three hours, do you think the joy of kissing the person will be increasing as time increases? It will be decreasing. As the time increases the joy will be decreasing, and at some point it will turn into a terrible experience. You would like somehow to get rid of the beloved. Perhaps the horrible experience will leave such a deep impression on you that kissing that woman again,

even for a single moment, will not bring joy to you but only the memory of the nightmare.

If you enjoy ecstasy without thinking that it should be for always, then there is no problem. When ecstasy comes, enjoy it, and when it goes, enjoy that it has gone -- because if it remains forever it won't be ecstasy anymore. It will become agony.

Existence is wiser than you. It takes things away from you before they lose all significance for you. And it is good that beautiful things should happen and then there should be a gap, a rest. One needs rest from love too. One needs rest from ecstasy too. One needs rest from everything. Don't take that rest as against your ecstasy, it is really in favor of it. It creates the background that tomorrow again you will be able...

One of the great poets of India, Rabindranath Tagore, has written a book. THE LAST POEM is the name of the book, but it is not a book of poetry; it is a novel. The hero and heroine are in deep love, they want to get married, but the uniqueness of it is that the heroine has agreed to marry him only on one condition: that they will not live in the same house.

They are very rich people and the woman suggests, "You can make a house on the other side of the lake. We will not invite each other; we will be meeting accidentally. Once in a while I may be boating, you may be boating; or I may be walking around the lake or you may be walking, but I want it to be accidental -- and once in a while, not every day. I want to long for it, I want to wait for it, and I don't want to destroy it by having too much of it. I love you."

The man cannot understand. He says, "This is nonsense. If you love me... what you are suggesting, no lover has ever suggested. Lovers don't want to be separate even for a single moment. And what kind of love is this? -- that I will be living far away on the other side of the lake. It is miles distant and you cannot invite me, I cannot invite you. We are married but we have to meet like strangers once in a while by chance, not by arrangement."

The woman said, "If you cannot understand it, then I am not for you."

What the woman is saying is perfectly true. If every lover had understood it, life would have been a very joyful experience. But lovers cling; they want to be together twenty-four hours a day. And they destroy something beautiful because they don't give a rest. It becomes a burden rather than a joy. They don't allow a gap for longing, for waiting.

So all lovers who get married soon find that the only mistake they have committed is the marriage. All love marriages fail -- without exception. The only successful lovers are those who, by circumstances, by society, by parents, were not allowed to meet, to marry and to be with each other. They are the only successful lovers. They love each other to the last moment of their lives; their longing goes on growing. They are unhappy, they are miserable that they cannot meet the person they want to meet. But they don't know reality and its way of functioning.

I have heard... two men were trying to commit suicide. It was a rare phenomenon: two men, by chance, arrived at the same rock from which they were going to jump into the

river. They looked at each other and they said, "Strange. Have you also come here to commit suicide?"
They both said, "Yes." So before committing suicide, there was a little conversation which changed the whole thing. The suicide never happened. They asked each other, "Why are you committing suicide?"
One said, "I loved a woman and I could not get her because she loved somebody else, and I cannot live without her." He described the woman, he told the name of the woman, and the other man was shocked.
He said, "What are you saying? I am committing suicide because of this woman! I got married to her, and I cannot live with her. You cannot live without her; I cannot live with her. Fate has played a great game to bring us both here to this rock. Now what shall we do? Committing suicide now seems to be absolutely meaningless." Both were right. One could not live without her. He had missed her, he could not get her. The other got her, and soon everything failed.
We are responsible for it. Everything that was beautiful turns ugly. Something that looked very charming turns out to be very bitter.
The whole problem is whether you can live without any choice. Whatever comes, enjoy it. When it goes and something else comes, enjoy it. Day is beautiful, but night is beautiful in its own way -- why not enjoy both? And you can enjoy both only if you are not attached to one.
So only a choiceless person squeezes the juice of life in its totality. He is never miserable. Whatever happens he finds a way to enjoy it. And this is the whole art of life, to find a way to enjoy it. But the basic condition has to be

remembered: be choiceless. And you can be choiceless only if you are alert, aware, watchful; otherwise you are going to fall into choice.
So choicelessness and awareness have different meanings in the dictionary, but not in existence. They have the same meaning. Either be choiceless or be aware -- it is the same thing. Then you can enjoy everything. When success comes you can enjoy it; when failure comes you can enjoy it. When you are healthy, you can enjoy it; when you are sick you can enjoy it -- because you don't have any attachment to anything. You have not put your life into anything -- your life is free movement, moving with time, moving with the wheel of existence, keeping pace, never lagging behind. Life certainly is an art, the greatest art. And the shortest formula is choiceless awareness -- applicable to all situations, all problems.

Question 2
BELOVED OSHO,
SINCE I BEGAN REMINDING MYSELF TO BE AWARE IN MY DREAMS, THREE THINGS HAVE COME UP. FIRST, MY DREAMS SEEM TO BE RETREATING DEEPER INTO THE DEPTHS OF MY SLEEP. SECOND, WHEN AWARENESS COMES TO THE DREAMS, I IMMEDIATELY WAKE UP. THIS CAN HAPPEN SEVERAL TIMES DURING THE NIGHT, AND THEN I AM FACED WITH TRYING TO FALL BACK TO SLEEP AGAIN. THIRD, THERE SEEMS TO BE A PART OF ME THAT ENJOYS BEING ENTERTAINED BY THE DREAMS AND GLEEFULLY

ENCOURAGES THE WHOLE SHOW AS SOON AS SLEEP TAKES ME OVER.
CAN YOU SHINE YOUR TORCH ON THIS SHADOWY CORNER OF MY BASEMENT?

You have taken note of three things, but actually four things are happening and the fourth is the most important. The one that is missing in your counting is that a certain part in you is aware, is watching. That part takes note of all these three things: that dreams go deeper into the unconscious; that you wake up every time you become aware that it is a dream; that there is a certain part in you which enjoys dreaming. All these three are true, but not so significant as the fourth -- the one who has noted these three.

So you go on doing what you are doing, just become aware of the fourth, too. Pay more attention, give more juice to the fourth, because that is the only real thing in you -- the watcher.

All these three things will slowly disappear. First, the dreams will slip deeper into the unconscious, but if you continue they will come to the rock bottom of the unconscious. Then they cannot escape anymore, and they will have to face you.

If you go on doing the exercise, you will wake up every time because you will become aware that this is a dream. It is significant that as your exercise becomes more and more solid the number of times that you wake up will be less and less, because dreams will be there less and less.

Thirdly, as times goes on, you will see the one part which enjoys dreaming is really an unfulfilled part of your waking

life which you have been not allowing. There are so many things to enjoy -- many of them look childish, and you don't enjoy them because what will people say? Everybody in his bathroom enjoys a few things which he will not enjoy in public: making faces before the mirror...

If you allow this part of your mind which wants to enjoy... it simply means it is a repressed part from your very childhood that has been forced to be serious. No child is born serious. Every child is full of joy, and very ready for any entertainment. But the grown-up society wants him to grow up as soon as possible -- if not in years, then at least in manners.

This repressed part enjoys your dreams. If you allow it in waking time -- the enjoyment of small things, without caring what the world thinks about it... The opinion of others means nothing. You have to live your life according to your own inner sources, not according to anybody else's opinion. If you allow this part, it will disappear from the dreaming world. It had to enter there because there was no other way to get fulfilled.

Pay more attention to the watcher who is just behind the whole scene, seeing all these things happening. Soon the day will be there that only the watcher remains; and the day you can watch your own sleep... And remember that watching the sleep does not disturb the sleep. Watching is not an activity. The word gives a wrong connotation; it is not an activity, it is just like a mirror. Now a mirror mirrors things, but mirroring is not an activity. It is just the nature of the mirror, that whatever comes before it is reflected. Exactly this is the situation of your witness; it is just a mirror. It can reflect your waking, it can reflect your sleep,

and it never disturbs anything. It is one of the beautiful experiences to see yourself asleep, and this will become a foundation to see yourself awake.

Ultimately this will be helpful for seeing yourself dying. The watcher is eternal, it is immortal: it can see you sleeping, it can see you dead.

In India Alexander the Great threatened a mystic. He pulled his sword out of its sheath and said, "If you don't come with me to Greece I will cut off your head! Within a second your head will be on the ground."

The mystic said, "Don't wait, do it. You will see the head on the ground, I will also see the head on the ground."

Alexander became a little puzzled. He said, "What do you mean, you will see the head on the ground? Your head will be on the ground!"

He said, "Yes, my head will be on the ground, but my reality is far bigger than my head or my body. You can cut my whole body into pieces but just as you will be seeing it, I will also be seeing it. The only difference will be that you will not be able to see me, but I will be able to see you cutting my body into pieces. This is the whole secret of mysticism.

"So rather than waiting, cut off the head! Anyway, it is of no use anymore. I have used it, and I have come to the point when it is no longer needed. And you can also cut any other piece of the body. If you enjoy cutting, go on cutting as much as you want -- in hundreds of pieces. But remember, you cannot threaten me, because death means nothing to me."

It is difficult, difficult even for a man like Alexander, to hurt this kind of man. He withdrew his sword and said,

"Just forgive me. I don't know what Eastern mystics are like. Just my teacher," -- his teacher was Aristotle -- "asked me to bring a sannyasin from India when I come back. And I could not disregard his request. I have talked to many sannyasins but they did not look to me worth taking. You are the man that Aristotle will rejoice in seeing, but you are not willing to go. I am ready to give you anything you want. You will be a royal guest. You will live in the palace and everything will be provided for your comfort."

But the mystic said, "There is no way. I never follow anybody's orders. You committed a mistake in the beginning. You ordered me. If you had asked me I might have come, but now it is too late. And you threatened me. Now I cannot come with a person who is incapable of seeing with whom he is talking. You are just blind!

"In the East nobody threatens a man like this. You just tell your teacher that if he wants to meet real sannyasins, he will have to come here. That's the only way. No real sannyasin is going with you for the simple reason that these people live in freedom; they cannot become prisoners, even in golden cages. But give the message to your teacher. And tell him also that he has not taught you anything significant; he is only a teacher, not a master."

From far away, just looking at Alexander and his behavior, the mystic deduced a very valid conclusion about Aristotle -- he was really a teacher, not a master. He was only a logician. He was not a man who knows.

After seeing this mystic, Alexander even lost interest in Aristotle. It was bound to be so, because he knew that Aristotle was greedy, afraid. When he was a child, Aristotle used to come to teach him, but Alexander would tell him,

"Just become a horse. I don't want any teaching today. I will ride on you." And Aristotle would become a horse and Alexander would ride on him.
Now Alexander has seen a different kind of man. You cannot even threaten him with a naked sword. And he challenges you to cut off his head. And what he has said... "I will see too." The seeing, the witnessing, is totally apart from the body, from the mind.
The most important thing is that you continue the exercise, so slowly slowly dreams disappear, and your waking again and again will disappear with it. While waiting, enjoy every kind of thing howsoever childish it looks -- at least here with me, nobody is going to judge you.
This is going to be one of the basic things of the mystery school -- no judgment about anybody. Everybody has to do whatever he feels to do, loves to do, enjoys doing. Then only witnessing remains. That is the source which, from every angle, I want you to reach.

Question 3
BELOVED OSHO,
LISTENING TO YOUR BEAUTIFUL ANSWERING OF OUR QUESTIONS, MORE AND MORE I FEEL MY BODY FALLING INTO A CERTAIN TUNE WITH YOUR MELODY. SOMETIMES IT REMINDS ME OF EXPERIENCES I HAD DURING THE THIRD STAGE OF KUNDALINI MEDITATION.
COULD YOU PLEASE SHED SOME UNDERSTANDING ON THIS?

It is perfectly good. Listening to me has to become meditation, at least to my people. It is not just a lecture, the way you listen in the university or the way you listen to a sermon in a church. Its purpose is totally different.
Its purpose is to create a silence in you and a rhythm which is in tune with my rhythm. And slowly slowly it starts happening by itself. You are not to do anything. You have just to be available, and then it will be almost like meditation. It may be Kundalini, it may be Dynamic, it may be Vipassana, it may be any meditation, but it will be the cream of it.
Only one man, Mahavira, is unique in this respect. In all of history he alone has said that if the disciple listens totally then he has nothing else to do -- no meditation, no discipline, no yoga, nothing else. So he has said that there are two ways: one is the way of the monk and one is the way of the shravaka.
Shravaka means the listener. And certainly, according to him, the way of the listener is far higher. If you can listen so totally, so intensely, that it becomes a meditation in itself, that you don't need to do anything. The monk has to do much. But what a strange fate: even in Jainism the monk is higher than the shravaka.
Nobody has bothered to look into the phenomenon that the shravaka is naturally higher, superior, because he needed to do nothing. He simply listened with his whole heart and became transformed. But in the world the person who is doing ascetic practices, fasting, torturing himself... even in Jainism he became higher.
There is a second reason also: the listener disappeared with Mahavira. Then there was no other with whom he could

have attained just by listening. Every follower of Mahavira is called shravaka now, and the monk still has the prestige because he works so hard. Perhaps the Jaina monk is the most ascetic of all religions, the most self-torturing, more than anybody else. Naturally he became higher.

And the word shravaka completely lost its meaning -- first because there was nobody to whom he could listen, no man of the quality of Mahavira. And secondly, even if he listens to these monks nothing happens. So naturally these monks are higher, he is lower. When I raised the question for the first time in a Jaina conference saying that the shravaka is higher than the monk, it was a shock because for twenty-five centuries nobody has said that.

Shravaka has lost its meaning; it has simply become the follower, the believer. Its meaning is the listener. Shravan means listening and shravaka means the listener, the right listener. But a master is needed. Or, if a man is intelligent enough he can listen to the wind passing through the pine trees -- and the same will be the effect. Or the sound of water, the ocean waves continuously coming and splashing on the bank...

If one sits silently there and listens to their eternal coming, or one just sits outside and listens to the birds, or anything that is happening... even in a crowd. If he simply listens to the crowd, without any judgment, as if he is listening to his master... It is not a question of what you are listening to, it is a question of whether you are simply listening with your total being. Then it will bring a meditative state.

Question 4

BELOVED OSHO,

CAN TRANCE-LIKE STATES BE HIGHER OR LOWER THAN THE CONSCIOUS?

The trance-like state is always lower than the conscious. It is always unconscious. It is a very significant question, because for centuries it has been avoided and not discussed. There have been people like Ramakrishna who used to go into a trance very easily. Ultimately Ramakrishna became enlightened, but he became enlightened when he met a master who taught him witnessing. Before that he was not an enlightened man. But he was a very simple, very spontaneous, very loving person, and he would go into a trance just by seeing something.

For example, he was passing by the side of a lake. It was evening time, the sun was setting, and there was a black cloud -- the rains were just going to come. And as he passed by he disturbed almost two dozen cranes that must have been sitting by the side of the lake. Because of Ramakrishna's coming there, they suddenly flew away -- against the black clouds, the two dozen white cranes in a row and a beautiful sunset underneath. Then and there he fell suddenly into a trance. He had to be carried back to his home. It took three hours for him to come back. Just the beauty of it was enough. But it was not a superconscious state. It was tremendously relaxing, but it was below consciousness.

There are Mohammedans in India... You will be surprised to know that India is not a Mohammedan country, but India has the largest population of Mohammedans in the whole world; no other country has a bigger population of Mohammedans. They have a certain festival every year in

which they believe that the saints can be called back in a trance-like state in people. So in every place where there is a grave of a saint, many people will go into trance. And sometimes a few people will start speaking in trance. You can ask questions and they will answer, and it is thought that those answers are being given by the spirit of the saint. I never believed it for the simple reason... in the first place whatever I had heard about the saint did not convince me that he was a saint. Simple qualities which are needed just to be human, even those were not there. For example, Mohammedans are all meat eaters. And they become saints if they convert many Hindus -- even at the point of the sword, even if they kill to convert people. They have many wives, and most are Hindu women forcibly brought to their house -- and Hindus are in a totally different world. If a woman has spent the night in a Mohammedan's house, she cannot be accepted back; she has fallen. So there is no way for her other than to become a Mohammedan or commit suicide. Her family's door is closed.

So whatever I had heard about a saint in my birthplace, I didn't feel that there was anything saintly in it. And moreover, Mohammedans, just like Christians and Jews, believe only in one life, and I cannot accept that because it is my own experience that lives are continuously coming one after another. You don't have one life; you have many, hundreds, thousands. So when a person dies, whether he believes in one life or not doesn't matter, he will have to be born into another life. So after three hundred years, who is going to come?

I was very young. I must have been ten years old when I became interested in this phenomenon of trance, in the

people who were going into trance and answering. And people were worshipping them, bringing fruits and sweets, and rupees and clothes. I would just sit by their side with a long needle and go on jabbing the needle, and they would go on trying hard to keep me from doing that -- and they are in trance! They are replying and in the middle of the reply they will just... because my needle was there!

They have a certain... They bring the coffin of the saint out of the grave and the one who goes the deepest in trance, he takes it on his waist -- they have certain arrangements -- he holds it. There are ropes, four ropes; four other people are holding those four ropes and he dances. And I would go on doing my work, because it is a crowd thing. And certainly he would dance more; he would jump higher than anybody else. He would be angry with me, but he would get more sweets and more rupees and more clothes, and more people would be worshipping him. In fact he would become the topmost person, the one who has gone deepest into the trance.

And afterwards he would meet me and he would say, "It hurts, but no harm. You can come..."

I said, "In fact you should share. Those things have come to you because of my needle, not because of your trance. And if you don't share, I can change people; I can go to any other. There are fifteen people dancing."

"No, no," he would say. "Don't go. You can take your share. Without you I cannot manage."

It became... others became also aware, what is the point? Wherever this boy is, only there the spirit comes. So others asked me, "What is the reason that wherever you are the spirit comes?"

I said, "I am a spiritual person. If you want to have a taste, I can give it in your side. People will come. But don't get angry at me."
None of them was in trance. I tried all of them. None of them was in trance; they were all pretending. But thousands of people believe.
One can go into trance but it is really a kind of deep hypnosis. It can't do any harm to you, but it has nothing spiritual in it. And it is never a superconscious state.
I became so much known to these people that one day before the festival they would start coming to me: "Please help me. Don't go to anybody else. I promise, half and half we will share. But you have to promise to come to me."
I said, "Don't be worried. I will see, because I have many other clients. Who is going to give me more and who is strong enough because this needle... for one or two hours I have to go on giving injections. An ordinary man may break down and may simply shout, `I don't want all this. Stop! This needle is too much.' "
A few of them came to me and said, "Can't you bring a smaller needle?"
I said, "No, this is a special needle. Without it I cannot work."
My father said, "Why do these Mohammedans come to you? -- and just before their festival?" That day he had been watching. He said, "I have seen almost ten persons come to you and I don't see the point. Why?"
I said, "You don't know." I showed him the needle.
He said, "I cannot connect."
I said, "This is their trance."
He said, "My God, so you are doing this business!"

I said, "They are doing business. I am just a partner. And my work is very simple. I just have to keep the person dancing higher than others, giving him more and more energy with the needle. Naturally more people are attracted towards him. Others by and by slow down, seeing that nobody is coming to them. He becomes the center of the whole festival. And if they offer me half of their share...?"
He said, "You are strange. I have been telling you to come to the temple. You won't come, and you have started going to the mosque to do this business. And this business... if somebody comes to know about it, it can create a riot in the town -- that you are disturbing their people who are in trance."
I said, "You don't be worried. Nobody can say this, because I know all of them, and they are all dependent on me. Their trance is dependent on my needle. Before I entered into this business, they were just jumping slowly because the dead body is too much of a weight. They need some energy."
My father said, "I don't understand you. You call this needle energy?"
I said, "You should come and see" -- and he came. He saw me, and he saw that it was true that the person I was with had the most presents and he was jumping high, higher. He could see on his face... each time I had to use the needle his face would go -- because it was a big needle. But it was a question of competition, too. Those fifteen people... and nobody said anything to anybody else, because then they would be exposing themselves -- that they were all fake, nobody was true.

In all the Mohammedan countries around the world this goes on happening every year, and millions of people are befooled -- there is no trance.
Trance is possible but for that you need a certain training in auto-hypnosis. Or, you may have a natural tendency of falling unconscious. You may have a very thin layer of consciousness, and anything that affects you very deeply -- like Ramakrishna -- may make you go unconscious; otherwise you need a training. But the training will lead you to the unconscious -- it is not a spiritual growth.
You have to be conscious, more conscious. That's why my process is to first reach to the highest point of consciousness, then turn backwards. Now go down with the light that you have, the insight that you have, into the deeper, dark parts of your being. Now you will be going with light, and wherever you are, there will be light.
Your unconscious has treasures, your collective unconscious has treasures, your cosmic unconscious has treasures, but you need light and you need alertness. If you yourself are unconscious, how can you find any treasures in the three layers of your deep unconscious mind?

The Path of the Mystic

Chapter #14
Chapter title: Just by celebrating
11 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,

YOU HAVE TOLD US THAT THERE HAVE BEEN MANY ENLIGHTENED BEINGS WHO HAVE NEVER BECOME MASTERS. IT SEEMS ALMOST EASIER FOR ME TO UNDERSTAND THAT THAN WHY OR HOW SOMEBODY BECOMES A MASTER. WHEN I SEE THE WAY YOU ARE BEING TREATED, I WONDER. GOVERNMENTS FIGHT YOU, DON'T ALLOW YOU ENTRY, AND PUT YOU IN JAIL. THE VAST MAJORITY OF PEOPLE DON'T EVEN CARE TO FIND OUT WHO YOU ARE OR WHAT YOU ARE TALKING ABOUT. AND THE FEW WHO LOVE AND LISTEN TO YOU STILL LINGER IN THEIR SLEEP. BELOVED OSHO, DID YOU CHOOSE TO BE A MASTER AND TO TRY TO WAKE US UP, OR WAS IT EXISTENCE'S DECISION? WHO DECIDES WHETHER AN ENLIGHTENED BEING IS A MASTER OR NOT?

The enlightened man is beyond taking any decisions, so the first thing to be understood is that he does not decide. Decision is part of the ego. In essence, it is a fight: to do this or to do that. And the ego thinks it is wiser than existence. Once the ego is gone, decision making is also gone.

The enlightened man simply lives without any decision, without any goal, without any longing. He has come to the point from where any decision will be against existence. Only a nondecisive let-go can be the way of the existential man. So it is not a question of decision. Thousands of people have become enlightened, but only very few have become masters. So naturally the mind thinks, who decides that a few should become masters and that the remaining

should simply disappear into the universe? Nobody decides.

The way things work is totally different from decision making. There have been masters and there have been enlightened people, and there have been other dimensions to enlightenment also: there have been poets, there have been painters, there have been sculptors, there have been singers, dancers. The difference happens because of unique individualities.

You come to enlightenment without any ego, without a personality but not without an individuality. In fact, once personality and ego are no longer there, only pure, unique individuality is left. Your uniqueness is left. So everyone who becomes enlightened brings to enlightenment his unique individuality.

If his unique individuality has developed the capacity to be a painter, if he has found his potential in being a painter, then he brings that contribution to his enlightenment. After enlightenment he will paint; of course his paintings will be different. Before enlightenment and after enlightenment the paintings will be totally different.

I have told you many times the story of five blind men who have come to see an elephant. It is one of the ancientmost stories. Each one looks at the elephant from a different side, touches the elephant... somebody the leg, somebody the ear, and so on and so forth. And they all argue. When the person who is touching the leg of the elephant declares that an elephant is like a pillar you find in the temples he is not being untrue. What he is experiencing, he is saying. But it looks absolutely untrue to anybody who has seen the whole elephant.

Something essential has to be understood: whenever you try to make the part the whole, you will be in the same blind situation. The blind man is simply touching a part of the elephant and making that part the whole elephant. Naturally he is going to be in conflict.

The man who is touching the ear says, "What you are saying is absolute nonsense." In India before electricity came, the rich people used to have big fans, and two servants would stand by their side continuously fanning them. That fan looks like the ear of the elephant, so the first man says, "It is impossible. An elephant is like a fan! Your statement is so far away and so farfetched that it is not worth even considering."

But the third has touched some other part, and all five are in a deep philosophical discussion. This is a five-thousand-year-old story -- it is about philosophers. It is not about the blind men and not about the elephant; it is about philosophers. They are also blind, but whatsoever they stumble upon in their blindness, they make into a whole system, which has no relevance to the real whole. To their own mind it seems to be perfect, and they cannot believe how people are arguing against a perfect system.

Throughout all these centuries philosophers have been arguing and coming to no conclusion. They cannot come to any conclusion because their premises are different, and on their premises their whole structure depends. Those five blind men have not yet come to any conclusion; they are still arguing. And they will never come to any conclusion. Generation after generation those five blind people will go to see the elephant and will fight and argue, but no conclusion is possible.

The enlightened man sees the whole. Before he was enlightened he knew only fragments and he was painting those fragments. Now he paints something that can become an indication of the whole. Nobody has decided -- neither existence nor the person. It is just that the individuality that he has developed before enlightenment becomes the vehicle through which existence paints.

Somebody has developed the art of composing music; his old music will be nothing compared to what he is doing now, because it was the blind man's vision. Now he sees the whole reality, and he sees that the whole reality can, in some way, be reflected by his music. Listening to his music you will be transported from your constantly thinking mind to a state of no-mind.

And a poet is not deciding to remain a poet; neither is existence choosing him to be a poet. He comes with that articulateness. The same is true about a master.

You can see it. You can go to a university and you can see: there are so many teachers, but some teachers are just there because they could not get any other source of income -- and a teacher in the university does not get much. They are not born teachers. It is the circumstances that have forced them to be teachers; otherwise they would have liked to be collectors, police officers, in the army, in the navy, politicians. But they could not manage what they wanted, and this was available.

I have been in the universities and almost ninety-nine percent of teachers are not there willingly, so teaching is just a burden. I have seen teachers who have been carrying their notes for thirty years. Thirty years they have been a teacher in the university, and these are their own notes from

when they were studying! The same notes they have been repeating year after year to students... no joy in teaching, no enquiry about what has happened in thirty years, no interest. It is not their thing; accidentally they have fallen into it.

Perhaps only one percent can be said to be born teachers. They enjoy it, they relish teaching. They try to find out as much as possible about the subject. They are open to all questions, and if they don't know they have the guts to say, "I don't know, but I will find out. You also try to find out." You can see from their very approach that teaching to them is just like breathing; it is spontaneous, they are not carrying notes. It is their love.

If this one percent somehow gets enlightened they will be the masters. Nobody will be deciding -- neither existence nor the master himself. He has a certain individuality which he offers to existence. If his individuality has the potential, the articulateness, of being a master, existence will use him as the master.

You don't know thousands of enlightened people who have lived and died because they had no special talents so that they became visible to the ordinary man. They may have had something unique; for example they may have had the immense quality of being silent, but that would not be noticed much.

I knew an enlightened man who was in Bombay when I was in Bombay and his only talent was to make beautiful statues out of sand. I have never seen such beautiful statues. The whole day he would make them on the beach, and thousands of people would see them and would be amazed. And they had seen Gautam Buddha's statues, Krishna's,

Mahavira's, but there was no comparison. And he was not working in marble, just with the sea sand. People would be throwing rupee notes; he was not at all bothered. I have seen others taking the notes away; he was not concerned about that either. He was so absorbed in making those statues. But those statues didn't last. Just an ocean wave would come and the Buddha was gone.

Before his enlightenment he was earning that way, moving from one city to another city and making sand statues. And they were so beautiful that it was impossible not to give something to him. He earned much, enough for one man. Now he had become enlightened but he had only one talent: to make sand statues. Of course he will not make sand statues that don't indicate towards enlightenment -- but that is the only offering he can give. Existence will use that. His statues are more meditative. Just sitting by the side of his sand statues you could feel that he has given a proportion to the statue, a certain shape, a certain face that creates something within you.

I asked him, "Why do you go on making Gautam Buddha and Mahavira? You can earn more -- because this country is not Buddhist and Jainas are very few. You can make Rama, you can make Krishna."

But he said, "They will not serve the purpose; they do not point to the moon. They will be beautiful statues -- I have made all those statues before -- but now I can make only that which is a teaching, even though it will be invisible to millions of people, almost to all."

Whenever I used to come to Bombay... When I came permanently he had died, but before that whenever I used to come I made it a point to go and visit him. He worked on

Juhu beach at that time. It is silent there the whole day. People only came in the evening and by that time his statue was ready. The whole day, no disturbance.
I told him, "You can make statues. Why don't you work in marble? They will remain forever."
He said, "Nothing is permanent" -- that is a quotation of Buddha -- "and these statues represent Gautam Buddha better than any marble statue. A marble statue has a certain permanence and these statues are momentary: just a strong wind and they are gone, an ocean wave and they are gone. A child comes running and stumbles on the statue, and it is gone."
I said, "Don't you feel bad when you have been working the whole day, and the statue was just going to be complete, and then something happens and the whole day's work is gone?"
He said, "No. All of existence is momentary; there is no question of frustration. I enjoyed making it, and if an ocean wave enjoys unmaking it, then two persons enjoyed! I enjoyed making it, the wave enjoyed unmaking it. So in existence there has been a double quantity of joy -- why should I be frustrated? The wave has as much power on the sand as I have; perhaps it has more."
When I was talking to him he said, "You are a little strange because nobody talks to me. People simply throw rupees. They enjoy the statue, but nobody enjoys me. But when you come I feel so blissful that there is somebody who enjoys me, who is not concerned only with the statue but with its inner meaning, with why I am making it. I cannot do anything else. My whole life I have been making

statues; that is the only art I know. And now I am surrendered to existence; now existence can use me."
These people will remain unrecognized. A dancer may be a buddha, a singer may be a buddha, but these people will not be recognized, for the simple reason that their way of doing things cannot become a teaching. It cannot help people really to come out of their sleep. But they are doing their best; whatever they can do, they are doing.
The very few people who become masters are those who have earned in their many lives a certain articulateness, a certain insight into words, language, the sound of words, the symmetry and the poetry of language. It is a totally different thing. It is not a question of linguistics or grammar, it is more a question of finding in ordinary language some extraordinary music, of creating the quality of great poetry in ordinary prose. They know how to play with words so that you can be helped to go beyond words.
It is not that they have chosen to be masters, and it is not that existence has chosen them to be masters. It is just a coincidence: before enlightenment they had been great teachers and they became masters because of enlightenment. Now they can change their teaching into mastery -- and certainly that is the most difficult part.
Those who remain silent and disappear peacefully with nobody knowing them have an easy way, but a man like me cannot have an easy way. It was not easy when I was a teacher -- how can it be easy when I am a master? It is going to be difficult.
And the greater your insight is, the greater is the danger, because the enemy is more afraid... and by enemy I mean all the vested interests. They will do everything to prevent

me, to cripple me, to destroy me. But that does not matter because as far as I am concerned there is no death.
They cannot harm me. They may think they are harming me; that is their illusion. By creating all the troubles they are emphasizing every word that I am saying. Their paranoia is enough proof: they have the majority, but they don't have the truth. I don't have the majority, but I have the truth. And the truth is far more weighty than any majority. They can kill me, but they cannot kill the truth.
In fact by killing me they will make my truth more significant. More and more people will feel in sympathy with it. More and more people will start looking... there must have been something. Otherwise why did so many powers around the world who differ with each other -- communist Russia, capitalist America, some socialist government, different religions who are in disagreement on everything -- all agree that I am dangerous?
It seems that whatever I am saying is cutting their very roots. So I am not worried about it. I would have been worried if they had been able to ignore me, but they have not been able to ignore me. And because they cannot ignore me, they have accepted deep down the truth of what I am saying. And they will slowly follow it; it doesn't matter whether they mention my name or not.
You can see it happening already: whatever precautions we were taking against AIDS in the commune in America... Nobody had sophistication enough, culture enough, to appreciate it because we were the pioneers. Nowhere in the world were those precautions being taken. Now they have destroyed the commune. And now all over America in

different states they are passing laws which are exactly the same as what we were trying to do in our small commune. Nowhere will my name be mentioned, but that is not the point at all. They have also started worrying in other countries, and they will have to take the same measures. In France they are passing the same measures in the parliament but when we were doing it not a single voice around the world said, "We are with you." And I say to you that the whole world will follow the same measures -- they will have to. And the same is going to happen about other things.

Whatever I have been talking about -- sterilization, birth control -- every country will have to do it. They will not recognize it. They will condemn me for it. Their leaders and their religious leaders will condemn me, but they know that that is the only way: the population has to be cut. It does not matter whether they say it.

We have initiated certain programs. If the programs are followed, that's enough. And about other things it will take a little time. Whatever I am saying about psychoanalysis... The psychoanalysts all over the world feel something is missing, but they don't know what is missing. I am the only person who is saying exactly what is missing. Sooner or later they will have to recognize it; there is no way to avoid it.

Truth has its own way of prevailing.

From the outside the master's job looks very difficult because he is fighting against an oceanic darkness; the task seems almost impossible. But from the inside of the master's own being, nothing is impossible. Darkness has no existence. We just have to bring more and more people to

light and the darkness will disappear by itself. It cannot even resist.

One thing great about truth is it needs no argument.

Lies need so many arguments in order to prove them, and even then there is a loophole. And anybody who is aware of logic can find the loophole and the whole edifice collapses. So anybody who makes an edifice, a system, a religion, a theology -- anything based on a lie -- is bound to be constantly in paranoia that some truth can destroy everything that they have made in centuries. So it is natural that they will try to protect themselves in every possible way. But they don't understand the inner logic of existence: the more you are protective, the more you are saying that there is something that needs to be protected; otherwise you will be exposed.

The more you are preventing me from reaching people, the more you are giving me power -- unknowingly.

Unknowingly, you are proving yourself weak.

Unknowingly, you are proving yourself incapable of encountering me; otherwise it would have been a simple thing: if I am speaking against the pope, then the pope can invite me. I wanted to go to Italy but he is preventing me from entering Italy, and he has created enemies in Italy because of his prevention.

Now sixty-five eminent people from different sections of life, international figures, have protested to the government that I should be allowed in; there is no reason why I should be prevented. They all know it is the pope who is trying to prevent me because nobody else in Italy wants to prevent me, so by preventing me he is not creating friends, he is

losing friends of major importance. And how long can he do that?

If he was certain about his truths the easy thing would have been for him to invite me himself to the Vatican amongst his people, so he has all the support and I am alone. Just a simple, human discussion and let the people decide whether the pope lives in the Vatican or he leaves and I live there! It is not much of a problem: the people can just raise their hands. We can give him time to pack his luggage to go to Poland! Respectfully, we will give him a good farewell.

But the fear is great and it is spreading like a contagious disease. Even in countries whose names I have never heard, their parliaments are deciding that they will not allow me in. But who is asking you? Even if you pass a resolution to invite me, I will not come there. But they are afraid. Seeing that big countries like America, Germany, Greece, Spain, Holland, Italy, and England are so afraid -- the man must be dangerous -- the small countries are preparing to prevent me from coming there.

But this has been a good, a far more exciting, world trip than Columbus had, because he had only natural difficulties -- nothing much. Now there are human forces all around. He was fighting only with the ocean; I have to fight with all the human masses. But there is no problem. Not for a single moment have I felt that there is any difficulty; this is how things should be. Nature, existence, is using me. Existence is also preparing these idiots on the other side. It is the same existence.

And they are falling into the fallacy which people have always fallen into. For unconscious people history just goes on repeating. They know perfectly well that they cannot

prevent me. Even by murdering me they cannot prevent me, because they don't have the truth as the foundation of their religion, of their ideology. I have just to show to people that they don't have any foundations, and they will start falling into parts without any difficulty.

I have been seeing reports from all over the world. One journalist has written an editorial saying that this is very strange: the world is facing a third world war and all the parliaments are discussing me -- as if I am more dangerous than the third world war! And he is right, but the parliaments who are discussing me are also right. They know that the third world war may be postponed; I cannot be postponed! The third world war may happen, may not happen -- I have happened!

I have been receiving many reports. People who have been writing against me are giving an apology in their writings saying that they were wrong. The actions of their governments are so much against freedom of speech that the people who were writing against me are protesting to their governments. "We may agree, we may not agree, but one thing is certain: the man has to be allowed in; you cannot prevent him. And what is the fear? Why are you so afraid?" Fear always shows your hollowness, emptiness, hypocrisy.

So it is rare that a master exists, but he is always faced with these kinds of circumstances. Perhaps I am faced with them more because the world has become small, and I have made the whole world my arena. But I am enjoying it tremendously. And it has to be seen how, against a single man, the whole world loses its face -- it will just take a little

time. We will be able to establish it against all odds, because basically it is existence's own work.
So my sleep is not disturbed even for a single moment. You have been taking me from one country to another country, and I have been simply sleeping! And while you are working in one country, I am always hoping that soon we will be moving -- the world tour has to be complete! Only after the world tour has been completed can we settle somewhere. Or if, in the middle, we can find a place to settle, we can settle -- but still we will have to complete the world tour. Not much is left!
And it has been really a joyful journey! Seeing a humanity that is not worth being proud of, it makes one feel ashamed. At whatever cost it has to be civilized... and if it needs our sacrifice we are ready -- if that can make it civilized so no other master in the future has to face this kind of stupid behavior. And that will be our joy -- that we stopped forever this uncivilized and inhuman and primitive behavior.

Question 2
BELOVED OSHO,
THE OTHER DAY YOU ENDED WITH THE WORDS, "WE WILL FIGHT TO THE VERY LAST BREATH." IT TAKES MY BREATH AWAY. OSHO, DO I HAVE THE COURAGE, OR IS IT NOT EVEN A MATTER OF COURAGE BUT THAT WHATEVER IS NEEDED WILL COME FROM OUR COLLECTIVE ENERGY?

It is not a question of courage. Courage was needed to be with me, and that you have shown. Now it is only a

question of enjoying a great entertainment -- of seeing behind human faces all kinds of animals who are behaving so stupidly that you cannot believe it!

In Holland there has been such a great protest from the intelligentsia about why I have been prohibited, and the answer they have given is so stupid: that I can overturn the whole government just sitting here. They said, "Because I have spoken against Holland." Asked what I have said against Holland, they said I have spoken against the pope. I don't see why speaking against the pope should be against Holland. The pope is not Holland's property. They said I have spoken against Mother Teresa, I have spoken against the Catholic religion, and they said the most important thing is that I have spoken against homosexuality.

Now that makes all of Holland a homosexual land! If Holland has any intelligence then this government should be out immediately. It has insulted all of Holland... as if homosexuality is its religion! To speak against homosexuality is to speak against Holland, so Holland is a supporter of homosexuality or it is the land of the homosexuals. So those who are not homosexuals should raise their voices that an immediate emergency poll is needed to find out whether Holland is a homosexual land or not. And if the people vote in the majority that it is not a homosexual land, this government should resign immediately -- it has no right to be there.

It seems the whole cabinet is homosexual. These homosexuals should not be allowed to rule a country. Now they will give away their own loopholes this way -- nobody was asking them about homosexuality. But there is a certain logic in it.

Homosexuality was born in Catholic monasteries so it is part of Catholicism -- of course, a secret part. There is an inner link. The pope is the head of the Catholic religion. So if homosexuality was born in Catholic monasteries, and most of the monks are homosexuals and most of the popes have been homosexuals, then perhaps there are some inner secret orders -- one order of homosexuality headed by the pope, one order of homosexual lesbians headed by Mother Teresa! It seems they are connected.

And the answer has homosexuality as the last reason, but it is the most important. And one thing is certain: in this cabinet, the president or the prime minister -- whoever is there is a homosexual. These people need treatment. It is against the pride of the whole country of Holland to let these people continue in the government. They should be in psychoanalytical institutions; they should be put right. Unless they are heterosexual, their voting rights should be taken away, because homosexuality is a perversion and no perverted person should have the right to vote!

They should allow me in. I can come to Holland. They have their whole government and all their power but let me speak to the people in the country and I will overturn this government; there is no problem in it. This whole cabinet -- the president, the prime minister -- all have to be medically checked to find out whether they are homosexuals or not. They themselves have given the key.

But you cannot expect anything other than what they are saying from unconscious people. So whatever is going on is perfectly good. As a master, I may be the last to fight this ugly world. And I may be the first to have a totally new world where masters are listened to.

If you feel for masters, if something is triggered in your heart, good; otherwise, they are not forcing anything on you. Why should they be crucified, and why should they be poisoned and killed? It simply seems to be irrelevant.
If you agree with me, good; if you don't agree with me, it is perfectly right. I am no one to force anything on you.
But these people are afraid because they know they don't have anything that they can place in competition to me. Their pope is a dodo; their bishops and their cardinals and their archbishops are themselves starting to have strange ideas... Some cardinal says that to be a Christian it is not necessary to believe in the virgin birth; up to now it has been necessary. Another one says that to be a Christian it is not necessary to believe in God. The third one says that to be a Christian it is not necessary to believe in the idea of the creation of the world -- it is just a story.
Then what is necessary to be a Christian? Just the label "Christian"? And the container has nothing in it? They are in a kind of earthquake; they don't know what to do. They are ready to drop anything -- but remain Christian.
I have told you the story about the four rabbis who were talking and bragging that their synagogues are the most modern, ultra-modern. The first one said, "In my synagogue people can smoke cigarettes; even joints are allowed."
The second one said, "That's nothing! You are out of date. In my synagogue people can make love while I am giving the sermon... just individual freedom, no inhibition."
The third one said, "These things are nothing; they are happening in almost every synagogue. My synagogue is the

most modern because it is always closed on Jewish holidays."

The fourth rabbi said, "Just one thing I want to ask: What is a synagogue? I can understand everything that is going on in the synagogue, but what is a synagogue? Never heard of it before!"

So they are afraid because they cannot prove the virgin birth. It looks stupid, against science, so drop it. They cannot prove resurrection; it looks against scientific truth: drop it. They cannot prove God scientifically: drop it. They cannot prove heaven and hell: drop it. There is no need. But just be a Christian. For what?

The old is withering away by itself. Our work is very simple. It looks hard because the old, before dying, will give its last fight. But you need not be worried. You need not have any courage. All the courage you had you have used in joining me; now there is no need of any courage! We will manage without any fight to destroy these nonsense ideologies by laughing, by dancing, by singing. So don't think that when I said "to the last breath," don't think in the old ways... that you have to fight to the last drop of your blood -- that is not the point. There is going to be no fight. There is no need for any fight: just by celebrating we can dispel this whole darkness. Just being a light unto ourselves we can destroy this whole darkness. It may be vast but just a small candle destroys so much darkness... because darkness does not have any content in it. It is empty, like Christianity.

Everything that Christianity stood for, fought for, killed millions of people for, is being dropped by its own people... and they call it "liberation theology"! Strange idiots. If you

are liberated then why carry on theology? Then just be liberated! Liberation theology looks like liberated imprisonment... just painted white with more colorful flags on it. But it remains the same prison; just it is now called liberated imprisonment.

What is the point of theology if there is liberation? Liberation will destroy everything that theology has stood for. Theo is the Greek word for "God," and logy means "logic." Now what liberated logic can there be for God? Either God can exist and you will not be liberated -- you will be only slaves of God -- or there is no God and you are liberated. But there is no need for any theology -- just a linguistic play...

And that's why they are so much afraid of me. They cannot deceive me by their linguistic display. They cannot deceive me by their logic; it is phony. It appeals only to those who already believe in it; it does not appeal to anybody else. You can see it.

You may not have thought about it. Hindus think they have the best religion, but nobody besides Hindus is impressed by it. Strange. Christians think they have the best religion, but nobody is interested except Christians. The same is true about the Jews. And it is the same with Jainas, Buddhists -- everybody thinks he has the best logic, but it appeals only to those who already believe in it.

The best logic is one which changes those who DON'T believe in it. That is simply the definition of the best logic: it changes a person who does not believe in it but has to believe because your logic is far superior to what he can manage. But if your logic only convinces those who are already convinced, you are unnecessarily wasting time.

All the religions think they have the best things in the world, but only their believers accept it. The reality is that none of them have anything.

And soon what Christian theologians are doing other theologians will start doing. They will have to; otherwise you have to prove things. It is better to drop the idea of resurrection than to prove it, because proving it is very difficult, almost impossible.

The other way to prove it is to crucify the pope and let him be resurrected -- a simple, scientific experiment. I am certain the Polack cannot be resurrected. But he will not even be ready to go to the cross, because he knows nobody has ever been resurrected. He will cry and weep and do everything -- "Don't do this to me! Can't you find somebody else for the experiment?"

It is better, they think, to drop the idea; otherwise sooner or later you have to give the proof. There are theologians who are dropping all the miracles of Jesus, saying that they never happened, but saying, "We still believe in Jesus." But then why do you believe in Jesus? -- you can believe in anybody. Up to now, that was the only point of belief -- that he performed miracles. But to give proof is difficult, so you should perform miracles.

In two thousand years no Christian has been able to perform any of Jesus' miracles. At least the pope should be able to: he is the representative. And to represent means that some of the qualities of the person you are representing must be there.

It is better to drop it. It is out of fear that everything has to be dropped. And they all go on saying they are still Christians! Now, this will be the last thing that we have to

help them to drop. Just we have to show them: "The box is empty; now don't carry it. Just because Christianity is written on the box does not mean that it has anything in it. Just open the box and see: no resurrection, no virgin birth, no miracles, no God, no heaven, no hell -- liberation theology. So just drop this box and go home!"

The same is the situation of other religions. You need not be courageous. They have to be courageous to face you. You have simply to be silent, peaceful, meditative -- and out of that you will be able to be authentic and truthful. You have to be part of truth.

They need courage to face you. They are trembling, they are having nervous breakdowns -- you don't have to worry about it at all -- otherwise there was no need to prevent me from entering any country.

It is a free world. Up to now they have been saying that the communist world is not a free world. But now what should they say? Is their world a free world? Where I cannot be allowed even an overnight stay at the airport?

Nobody is free -- just there are different kinds of slavery with different labels. It makes our fight very easy, because we have simply to expose their hypocrisy. They are trying somehow to protect themselves by dropping all these things, but dropping all these things is not going to help. Their hypocrisy will be exposed sooner. With these things it would have taken a little time to argue about everything. Now there is nothing to argue about -- just open the box and see: there is nothing.

I have looked at all the scriptures of the world religions: there is nothing. And that is our strength -- that there is nothing, they are empty. Just you be full of light.

The Path of the Mystic

Chapter #15

Chapter title: The real riches
11 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
WHEN RELAXING AND TURNING INWARDS THERE IS A MOMENT WHEN I EITHER BECOME SHARPLY AWARE, BEING AT THE SAME TIME TOTALLY RELAXED AS IF NOT THERE, OR I FALL ASLEEP. I DON'T KNOW WHAT TRIGGERS THE FIRST STATE RATHER THAN THE SECOND. COULD YOU PLEASE EXPLAIN?

The state when you are relaxed and become very sharply awake takes you closer to the superconscious. And the state when you are relaxed but fall into a peaceful sleep leads you towards the unconscious mind. Certainly the first state is far superior to the second, but the second may also be necessary for you; otherwise it would not have been happening.
Remember one principle: whatever happens is somehow needed, whether we understand it or not. They look totally different -- not only different, but diametrically opposite -- but they may be helping each other. When you are tired, relaxation will take you to a calm and quiet sleep that rejuvenates you, revitalizes you, brings your energy back. It is healthy; nothing is wrong with it. It will give you a

certain well-being, which may become the ground for the first state. You are fully revitalized, rejuvenated, full of energy, and you relax -- but the energy is so much that you cannot fall asleep.

To fall asleep you need to be tired, exhausted, but if the energy is so much then sleep is not possible -- and that is when the first state will happen, a sharp awareness.

So they look opposite, but only intellectually -- in reality they support each other. When you are sharply awake you are consuming a vast amount of energy, more than you ordinarily consume in your so-called waking state.

Naturally you will need a deeper, calmer, more quiet sleep than your ordinary sleep, which is a turmoil, so that you can regain the energy that has been used in being sharply alert.

So they are just like two hands; both are yours. So whatever happens, enjoy it. In that moment that is your need; don't try to change it. That's where trouble starts: you start thinking to be sharply aware is higher, then why not be sharply aware all the time? You cannot do that. You will need periods of deep rest.

So you don't interfere. You just relax. Do the exercise you are doing, and whatever happens, enjoy it because that must be the need.

Question 2

BELOVED OSHO,

I AM ANGRY WITH MY PARENTS FOR THE FIRST TIME. THEY ARE SIMPLE PEOPLE, AND I SAY TO MYSELF THAT IT IS NOT THEIR FAULT THAT THEY HAVE NO UNDERSTANDING OF OSHO. BUT MY

ANGER IS SO MUCH IN CONFLICT WITH MY LOVE THAT IT HURTS. I AM SO ANGRY WRITING THIS THAT I CAN'T EVEN FORMULATE THE QUESTION. CAN YOU HELP PLEASE?

Every child would be angry if he understood what the poor parents have been doing to him unknowingly, unconsciously. All their efforts are for the good of the child. Their intentions are good but their consciousness is nil. And good intentions in the hands of unconscious people are dangerous; they cannot bring about the result they are intending. They may create just the opposite.

Every parent is trying to bring a beautiful child into the world, but looking at the world it seems it is an orphanage. There has been no parent at all. In fact if it were an orphanage, it would have been far better, because you would at least have been yourself -- no parents to interfere with you.

So the anger is natural, but useless. To be angry does not help your parents and it harms you.

Gautam Buddha is reported to have made a very strange statement: In your anger you punish yourself for somebody else's fault. It looks very strange the first time you come across the statement that in anger you punish yourself for somebody else's fault.

Your parents have done something twenty years back, thirty years back, and you are angry now. Your anger is not going to help anyone; it is simply going to create more wounds in you. And being near me, close to me... I am trying to explain to you the whole mechanism of how children are being brought up, you should become more

understanding that whatever has happened had to happen. Your parents were conditioned by their parents. You cannot find out who was really responsible to begin with. It has been passed from generation to generation.

Your parents are doing exactly what has been done to them. They have been victims. You will feel compassion for them and you will feel joyous that you are not going to repeat the same thing in your life. If you decide to have children you will feel joyous that you are going to break the vicious circle, that you are going to jump out of the line that goes back to the very beginning and continues up to you, that you can become the dead end. You will not do it to your children or to any other person's children.

You should feel fortunate that you have a master with you to explain what has been happening between parents and children -- the complex upbringing, good intentions, bad results, where everybody is trying to do the best and the world goes on becoming worse and worse.

Your parents were not so fortunate to have a master -- and you are being angry at them. You should feel kind, compassionate, loving. Whatever they did was unconscious. They could not have done otherwise. All that they knew they have tried on you. They were miserable, and they have created another miserable human being in the world.

They had no clarity about why they were miserable. You have the clarity to understand why one becomes miserable. And once you understand how misery is created, you can avoid causing the same in somebody else.

But feel for your parents. They worked hard; they did everything that they could, but they had no idea how

psychology functions. Instead of being taught how to become a mother or how to become a father, they were being taught how to become a Christian, how to become a Marxist, how to become a tailor, how to become a plumber, how to become a philosopher -- all these things are good and needed, but the basic thing is missing. If they are going to produce children, then their most significant teaching should be how to become a mother, how to become a father.

It has been taken for granted that by giving birth you know how to become a mother and how to become a father. Yes, as far as giving birth to a child... it is a biological act, you don't have to be psychologically trained for it. Animals are doing perfectly well, birds are doing perfectly well, trees are doing perfectly well. But giving birth to a child biologically is one thing and to be a mother or to be a father is totally different. It needs great education because you are creating a human being.

Animals are not creating anything, they are simply producing carbon copies. And now science has come to a point where they have discovered that carbon copies can really be produced! It is a very dangerous idea. If we make banks -- and sooner or later we are going to make them; once an idea is there it is going to become a reality. And scientifically it is proved that it is one hundred percent possible... there is no problem.

We can have banks in the hospitals for both the male sperms and female eggs. And we can create exactly the same two sperms and exactly the same two eggs, so two children are born which are exactly the same. One child will be released into the world; the other will grow in a

fridge, unconscious, but all his parts will be exactly the same as the other person. And if the first person is in an accident and loses a leg or loses a kidney, or has to be operated on, there is no problem: his carbon copy is waiting in the hospital. From the carbon copy a kidney can be taken out -- he is growing exactly at the same rate, he is just unconscious -- and it will be exactly the same as the kidney that has been lost. It can be replaced.

That carbon copy will always be available for replacing any parts -- even the brain. You can fall into a coma or you can even have a heart attack... Your brain can remain alive even after a heart attack for at least four minutes -- but not more than that. If during these four minutes an identical brain is inserted, an identical heart is inserted, you will never feel that anything has changed or anything has happened to you. Perhaps you fell asleep and now you are awake. You will never know that your brain has been changed, that your heart has been changed.

This idea of having carbon copies seems to be a great advancement in medical science in a way, but it is dangerous -- dangerous in the sense that man becomes a machine with replaceable parts, just like any machine. When something goes wrong you replace the part. And if every part can be replaced then man will be falling farther and farther away from spiritual growth, because he will start thinking of himself as just a machine. That's what half of the world, the communist world, thinks -- that man is a machine.

You are fortunate that you can understand the situation your parents were in. They have not done anything specifically to you; they would have done the same to any

child that was born to them. They were programmed for that. They were helpless. And to be angry against helpless people is simply not right. It is unjust, unfair, and moreover it is harmful to you.

If your parents cannot understand me, you should not be worried about it. The whole world cannot understand me. Your parents are normal people; they just follow the crowd, which is safer. You have fallen out of the crowd. You have chosen a risky and dangerous path. If they don't want to go into a dangerous lifestyle, it is their choice; that should not be a cause for your anger.

In fact you can help them by really becoming the individual that I am talking about: more conscious, more alert, more loving. Seeing you can only change them. Seeing you so radically changed can only make them think twice, that perhaps they are wrong. There is no other way. You cannot intellectually convince them. Intellectually they can argue, and argument never changes anybody. The only thing that changes people is the charisma, the magnetism, the magic, of your individuality. Then whatever you touch becomes golden.

So rather than wasting your time and energy in being angry and fighting against the past which no longer exists, put your whole energy into becoming the magic of your individuality. So when your parents see you they cannot remain untouched by the new qualities that you have grown, qualities which are automatically impressive: your freshness, your understanding, your unconditional lovingness, your kindness even in a situation where anger would have been more appropriate.

Only these things can be the real arguments. You need not say a word. Your eyes, your face, your actions, your behavior, your response, will make the change in them. They will start enquiring about what has happened to you, how it has happened to you -- because everybody wants these qualities. These are the real riches. Nobody is so rich that he can afford not to have the things that I am telling you.

So put your energy into transforming yourself. That will help you, that will help your parents. Perhaps it may create a chain reaction. Your parents may have other children, they may have friends, and it will go on and on.

It is just like you are sitting on the bank of a silent lake and you throw a small pebble into the lake. The pebble is so small that it creates a small circle at first, but circle after circle... and they go on spreading to the far ends, as far as the lake can take them. And it was only a small pebble.

We are living in a certain kind of new sphere, a new psychological lake, in which whatever you do creates certain vibrations around you. It touches people, reaches to unknown sources.

Just create a small ripple of right individuality and it will reach to many people -- and certainly to those who are most closely related to you. They will see it first, and they will understand with great awe. They will not believe their eyes because all that they know of religion is the Sunday church, where nothing happens. They have been going every Sunday their whole lives, and they come back home just the same.

In the name of religion they know only the BIBLE or the KORAN or the GITA and they have been reading it and

nothing happens, because they don't know one thing -- that you are a living being and a book is dead. And the man in the church who is delivering a sermon is just a professional. He has prepared the sermon from the books, and he goes on repeating the same sermons. Nobody listens, so nobody catches him. He is repeating the same sermon that he delivered two months before. Nobody listened that time, and nobody is listening this time. And you know that that sermon cannot change you because that sermon has not changed the preacher himself. He is just as mundane as you are -- perhaps more.

I used to know a Jaina monk who was a very simple man, almost a simpleton. He asked me, "How many lectures do you have?"

I said, "This is a very difficult question. Until I am finished with my life, I will not know."

He said, "I have only three: one is for ten minutes, one is for twenty minutes, one is for thirty minutes, depending on the occasion. Sometimes in a conference you have only ten minutes. I have a ready-made, ten minute lecture. If they give me twenty minutes, I have a twenty minute lecture. If they give me thirty minutes, I have a thirty minute one. More than that is not possible, because nobody is interested in listening too much. People want a short cut."

I said, "That's great. You have found a really great idea."

And he said, "It works."

And I asked, "People have not found it out?"

He said, "Nobody has said anything about it to me, and I have been using these three lectures my whole life. Wherever I go -- to the temples, colleges, and universities where I talk -- I ask, `How many minutes? Ten, twenty,

thirty?' Whatever they want, my lecture is ready. And I have repeated the same lecture so many times that now I don't feel nervous. I can repeat the lecture without thinking at all!"

Now do you think listening to such a man is going to transform you? -- or anybody? But every Christian missionary is doing that.

One of the most famous, world-renowned Christian missionaries was Stanley Jones. He was very friendly with me but he became very angry and then the friendship was broken. He was an old man, a friend of Mahatma Gandhi, and Mahatma Gandhi respected him very much. He used to come to the city where I was living and he stayed in the house of one of my friends. He had printed cards -- ten cards or twenty cards for his whole lecture -- and he would put the cards on the table. He would start lecturing, and he would go on changing the cards.

He became very angry with me because I mixed up his cards! So he was saying something and it was not on the card. He almost had a nervous breakdown. He looked at all the cards and it was not there. That card I had taken out. And he said, "Today I am not feeling well. I am feeling sick, so I will not be speaking."

And he asked the host, "Who has done this?"

The host said, "Your friend."

Stanley Jones was very angry. He said, "Are you my friend or my enemy? You destroyed my whole lecture!"

I said, "Once in a while you should speak from your heart, not from these cards. I have looked in your suitcase, and you have almost fifty sets of these cards, so you can go on repeating these speeches. And do you think this is going to

help anybody? -- these dead cards that you have repeated your whole life? And today just because one card was missing and the numbers were mixed up, you lost your temper, you lost your integrity. You were almost in a state of madness. And what do you think people thought who had come to listen to you?"
He had written many books. I have gone through those books: he writes well, beautifully, but it is all stolen. Nothing is his own. Nothing is his own experience. Unless something is your own experience it is not going to impress anybody.
So feel blissful. Here you have a chance to get totally transformed. And help your poor parents, because they did not have such a chance; feel sorry for them.

Question 3
BELOVED OSHO,
OFTEN WHILE SITTING WITH YOU OR WHEN FIRST WAKING IN THE MORNING, I AM IN A VERY SILENT SPACE. IT IS LIKE HAVING A SECRET TWINKLING SMILE INSIDE. AND WITH IT IS THE AWARENESS THAT PROBLEMS DO NOT EXIST AND THIS SPACE IS ALWAYS AVAILABLE. I WATCH THE MIND SURFACING WITH THOUGHTS AND FOR SOME BEAUTIFUL MOMENTS IT IS VERY EASY TO NOT GET ENGAGED. BUT THEN AS THE DISCOURSE ENDS OR I BEGIN SOME ACTIVITY I SEEM TO GO COMPLETELY UNCONSCIOUS, UNABLE TO STOP THE MOMENTUM OF MY MIND AND MY DOING. THERE IS JUST A NAGGING MEMORY OF THE SILENCE AND A FEELING OF

BEING UNCENTERED AGAIN AND MISSING. PLEASE COMMENT.

There is no need to worry -- and don't be greedy! Whatever is happening is so much. If listening to me a silence descends on you, thoughts disappear, and you feel a center, a new space, and you also feel that this space is always available... it is true. The moment you feel your center, the feeling that this center is always available is part of it. It is part of the experience, an essential part; hence it has an authority.

Or, in the morning when you wake up and the mind is silent... and now that you have become aware of silence, you can recognize it. Everybody wakes up in the morning with a silent mind, but that remains for only a few seconds. And even in those few seconds he does not realize that he is without any thought, because he has had no taste of it, no previous experience of it. So those two or three moments just pass -- and they are the most important in your twenty-four-hour day.

But because you are experiencing it in the morning lecture and in the evening lecture, twice -- for hours the space is there, the silence is there -- you have now a certain experience. You feel it when waking up; soon you will feel silence when you are going to sleep -- but that is a little difficult. That's why first you feel it after you wake up, because waking up means that sleep has cleaned out much rubbish in dreams and has given rest. And now when you are coming out of the rest, it is easy to recognize silence. And those moments will become more and more. And then

the lecture is there; again you are... so it remains a continuity.

Soon it will become the beginning of the night also. It happens when you go to sleep also. Before you fall asleep the mind stops for two or three seconds so that sleep can settle. If the mind continues, then sleep cannot settle. But because you are coming from the world of the mind -- the whole day the mind making noise -- you may not recognize it. But soon you will recognize it.

Your problem is that after the lecture when you start working, then suddenly you fall unconscious. It is natural. In the beginning you cannot be so conscious, so silent. In fact, because you are silent for two hours in the morning and two hours in the evening the four hours' gibberish of the mind waits, and with revenge it grabs your neck, because it has to work its way out.

So don't be worried. That is natural, balancing. Accept it. Slowly slowly, as less and less rubbish is gathered, even in your work you will start finding gaps of silence. And a time comes when silence becomes your twenty-four-hour experience. When you want to use your mind for something, then you use it. If you don't want to use it, then it remains silent. It does not work autonomously, as it works ordinarily.

But feeling a silent, beautiful space within yourself even for four hours is more than one can ask for -- and it is coming in other moments also. Waking up, you are finding it; soon you will find it falling asleep. And then in other moments, while working, it will come without giving any notice. Suddenly you will become awake: there is silence and mind is non-functioning. Don't be worried. At that time also one

starts becoming afraid: if mind completely stops, then what?

One of the professors who was my colleague wanted to learn meditation. I had a small school of meditators there. He participated, and the first day he experienced silence he simply jumped out of the small temple where we used to sit and ran away! I could not understand what had happened. I had to follow him. He would look back at me, and as he looked at me following him, he ran faster. I thought, "This is something. What happened to this man?"

I yelled, "You wait, Nityananda!" -- his name was Nityananda Chatterji -- "just wait for a moment!" He just waved his hand, meaning "finished" and said, "I don't want to meditate. You are a dangerous man!"

Finally I got hold of him just before he entered his house. He could not run anywhere else now. I said, "You better tell me what happened."

He said, "What you did I don't know, but I became so silent -- and you know me, I am a chatterbox" -- Chatterji was his name, too. He was a Bengali. "In the morning I start talking, and I talk till I fall asleep... almost in the middle of a sentence -- I continuously talk. It keeps me engaged, unworried, with no problems. I know there are problems, but talking to anybody... if nobody is there I talk alone.

"And there, sitting with you, suddenly talking stopped. I was blank. And I said, `My God, I am going mad! If this happens to me twenty-four hours -- finished. Nityananda Chatterji,' I said, `your life is finished. If the mind does not come back again... before this silence goes further, escape from here. And why are these thirty, forty people sitting

here with closed eyes? -- but that is their problem. Everybody has to take care of himself.' So I escaped."
I said, "Don't be worried. Silence is not something that destroys your mind, it simply helps the mind to rest. And to you it happened so easily because you are a chatterbox; the mind is tired. It does not usually happen so easily. Those other people are sitting. It is not so easy that when for the first time you sit to meditate, your mind becomes silent.
"You have bothered the mind so much your whole life, people are afraid of you. Your wife is afraid, your children are afraid. In the university the professors are afraid. If you are sitting in the common room, the whole common room becomes empty; everybody escapes from there. It is because of too much use of the mind. It is a mechanism, it needs a little rest.
"Scientists say that even metal gets tired; it also needs rest. The mind is a very sophisticated phenomenon, the most sophisticated thing in the whole universe, and you have used it so much that finding a chance to become silent it immediately became silent. You should be happy."
He said, "But will it start again or not?"
I said, "It will, whenever you want."
He said, "I became afraid that if it does not start again... then Nityananda Chatterji, your life is finished. You will be in a madhouse. Why, in the first place, did you ask this man about meditation?"
And I said, "I was also asking myself why you want to meditate."
He said, "I was simply talking about it, just the way I talk about everything -- and you grabbed me. You said, `That's perfectly okay. You come with me in the car.' I had never

meant... I talk about everything -- whether I know about it or not, it does not matter. I can talk for hours. Just because you were sitting in the common hall and there was nobody else, I thought, `What subject will be right?' Seeing you I thought, `Meditation is the only subject you may be interested to talk about,' so I talked. And you grabbed me; you brought me in the car.

"And I thought, `What harm can it be? My house is just a few minutes away from your house so it is good to go in the car. And all the way I will talk.' And all the way I talked about meditation. And that's how I got into your trap, because then I could not turn back. You pushed me into that temple where forty people were sitting, so I had to sit. I wanted to escape from the very beginning. I never wanted to meditate, because I don't want to get into anything if I don't know where it will lead.

"And just as I was sitting there, everything became silent. I opened my eyes, I looked around, and everybody was with closed eyes, silent. I thought, `This is the time that I should escape.' And you are such a man that you won't let me even run away. The whole street saw that I am escaping and you are following. And I was saying, `I am not going to stop.' Just I became very much afraid. I am afraid of silence. Talking is perfectly okay."

I said, "You are fortunate because you have talked so much that your mind is ready to relax. Don't miss this opportunity. And don't be afraid. Can't you see me? -- I can talk. You will be able to talk whenever you want. Right now talking is not within your power; it simply goes on by itself. You are simply a gramophone record, and silence will make you a master."

He said, "Well, if you promise, I trust you and I will come every day. But remember, I don't want to lose my mind. I have children, I have a wife, I have old parents."
I said, "Don't be worried. You will not lose your mind."
And you will be surprised that that man progressed in meditation better than anyone else. That gave me the idea of a special meditation, and I started a new technique, gibberish. It was not absolutely new, but nobody had used it as a device for many people to meditate.
In India we used to have camps where, in the afternoon, for one hour there would be a gibberish period, everybody saying whatsoever he wants to say -- one thousand people together. It is not a conversation, because you are not talking to anybody, you are simply talking.
It was a rare experience -- because I was the only listener and because of what people were saying! One day a man in front of me was phoning, actually talking on the phone. And I heard, "Hello, hello." Everyone looked: "What are you doing?" He was talking on a long-distance call with no phone, nothing. He was a businessman and just the habit... But it was a tremendously relaxing experience for people. After one hour talking nonsense...
One of my very intimate sannyasins... what happened to him was that just talking and shouting, he went and started pushing the car in which I had come. It was standing there on a slope. He was a very sane man but he was pushing the car and he was talking all the time against Jayantibhai, whose car it was that he was going to throw into the ditch. And they were friends -- but something must have been incomplete in his mind. Somehow a few people stood up and prevented him. Because he was prevented, he climbed

up a tree... and he is not mad! He started waving the branch of a tree so strongly that it seemed that it would break and he would come down on the whole group who was sitting underneath. And all the time he was shouting at Jayantibhai.

With difficulty he was brought down. And nobody had ever thought that this man would do such a thing.

After the hour was over he was so silent -- more silent than anybody.

I asked him, "How are you feeling?"

He said, "I am feeling more relaxed then I have ever felt in my life. Even though I have been doing stupid things... but you allowed us to do everything that we wanted to do, and I am feeling very relieved. A lot of burden is thrown away, and I am feeling so much love for Jayantibhai. All anger is gone."

The camp used to be for five days or seven days and that man on the phone continued for seven days, "Hello," and he was very serious. As the meditation would begin he would start phoning and he was certainly listening to something, and answering, and deciding about business. "Put this money there, and do this, and purchase that. This is the time to purchase it. Prices are going up." And so serious that finally the last day I asked him, "How are you feeling?"

He said, "I also wonder... this meditation is strange. I am not mad, and I know that there is no phone but that is the only idea that comes to me. And you have said, `You have to allow it.' And afterwards I feel for hours absolutely silent, joyous. A great burden..." It must have been his daily routine and he was missing it.

It has never been used by groups, but the very word `gibberish' comes from the name of a Sufi mystic, Jabbar. He used to talk nonsense. You would ask about the moon, and he would talk about the sun; he never answered the question he was asked. He would make up his own words. It is because of his name, Jabbar, that the word gibberish came into being; it is the language of Jabbar. He is one of the enlightened Sufi masters. He used gibberish for others; otherwise he was silent. For days, if nobody came, he would be silent. If anybody came and said anything to him, then that person triggered him. Then he would say anything -- sentences without meaning, words without meaning. You could not make any sense out of what he was saying.

Jabbar was asked again and again by his disciples, "Why do you do such things? -- otherwise you are so silent. Not only do people laugh at you, we all feel embarrassed that we are your disciples. And they think that we are idiots: what can we learn with this man?"

Only to his disciples would he say, "You know that these people are unnecessarily coming with questions. They don't intend to understand or to change, and my gibberish stops them from coming so I can work in silence with you. And it is good for my mind too, because most of the time I am silent. It is good, just as an exercise for the mind: if it is needed, I can use it. So just to check that it is still working, I use all this gibberish."

So I told Nityananda Chatterji, "You don't be worried. You have been doing gibberish so much that you are going to certainly attain a deep silence."

And he became very silent. The whole university was shocked. They could not believe what I have done to him.

Now people would approach him, want him to talk, and he would say, "No, enough. When I used to talk, you all used to escape. I am finished. Just leave me alone."
He was promoted but he refused and went on pension, so his wife and children could live and he could continue his silence. I saw him after ten years. He had become a totally new man, so fresh and so young, as if a bud is just opening and becoming a rose -- with that freshness. And he didn't talk; for hours he would come and sit, and there would be no talk.
So whatever is happening, allow it to happen. The mind is accustomed to a certain quantity of inner talk. Because these four hours of discourse are cut out, when it finds the chance immediately it will jump in, and then it will not be simply walking, but running fast. Let it do that. It is not harmful, and soon it will become accustomed.
Mind is only a mechanism -- it can talk, it can be silent. The only problem is, it should not be the master, it should be the servant. As a servant it is great; as a master it is dangerous. You should be the master of it.

The Path of the Mystic

Chapter #16
Chapter title: Treasures or dragons
12 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
I HEAR YOU OFTEN SAYING THAT THE UNCONSCIOUS IS THE BASEMENT OF OUR MIND

WHERE WE THROW ALL UNPLEASANT AND REPRESSED PARTS OF THE EXPERIENCES WHICH WE HAVE GONE THROUGH IN MANY LIVES BECAUSE OUR CONDITIONING DIDN'T ALLOW IT TO BE PART OF THE CONSCIOUS SPHERE. WHAT HAPPENS WITH THE BEAUTIFUL SPIRITUAL EXPERIENCES WE HAVE HAD IN SOME LIVES? THROUGH SELF-HYPNOSIS I HAVE BEEN ABLE TO REMEMBER A LOT OF SUCH EXPERIENCES. IS THERE A TREMENDOUSLY HELPFUL TREASURE OF POSITIVE EXPERIENCES THAT WE CAN RETRIEVE?

Any experience that is spiritual cannot be unconscious; by its very nature it has to be part of the superconscious. Just as the unconscious collects all that is ugly, nightmarish, all that we don't want ourselves to know or others to know about, in the same way the superconscious also collects all that is beautiful, magnificent, spiritual.
As one passes from one life to another, neither does one remember the unconscious nor does one remember the superconscious. One comes only with the conscious part of the mind, and the journey starts again -- although what has been experienced before is retained and will be helpful. If your unconscious is too loaded, it will affect your conscious so that it repeats the same kind of ugly experiences that you wanted to avoid, but if your superconscious has a treasure of beautiful experiences it will attract the conscious so that it moves very easily towards the superconscious.

So in hypnosis it can happen: if your unconscious is less powerful than your superconscious, then in hypnosis you will go towards the superconscious and you will enter into those treasures. But they don't belong to the unconscious. When for the first time you see them you will think that you were unconscious of them. That is true: you were unconscious of them, but they were not part of the unconscious mind; they were part of the superconscious, but you were not aware of it.

All these six different sections of the mind -- leaving aside the conscious mind, which is your day-to-day working mind -- have a memory system of their own. In each life whatever you attain, or lose, becomes part of some memory system. If it is on the dark side, it goes towards the unconscious. If it is so dark that even the unconscious feels that it is too heavy for it, then it slips deeper towards the collective unconscious. But if the collective unconscious also feels that it is really the worst that can happen, then it slips into the cosmic unconscious, which is ready to take anything because it is just rocklike; it does not bother what it is.

The same happens on the light side, but most people don't get to the superconscious. Once in a while, if somebody has been working to develop his being and not just growing old but growing up, then a few things are treasured by the superconscious. But if the man goes on there will come a time when there will be things which can be treasured only on a higher level than the superconscious. And that will be the memory system of the collective superconscious.

But there are few experiences which can be collected only by the cosmic superconscious, and in every life the way

upward becomes narrower. Out of thousands perhaps one person may collect something in the superconscious; out of millions perhaps one person may collect something in the collective superconscious; out of billions maybe one person collects something in the cosmic superconscious.

As you are born, you are born into the conscious mind, which knows nothing about the treasures or dragons that you are carrying in the unconscious. But a little work and you will become aware. If something is on the higher levels, then immediately your consciousness will become part of the superconscious, even for moments, in hypnosis. I have worked on many people. Very few people have memories in the superconscious, and they are surprised when they do come to remember any, because they always thought, according to Western psychology, that everything that is repressed, unlived, is ugly and that it is in the unconscious. They are very puzzled because this cannot be repressed: one is so ecstatic about it that one would like the whole world to know about it, that it is true, that it happens. The question of repression does not arise.

But in the change from one life to another life, just so that you don't remember your past life, the mechanism is such that you remember nothing -- not the unconscious or the superconscious, or beyond. You come with a clean conscious mind, so a new upbringing, a new teaching, a new conditioning starts.

If all these seven layers were remembered, the child would be in much difficulty -- as if you are teaching the child seven languages simultaneously. He would be confused, utterly confused. So it is a natural protection against being confused and mad, to keep only a small part moving each

time into new life, fresh, so the new life can bring you its own ideology, religion.

I remember one girl who lived just a hundred miles away from Jabalpur in Katni. Her parents were puzzled because she remembered that in her past life she had been a small daughter in a family in Jabalpur, and she remembered dying; she must have been nine or ten when she died, and now she was not more than five. I knew the family in Jabalpur about which she was talking. I had come to know them accidentally because they had a garage just close to my house, so whenever something was wrong with my car I used to go there.

And a hundred miles away, in Katni, I used to go often to speak to a small group of seekers. There they brought the girl to me. They said to me, "She remembers this. What should we do? -- because she is very confused. She is continually telling us to take her to her parents, her brothers -- and they live in Jabalpur. She remembers the name."

When they told me the name I said, "Then don't be worried. I will call them, and if she can recognize them in a crowd then there will be some proof of her memory."

In the evening I was going to address a big meeting, nearabout twenty thousand people, so I phoned the family and told them the whole story, and I told them to come as disguised as possible. "Don't use the same clothes as you used to when your sister died." And they said that their sister had died when she was about ten.

The whole family came, and I told them, "You stand or sit in different places in the meeting, and let the girl find you."

The girl found everyone -- everyone except the people who were born after her, little children.

Those whom she had left in her past life she immediately recognized. "He is my brother." She gave his name, his qualities, and she knew the mother, the father, the sister, even the servant. The servant had left them and he was serving somewhere else. They had brought him just to see whether she recognized the servant or not. She immediately recognized him and she said, "He was so loving to me."

Her case became very famous. Many psychologists came to study her, but her parents were torn apart and she was torn apart. And now the new family -- that means the past life's family -- were also torn apart. They wanted the girl back. To whom should the girl belong? Where should she go? She wanted both families to live together. That was not possible because this time she had been born in a brahmin family and the last time she had been born in a lower class. They could not live together -- just the Hindu caste system. And anyway, it was not feasible: they had their businesses, services, in Jabalpur and the other family had their businesses and things in Katni. It was not feasible for them to live together, but she was not ready to let go of anyone. So I said, "You do one thing: sometimes she can go and live with the family there in Jabalpur; sometimes she can come and live with you, so both families... And it is not far away -- just two hours by road -- so it is not a difficult problem."

But it was difficult, because when she left one family she would cry and weep because she did not want to leave that family -- yet she wanted to go to the other family. Seeing the misery of that girl I suggested, "Let me hypnotize her. It is some kind of freak thing. Something has gone wrong in nature; otherwise everybody would be in this state."

And this is only a question of two lives: if you remember four, five, six, seven lives, you will be in a mess. You won't know what to do and what not to do. Time makes no difference. If you have loved a woman in the past life, you will again find yourself loving her; but what will you do with the woman you are loving now? You love her too! Seeing her agony the parents agreed. She needed seven sessions of deep hypnosis to forget her past life, and then she was okay and healthy.

So it is a natural system that you forget the past, but nothing is lost; somewhere it is treasured. That's why it can be remembered. You only forget, it is not dropped out of your existence. It is stored either in the unconscious... mostly in the unconscious, because most people don't experience something which has to be treasured in the superconscious. And any person who has a treasure in the cosmic superconscious is already ready for enlightenment. To go that high, to collect certain memories, means the person is ready to explode into the ultimate celebration.

So both are possible; you just have to look at the quality of the memory. If it is ecstatic, meditative, then rejoice in it: it is connecting you with past lives of meditation, where you stopped because of death. From there you can grow. Suddenly you have found a treasure to support you. But if it is only from the unconscious, then just become conscious and it will disappear.

Question 2

BELOVED OSHO,

I SEE THAT PEOPLE GO ON SAYING THAT THEY WANT THE TRUTH -- NOTHING BUT THE TRUTH --

AND FREEDOM; THEY WANT TO LIVE IN FREEDOM. BUT WHEN IT ACTUALLY COMES DOWN TO IT, NOBODY WANTS TO HEAR THE TRUTH OR LIVE IN FREEDOM. THEY WANT TO CONTINUE TO LIVE IN LIES AND POSSESS WHAT THEY THINK THEY HAVE.
I SEE THAT IN MYSELF, AND IT IS BECOMING LESS AND LESS AS I AM WALKING THE PATH WITH YOU. WHY DO WE WANT TO HOLD ON TO THE UGLY LIES OF LIFE SO MUCH THAT WE GIVE UP OUR TRUENESS AND OUR NATURE?

There are a few things to be understood.
One is, lies are very comfortable -- especially when you don't know the truth. Somebody says to you, "I love you." He may be lying, he may be lying not knowing that he is lying, because he has been saying the same thing to many people. He does not mean much, but to you, it touches your heart.
Now to know the truth may be disturbing. He may be lying; he may be unconscious, a compulsive liar. The truth may be that he has never loved. That seems to be the situation in the world, that people have never loved, they have only believed that they love; otherwise there could not be so much misery. Love would have removed all this misery.
Secondly, lies are easy. You don't have to seek and search and go on a long pilgrimage. You can invent them. You cannot invent truth, you can only discover it. And people are ordinarily choosing the shortcut. Why go the hard way? And the lie seems to be a shortcut -- you cannot find a better shortcut. You can invent any lie at any moment.

But to discover the truth you have to risk your life. You have to go against the whole structure of lies around you. You have to become a lonely traveler, not even certain whether anything like truth exists or not. It needs tremendous courage. Lies don't need any courage; any coward can do it. All the cowards are doing it: fabricating, manufacturing beautiful lies, decorating them, presenting them to each other. For a moment it looks like it is giving happiness, but a lie after all is a lie. Soon you find it is a dead toy. You have been deceived, hence the misery.
But still people don't see the basic cause. They think, "This man has deceived, this woman has deceived." It is not a question of this man or this woman; this whole society is living in such a way that the lie has become the way of life. The better you can lie, the more logical you can make your lie appear, the more respected you will be.
Lies bring respect, rewards, Nobel prizes.
Truth brings death, crucifixion.
So why should people bother about truth?
Jesus would have been perfectly accepted as a rabbi, a respectable person with a great following. There would have been no need to crucify him. But because he started saying things which were against the lies perpetuated for centuries, he himself is asking for crucifixion.
So lies have something. That's why people go on knowingly with the lies.
I have told the story many times: A man said to an emperor, "You have conquered the whole world. This is unique. You are the first, and God is so happy that I can persuade him to bring his clothes for you. They will be

simply without any comparison to what has ever existed or will ever exist again."

God's clothes? The emperor could not believe it. But he thought, "What is the harm in it?" He said, "Remember, if you deceive me death will be the reward for it."

The man said, "That I know; about that you need not be worried. But much money will be needed to go to heaven, to bribe the whole bureaucracy in heaven, because it is not easy to approach God."

The king said, "How much it costs does not matter but you will have to stay next to this palace in another palace surrounded by the army. You cannot go out. You do whatsoever you want to do from inside. Everything will be supplied to you, and whatever you ask for will be immediately given to you. You bring the clothes."

And after seven days, as promised, the man came out with a beautiful box. The whole capital had gathered and people from faraway places had come. The capital had never seen such crowds. God's clothes? Who would not like to see them?

The court of the king was full. For the first time everybody was present; the queen was present, the princesses were present. The man said to the court and to the king, "I have brought the clothes. And for these clothes, the two, three million rupees that you have given are nothing. When you see the clothes you will see they are a thousandfold more costly. In fact you cannot appraise their cost on the earth; they are something that belongs to heaven. They are not found on the earth."

The king was in a hurry. He said, "Open your box!"

The man said, "The way it must be done has been explained to me. You give me your cap. First I will put your cap into the box, then I will take out the cap of God and put it on your head. Just one condition has to be remembered by all: the cap will be seen only by those who are really born of their own fathers. Those who are not born of their own fathers will not be able to see it."

The king said, "There is no problem. In this court everybody is born of his own father. You don't be worried, just open the box." He gave him his cap. The man threw it into the box and took out his hand, empty. Nobody could see anything; neither could the king see anything. But now they were all caught in a difficulty: if they say the truth, then they lose respectability. The king thought it is wiser to accept the cap and say, "How beautiful it is!" So he accepted the nonexistent cap and said, "How beautiful it is!"

Everybody in the court was praising the cap, saying that they had never seen such a thing. And because everybody was saying, "It is unique," everybody was also thinking, "Perhaps I am the only one.... Now there is no point in saying the truth -- that I don't see it at all! That will disgrace me; it will disgrace my father, it will disgrace my mother. It will not be possible to live, it will be such a disgrace. So it is better to keep silent. When so many people see it, it must be real."

And one by one the clothes disappeared, and the king finally came to the underwear. The man said, "Give me your underwear," and the king thought, "This is really too much! From the cap till now it was okay, but now to give my underwear... And I know perfectly well that this is a

con man. But he is really cunning: I cannot even say, `I don't see the underwear.' " Now it was too late; up to now -- the coat, the shirt -- he has praised. He was caught in his own lies. Everybody saw that the king was going to be naked. And he had to be naked -- reluctantly, but there was no other way -- otherwise he would disgrace this whole royal family, that he is not born... because the whole court sees the clothes! So he had to accept the nonexistent underwear.

And that man was something! He said, "Millions of people have gathered in the capital. I have been told by God himself, `When my clothes go there and the king wears them, he should go through the capital in his chariot so everybody sees the clothes.' " And the people of the court were all enthusiastic: it is a great thing to show to the public what our emperor has got -- a gift from God!

And everybody can see that the emperor is naked! This man is a perfect con. He has befooled the whole court, he has befooled the king, and now he will befool the whole capital, millions of people.

In front of the chariot of the king a man was shouting loudly, "The clothes can be seen only by those who are born of their own fathers; otherwise you cannot see them. They are not something human, they are divine." The naked king on a golden chariot and millions clapping and shouting with joy, "What beautiful clothes!" And everybody was thinking, "My God, the king is completely naked -- but millions of people see the clothes, so to go against these millions and say that the king is naked is absolutely absurd, it is just to be condemned. Maybe people

will kill you, stone you to death: `You are such a disgrace!' "

Just a small child who had come with his father, and was sitting on his shoulders, whispered in his father's ear, "Dad, the king is completely naked!"

The father said, "Shut up! When you grow up you will also see that he is not naked. You can't see -- nobody else sees -- that he is naked."

He said, "But my growing up -- what has it to do with his being naked? He is naked!"

The man said, "You keep quiet or I will take you home and never bring you to anything."

The boy said, "I can keep quiet, but I cannot see the clothes."

The man had to escape because others may hear that the boy does not see the clothes and that will mean that he is not his boy, his son, that his wife is deceiving him, having some affair with somebody else.

The boy asked again and again, "Why are you taking me away?"

The father said, "For these things one needs to grow up first. You are too small; you don't understand."

"But," the boy asked, "what is the question of understanding? With my eyes I can see everything, and you have never suspected that I am seeing wrong. The king is naked!"

And the father said, "He is not naked, the clothes are divine. It needs some maturity to see it."

Truth has its own world. It consists of a very few courageous people who can stand against the masses. It is difficult. It is risking your comfort, it is risking your life, it

is risking your respectability, it is risking everything. You can see me... how I have risked everything, how I have lost everything. I don't have a home, I don't have a land of my own. The whole world is against me -- because I simply went on insisting that the king is naked -- and you may be millions, but you are all liars.

And they cannot forgive me because I am exposing them. They also know the king is naked, and they are afraid that they may come under my influence and may agree with me. And that will become a dangerous life -- immediately the whole world is against you.

In Spain they decided in the parliament, they decided in the cabinet, that they would like to have me in their country. But the question was: who was going to sign for my permanent residence? And in the cabinet, nobody was ready. They said, "We are perfectly willing that he should be allowed -- there is nothing against him as far as we are concerned -- but I don't want to put my neck out, because if something goes wrong tomorrow then the person who signs will be caught."

In Greece the son of the Greek prime minister had given me the visa. He is a minister in the cabinet. Hasya met him directly, talked with him, and he was very much interested in me. And just the other day he has given the statement in parliament that: "I never met Osho's secretary. Yes, a mediator came to see me, but I was deceived: they never told me that Osho is coming; they simply said, `A few of our friends are coming and we want visas for them.' So under this deception I gave the visas. I did not give the visa to Osho, and I have not seen his secretary at all."

I told Hasya to give a refutation. "Tell the press that he talked with you for one hour, that he was immensely interested in me, that he talked about me, that he wanted more and more to know about me, that he said there is no problem, and that he had given the visa to me, not to some unknown friend."
This is the world, where nobody wants to stand for the truth. Lies are comfortable. You are fed with lies, those lies are flowing in your blood; you have been prepared for them. For truth you have not been prepared.
I was... I must have been seven years old and my father wanted to avoid a certain person who was really a boring person. Once he sat down it was difficult to get rid of him. My father saw him coming. He told me, "I am going inside the house. You sit here and tell that man, `My father is not in the house; he has gone out.' "
I told the man exactly what my father had told me "My father has told me to tell you that he is not here. He has gone out."
He said, "Your father told you? When has he gone out?"
I said, "He has never gone out; he is inside. He has seen you coming, but you are such a bore that everybody wants not to get entangled with you." My father was listening from the inside. The man was very angry; he went away, and my father was very angry.

I said, "This is strange. You both are angry, and I have simply told the truth. You told me."
He said, "Yes, I told you, but you don't understand a simple thing. You told that man that I told you! That destroys the

whole point of my going out. And then you had to accept that I am inside, that I have seen him coming."
I said, "Certainly you had seen him coming, and you were inside."
He said, "Everything is true, but this world is not for people who try to live according to truth. And I am always worried about you, that you will get into trouble. Why can't you be just like everybody else?"
To be just like everybody else means be part of all kinds of lies the society calls etiquette, manners. The reason is clear why people talk about truth and still remain in the world of lies. There is a longing in their heart for the truth. They are ashamed of themselves for their being not true, so they talk about truth but it is mere talk. To live according to it is too dangerous; they cannot risk it.
And the same is the case with freedom. Everybody wants freedom as far as talking is concerned, but nobody really is free and nobody really wants to be free, because freedom brings responsibility. It does not come alone. And to be dependent is simple: the responsibility is not on you, the responsibility is on the person you are dependent on.
So people have made a schizophrenic way of life. They talk about truth, they talk about freedom, and they live in lies, they live in slavery -- slavery of many kinds, because each slavery frees you from some responsibility. A man who really wants to be free has to accept immense responsibilities. He cannot dump his responsibilities on anybody else. Whatever he does, whatever he is, he is responsible.
And from the very beginning, you are not made ready for responsibility. That is the strategy of the society. They only

talk about freedom; they want you to have freedom, but you are not prepared for responsibilities. That is a real trick, because freedom comes only with responsibility. And they have trained you that it is better to live a life where somebody else is responsible, so you are not caught; you are never in a problem. You simply follow the order. You never go against obedience, which is a good name for slavery. You follow the order of the elders, which is another name for slavery. But it helps you that all the responsibility is on them. And they go on talking about freedom.

This whole society is hypocritical -- about each and every thing. If you want to be a real, authentic human being, you will have to be an outsider; you cannot be an insider. You have to be a foreigner everywhere. You have to be a stranger. Nobody will trust you, nobody will be friendly to you; you will be left alone in this big world.

If you think about the prospect it looks dismal, but the reality is totally different. If you live it, it is the only way of light, it is the only way to live. Whatever freedom brings with it is good. Whatever truth brings with it is good. But that experience of tremendous beauty and goodness cannot be just a concept; you have to live it and taste it.

One of my father's friends -- he was a very good ayurvedic physician -- wanted to give me a certain ancient medicine made of a very rare kind of root. It is only found in the Himalayas and even there only in very rare places. It is called brahmabodhi. The very name means that if you go through the whole ritual of taking that medicine... It is not just a pill you can swallow, it is a whole ritual. With that root juice they write OM on your tongue. It is so bitter that

one almost feels like vomiting, and you have to stand naked in the river or in the lake, water up to your neck. Then the word OM will be written, while mantras are being chanted around you by three Sanskrit scholars.

He loved me and he was sincere. It is said that if brahmabodhi is used for any child before the age of twelve then he will certainly realize God in his life. Brahma means the ultimate, God. So he wanted to do the ritual on me.

I said, "I am surprised that you have three sons and you have not tried the ritual on them. Don't you want them to realize God? I know those three scholars who will be chanting around me have their own children. Nobody has tried it on them, so why do you want me?"

He said, "Because I love you, and I feel you may realize God."

I said, "If you feel that, then I will realize without your brahmabodhi. If brahmabodhi helps people to realize God, you would have given it to your children. Just out of curiosity I am willing to go through the ritual, but I absolutely doubt that it has any value. If God could be realized by such a simple method that others do to you... I don't have to do anything -- just stand in the water, maybe a little shivering, for as long as your mantras are being chanted... and just a little bitter taste, perhaps some vomiting, but these are not big things to achieve God. So I want it to be clearly understood: I am skeptical of it, but out of curiosity I am ready. Just I want to know, how much time will it take me to realize God?"

He said, "The scriptures don't say anything about it."

I said, "In this life at least?"

He said, "Yes, in the same life."

So the ritual was arranged and I went through the whole torture. For almost one hour I was standing shivering in the water. And I used to think that neem, one of the trees in India, has the bitterest leaves, but this brahmabodhi surpassed everything. I don't think anything can make you feel so bad. They wrote OM on my tongue; it was almost impossible to keep down because my whole stomach was upturned, and I felt like throwing up, but I did not want to disturb their ritual. And that was one of the parts of it, that you should not throw up; otherwise the whole ritual has gone wrong, nothing will happen.

After one hour I was released from that ritual. I asked the old physician, "Do you really believe this kind of nonsense can help anything, that it has any relevance to the experience of God? Then why do people go on doing ascetic practices their whole life, self-torture, all kinds of disciplines? -- this one hour torture is enough!"

He said, "That creates a question in my mind too. I have been worshipping God my whole life, and when I was writing OM on your tongue I thought, `My God! Perhaps he will realize, and I have been worshipping God my whole life -- morning and evening. I am tired of it but I go on, because unless I realize I am not going to stop.' "

I said to him, "It is absolutely absurd. I don't see any logic in it except torturing small children for no reason at all."

And I was not the only one, because when they arranged this whole ritual a few other rich people became aware and they had brought their sons.

There were at least nine boys standing in a row in the river because whatever is done for one, is done for nine; it takes the same time. And I said, "I know these boys; most of

them are idiots. If they can realize God, then I don't want to realize, because I don't want to be in heaven with these boys. They are so idiotic that even in school if they are in my class I change the class, I go to another subject. I have never been with those people. This is for the first time -- in a great effort for God-realization -- that I have been standing with them."

Later a few of them dropped out before the middle school because they could not pass, and I asked the physician, "What is the matter? The people who are going to realize God could not pass a small examination! They have proved perfectly well that your ritual was an exercise in futility."

He used to be angry but he was also considerate. He said, "You have a point there, but what can I do?" One of the boys is in jail; he murdered somebody. The three who failed just have small businesses. The remaining have disappeared in the big world.

I went on asking him again and again, "What about those nine who were prepared for God-realization? Are you still thinking that they will realize God?"

Finally he said, "You are so persistent that I have to tell you, I don't believe in this ritual; it is just that it is written in the scriptures. And seeing the failure of all these people... but don't tell it to anybody."

I asked, "Why?"

He said, "Be wise."

I said, "You call it being wise?"

"Don't tell it to anybody, because everybody believes in the scriptures. Why create enemies? Keep it to yourself."

I said, "That is a way of lying."

He said, "That's true, it is a way of lying."

And I said, "All those scriptures continuously say `Be truthful.' So should I follow the scriptures or should I follow the masses?"
He said, "You create dilemmas for me. I am old and tired, and I don't want to get into any trouble. Now this is a real dilemma for me. I cannot tell you to be untrue and I cannot tell you to be truthful. I cannot tell you to be untrue because it will go against the scriptures. I cannot tell you to be true because it will endanger your life. I can simply say, `Be wise.' "
I said, "I used to think wisdom consists of being truthful, but here it seems that to be wise means to be political; to be wise means deceitful, uncaring about the truth, just thinking about your own comfort and respectability."
If you are just thinking intellectually you will find that it is really wise to remain with the masses, with the right policy. You are protected by the masses, respected by the masses. Say whatever they want to hear -- but then you are dead. You can be alive only when you are alone on your own -- whatever the risk, whatever the danger.
And it is man's privilege -- and only man's privilege -- to be alone, to stand against the whole world if he feels that he is with truth. If he feels that this is the way that leads to freedom, then accept any kind of responsibility. Then all those responsibilities are not going to be a burden on you; they are all going to make you more mature, more centered, more rooted, more of a beautiful individual.

Question 3
BELOVED OSHO,

I TRIED THE TRICK OF LOCKING MY FINGERS TOGETHER. YOU SAID TO LET YOU KNOW IF IT WORKED: IT DID!

That's great!
Try it here, before everybody.

Good, Maneesha... very good!

The Path of the Mystic

Chapter #17
Chapter title: Existence has no hurry
12 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
SINCE I HAVE BEEN HERE WITH YOU AND LISTENING TO YOU SO CLOSELY, I SEE MY BODY -- AND THE FEELINGS I HAVE TOWARDS IT -- CHANGING A LOT. THE WAY I WALK, THE WAY I LOOK AT MYSELF WHEN TAKING A SHOWER, THE WAY I FEEL IN MY BODY -- EVERYTHING SEEMS SO DIFFERENT TO ME THAT I CAN ONLY RECOGNIZE IT WITH AN ASTONISHED FACE.
DOES THE BODY FOLLOW THE MIND, AND IS MY MIND BEING INFLUENCED BY MY HEART?

Man is not a machine but an organism, and the difference between the two is very significant to understand. The machine has parts, the organism has members. You can

take the parts apart; nothing dies. You can put the parts together again and the machine starts functioning. But in an organism if you take the members apart, something dies. You can put them together again, but the organism will not be alive again. The organism is a living unity; everything is connected with everything else.

Whatever happens to you, in the body or in the mind or in the heart or in your awareness, is going to change everything in the whole organism. You are going to be affected as a whole. The members of the organic unity are not just parts put together, there is something more.

A machine is simply a sum total of its parts. An organism is something more than the sum total of its parts -- and that "more" is your soul which penetrates everything in you. So every change, wherever it happens, is going to ring bells all over your being.

That's why there are different systems. For example, yoga is one of the most prominent systems for those who are working for self-realization. But almost its whole function is with the body, the body postures. It is a tremendous research -- the people who have done it, have done an almost impossible job. They have found in what postures your mind takes a certain attitude, your heart takes a certain rhythm, your awareness becomes more acute or less acute. They have developed all the body postures in such a way that just working on the body, not touching anything else, they will change your total being.

It is long, tedious, difficult work, because the body is an absolutely unconscious part of your being. To train it, and in strange postures which are not natural, is bound to be a difficult job. You will be surprised to know that because

the yoga system found that this life is too short to work on all the postures of the body, to change the whole inner being, they were the first in the world to think of lengthening the life so that they can accomplish the task in this life.

The difficulty with the body is, you may have worked your whole life -- sixty years, seventy years -- and you may have come to a certain state, but this body will die. And when you get a new body, you will have to start from scratch; you cannot start from where you had stopped in the past life. This was such a great difficulty for the yoga system that they started looking at how to lengthen the body's life span. They found exact ways, which are now confirmed by science from other investigations.

Science is still not involved in looking at what yoga has found, but working on different things, psychologists have come to know that if you eat less, you live longer. You will be thin, you won't look so beautiful, but your life will be lengthened. If you eat more, you may look good, but your life will be shortened.

Even today there are people who eat so little that you cannot conceive how they survive, but they survive longer than anybody else -- I used to know a man who died in his one hundred and fortieth year. And the whole process is just to take as little food as possible. The reason is not that they want to live long; the reason is that they have developed a system that is concerned with the body, and the body is our most unconscious part: it does not change easily. It takes a long time, but it does change.

I have found people who have done almost miracles just by body postures which look irrelevant, because consciousness

is such a faraway thing. But just sitting in a certain posture you will be surprised: you can watch how you change. Everybody knows about the lotus posture in which you see Buddha sitting. That is the most famous posture. It has been found now that gravitation has the least effect on you if sit in the lotus posture with your spine absolutely straight and the whole body relaxed. And it is gravitation that kills you; the more you are affected by gravitation, the more you are pulled towards the grave.

It became perfectly clear when Einstein declared that if we can find vehicles moving with the same velocity, the same speed, as light, then the people who go in those vehicles will not age -- not at all. If they leave the earth and come back after fifty years, all their contemporaries will be dead. Perhaps one or two may still be alive -- on their deathbeds -- but they will come back exactly the same age as when they left.

His idea was that at the speed of light, aging stops. But that is only an hypothesis, there is no experiment to prove it. It is difficult to find a vehicle which will move with the speed of light, because at that speed everything will burn up. There is no metal, there is no material, out of which you can make the vehicle, so it seems to be impossible.

But Einstein was not aware of the yoga explanation. The yoga explanation is that the person can come back to the earth the same age because he has been out of the field of gravitation -- that's why he cannot age. And that seems to be far more practical, far more scientific -- not just an hypothesis. Thousands of yogis have lived longer than anybody else. Just sitting in that posture, gravitation has the least effect on them.

And why does eating less or fasting help to lengthen life? The yoga system has found that when you eat, your food is doing two things. One, it is giving you nourishment. That we know; that's why we eat. Second -- of which we are not aware -- is that eating is tiring your digestive system; it is becoming older. The more it has to digest the less young it is. Your life depends on your digestive system.

So if you eat less, your nourishment will be less, you will be thin -- you will not be a Mohammed Ali, you will not be able to do boxing -- but you can live long because your digestive system will remain young, fresh, almost clean. So much work has been dropped that the digestive system can work much longer. The digestive system working longer, and gravitation having the least effect on you, can easily make your life one hundred and fifty, sixty years long. And the reason for living long was not lust for life but because they had chosen a very slow vehicle of transformation: the body.

But through the body people have reached to enlightenment. They have not done anything but change body postures. In a certain posture the mind functions in a certain way. In one posture it stops functioning, in another posture you become very alert; and you know it, but you have never cared to go deeper into it.

When you go to sleep why do you lie down? That is simply changing the posture. Sitting and sleeping is difficult, standing and sleeping is more difficult, standing on your head and sleeping is almost impossible. If you are standing on your head and you try to sleep... You can make arrangements, you can tie your feet to something and have every protection so that even if you fall asleep you will not

fall down on the earth -- even then you will not be able to sleep, because so much blood is rushing into your head. For sleep, the blood should not be going into the head with great speed, in great amounts. It should be going less -- that's why everybody uses a pillow: it is a yoga posture. Yoga has been thinking of every detail -- like why do you want a pillow? Without a pillow it is difficult to sleep because the flood of blood remains equal in the feet and in the head. But with a pillow the head automatically receives less blood and the activity in the head slows down. Intellectuals need two pillows so that that big quantity of blood is cut off completely; otherwise they cannot sleep.
You can see this happening in ordinary life also: with every mood, emotion, thought, your body takes a certain posture. If you are just watchful you will see that there is a relationship, and the relationship is such that you cannot change it. For example a person like me, if you tie down both my hands I cannot speak. I simply cannot speak. I will simply be at a loss for what to do, because my hands are so deeply connected with my expressions.
And you must know that each hand is connected to one hemisphere of the mind, the left hand with the right hemisphere, the right hand with the left hemisphere. They are extensions of your mind. So whenever I speak, I am speaking through two mediums: through words and through hands. Each gesture of the hand helps me to give expression to a certain idea. If my hands are tied down, it is impossible for me to say anything. I have tried it, and I suddenly find speaking absolutely difficult. I want to say something, and I say something else. The whole thing is that the rhythm with my hands is disturbed.

I have heard about two Jews walking on a beach on a cold winter morning and one was talking great business, offering things at half price. But the other man said, "Whatever you do, I cannot speak."
The man asked, "Why can't you speak? I am offering you things because I want to get out of this business. I can give you even more of a discount."
He said, "Even if you give them to me for free, at this moment it is so cold that I cannot take my hands out of my pockets, and without taking my hands out of my pockets, I cannot speak."
From the lowest -- that is the body -- everything is connected. Yoga has worked on the body; it is a long, arduous process and perhaps has no future unless science joins hands with it and helps it. Then perhaps it may have an explosion. Yoga is one of the most ancient sciences developed by man. It is at least five thousand years old. If science is not going to join hands with it, then yoga is asking too much. Modern man cannot afford that much; shorter ways have to be found.
If you are working with the mind... that is a shorter way than the body and the work is easier, because with the mind nothing much has to be done, only awareness, only watchfulness... no psychoanalysis. That is again prolonging the process unnecessarily.
Yoga at least comes to an end. Psychoanalysis never comes to an end because the mind goes on creating garbage every day; it is very productive. You go on sorting out dreams and it goes on creating new dreams. It is so clever that it can manage a dream in which you see that you are sleeping and having a dream, and in the dream you have fallen

asleep and are again having a dream. It can be very complicated. And analyzing all this rubbish helps a little bit, gives a little relief, but it is an unending process. Those who have really worked with the mind have worked with watchfulness, witnessing; and as you witness the mind, the mind slowly starts becoming silent, stops its gibberish, becomes calm and quiet. And as the mind becomes calm and quiet your body will go through changes, amazing changes, and that's what is happening. You will see that the body is behaving in new ways; it has never behaved like this. It is walking differently, its gestures have changed.

You know perfectly well, just by seeing somebody walk you can say whether the man is homosexual or heterosexual. What does the walk have to do with homosexuality? But the homosexual's mind changes his walk. Although he cannot manage to walk like a woman because he does not have a womb -- without the womb he cannot walk like a woman -- he cannot walk like a man either, because mentally he has dropped out of heterosexuality. He is walking in a certain way which is neither of man nor of woman -- and you can see it. It is universal. Anywhere the homosexual will walk the same way, and he will be recognized by his walk.

Now there are many governments making homosexuality illegal, criminal, and homosexuals are thinking to go underground. They cannot go: their walk will reveal them, they will be caught immediately. Thieves can go underground because there is nothing visible by which you can catch hold of them, but homosexuals cannot change

their walk. If they change their walk, their homosexuality will change; they are interconnected.

So when your mind becomes calm and quiet, your body also starts becoming calm and quiet -- a certain stillness in the body, a certain aliveness that you had never felt before. You have been in it, but you have never been in such deep touch with it because the mind was continuously keeping you engaged. It was a barrier, so your awareness was never bridged with your body.

Now that the mind is silent, the awareness for the first time becomes alert about the body. So a buddha has his own gestures; his walk is different, his look is different. Everything is different because now there is no mind. The body is now not following the mind; mind is not in the way. Now it is following awareness, the innermost quality of your being.

So any changes that are happening in the body, watch them and rejoice. Be more alert and more changes will happen. Be more conscious and you will see that even the body starts having a consciousness of its own.

In the presence of a master you start feeling a different vibration around you. It is his awareness radiating through his body. He may speak, he may not speak, but his presence... Those who are alert will immediately become connected with the master's body. It vibrates differently.

Now we know that you can put vibrations on gramophone records. Nothing is written, there are only lines; certain vibrations have been caught in those lines. You cannot read them but you can listen to them. With tape, the same technology has become even better: you can erase the vibrations, and you can put on other vibrations.

In the ancient literature of tantra they have a very strange idea which, in the contemporary world, the Theosophical Movement introduced again. It was the idea of akashic records; akash means the sky. The tantra idea is that anyone who is enlightened creates vibrations which are recorded by the sky itself because those vibrations are the treasure of existence. And tantra treatises indicate that there are methods by which you can listen to those records. But there has been a great calamity. People destroyed...

Just the way they are against me, they have always been against anything that was strange -- and tantra was one of the most strange things. And because it was basically about the sublimation of sexual energy, the whole orthodox mind became against it. They never bothered that it has many other ideas which are very significant. Fanatics don't care. They destroyed their temples, they destroyed their scriptures, they destroyed and killed their masters.

They prevented tantra from exploring its different dimensions further, and this dimension remained incomplete, but I feel there is some truth in it. If existence wants every conscious being to become enlightened, then when he becomes enlightened his record, his vibrations, his words, his silences, should become part of a treasure.

The tantra idea was that that treasure can be opened through certain methods, and we can know for certain whether Krishna existed or not, whether Mahavira existed or not, whether Buddha existed or not, whether Jesus was really enlightened or not. Those records will reveal everything. But because the scriptures have been destroyed and burned, we don't know what methods they were suggesting or what methods they had tried.

But my own experience is, that wherever anybody has become enlightened there are certain vibrations still. Thousands of years may have passed but those vibrations are still there -- in the trees, in the earth, in the mountains. You can still feel some strange kind of presence. The man is not there, the singer may have died, but his record is still there and you can hear the voice again.
So be watchful of whatever happens to your body. As you are becoming more alert and more aware you will feel more loving towards your body, more compassionate towards your body; you will feel more close, more intimate, a kind of new friendship arising. Up to now you have simply used it. You have never said even a thank you to your body -- and it has been serving you in every possible way. So it is a good experience. Let it become more intense and help it. And the only way to help is to become more alert.

Question 2
BELOVED OSHO,
FROM YOUR TALKS I UNDERSTAND THAT THERE IS SOME KIND OF EVOLUTIONARY PROCESS THAT HAPPENS. BUT I HAVE ALSO HEARD YOU SAY THAT MAN HAS NOT EVOLVED AT ALL. WHERE ARE ALL THE SEEKERS WHO DIED ENLIGHTENED?

Man as a collectivity has not evolved. Whatever little bit of humanity has happened to the collective mass is because of those few seekers who became enlightened. But you should understand the proportion. It is like a spoonful of sugar you drop in the ocean to make it sweet; it is not going to do much to the ocean. The ocean is too vast. A spoonful of

sugar was perfectly good for a cup of tea, but it is not good for the ocean.

An enlightened man is a cup of tea. Even his group -- those who become attuned with him -- are still so small that they cannot make much change in the collective mass, in its vast darkness, unconsciousness.

But in thousands of years so many people have become enlightened that a little bit of change in humanity you can see. But the credit does not go to man -- that's why I say man has not evolved. The credit goes to those few enlightened people. They simply disperse their consciousness in this ocean -- but they cannot make it sweet. It has a little effect, but so small that it is negligible. The credit goes to those few people who lived and died to help humanity. And the same humanity for whom they lived, kills them, crucifies them. It cannot do otherwise, its darkness is such.

Some slight changes can be traced, but they are so slight that they are not worth mentioning. For example, they could crucify Jesus without any feeling of guilt. In fact they felt relieved that this nuisance is finished. He was becoming more and more a torture to their tradition, to their orthodox mind. They felt light.

They cannot crucify me that easily -- this is the slight change. They may prevent me from coming into a country, they may prevent me from staying in a country, they may arrest me and throw me out of a country, they may destroy my communes. They may in every way harass my people, but still they cannot crucify me. A slight change has happened. They feel ashamed.

They would have liked to; still deep down they would have liked to. That would be simpler. Rather than all the parliaments of the world deciding against me, and every government informing other governments... why make it such a complex thing? But they feel that if I am crucified they will not be able to feel light or unburdened or relieved; in fact they may feel guilty.

These are the changes that in the long run will help man, but the credit goes to those few people who sacrificed everything, sacrificed their lives in the service of this humanity. And this humanity has paid them back with crucifixion and poison and stoning them to death. Still they died with a smile.

Mansoor's crucifixion is remarkable. It was far more barbarous than Jesus' crucifixion because they cut off each of his limbs slowly. They cut off his legs, they cut off his hands, they took out his eyes. They tortured him as no man has ever been tortured, and still he smiled.

One man in the crowed asked, "Mansoor, why are you smiling?"

And he said, "I am smiling because these people are killing a person who was trying to give them more life, more light. But these people are strange -- they are killing their own friend. And I am also smiling because they don't know that by destroying my body they cannot destroy me. They are killing somebody else! So Mansoor is laughing."

And while all this was going on -- people were throwing stones, rotten eggs, just to humiliate Mansoor -- his own master, Junnaid, was present in the crowd. And just not to be seen as not being with the crowd, Junnaid also threw something -- a flower.

He knew Mansoor: Mansoor was his disciple, and he knew he was right. Junnaid had been telling him, "You are right, but don't say it. Don't declare: `I myself am the ultimate truth. There is no other god; everybody is carrying his god within himself.' Don't say it! I know it, but I have remained quiet because my master said, `Keep your mouth shut; otherwise they will simply kill you. So what is the point?' " Mansoor said, "I have been trying not to say it, but what to do? People ask questions and I forget, and what is real comes out."

So Junnaid was sad. He was serving two purposes by throwing a beautiful rose. First, the masses would think that he is also throwing stones or rotten eggs. In that crowd who knows what is thrown by whom? Secondly, Mansoor will be able to understand that a roseflower has hit his face and that it cannot be from anybody else than his master. Only he can understand.

But at that moment tears came to Mansoor's eyes, the smile disappeared. Again somebody asked, "Just now you were smiling, and now there are tears. What has happened?"

He said, "Something has happened. The people who were throwing stones, rotten eggs, tomatoes, bananas and all kinds of things -- that was okay. They don't understand. But somebody has thrown a roseflower. I know who he is. His roseflower hurts me more than anything else because although he knows what is true, he is not courageous enough to declare it. These tears are for his uncourageous, disgraceful behavior."

So these people have raised human consciousness a little bit -- but the whole credit goes to them. Man cannot behave that way now, today. You cannot do the same to me as you

did to al-Hillaj Mansoor just one thousand years ago. Even the people who are against me, in private they are not against me; they are against me because the masses are against me.

Now, here again the same question arises: they want me to stay here, but the problem is who is going to sign the papers? The president is willing for me to stay here, but he does not want to take the responsibility of signing the papers. The foreign minister is afraid, and the minister of the interior is afraid. He is willing... it is absolutely right, there is no problem: I should stay here. But how can I stay here? Nobody is ready to take the responsibility. They have their fears. If something happens tomorrow, then that person will be caught; then his political career will be lost. The foreign minister is supported by the American government to be chosen as secretary-general of the U.N. Now he wants me to be here but he cannot sign, because if he signs his career is finished. Then he cannot be the secretary-general of the U.N.

These people have changed. At least, as far as they are concerned, they are ready to accept me here; just they don't want to take the responsibility wholly on themselves. That much courage is not in them. But this is also a development. Perhaps somebody may gather courage, risk his ambitions or politics. It is risky, because once anybody signs papers then the whole force of the American government and the Spanish government and the German government will be used to throw that man out. That man should not remain in the ministry because he did not listen to all these governments' advice and he went against them.

And the people who are all saying yes, in such a situation will say, "We had warned you before. You did not listen."
So there has been a little development, but not much. And the credit is not for the masses themselves. They have not made any progress, any evolution. These are just by-products of a few unique individuals who lived like flames and left their mark on human consciousness. But human consciousness is such a vast, oceanic field that it will take thousands of years for it to evolve in this way.
That's why my effort is not to work with too many people, but to concentrate on a limited number of people with such intensity that they all become enlightened in this life. Perhaps a group of two hundred people becoming enlightened at the same time may give a great push to human evolution. We can just try. And it is such a joy, such an excitement, to try it.
I don't think that al-Hillaj Mansoor was angry. He could understand that what these people are doing is perfectly expected. I am not angry: whatever is being done against me is perfectly expected. But this is how evolution happens, very slowly. Existence has no hurry in any way. Eternity is available.
We think in terms of time; existence has no time limit. That's why we become a little worried about why evolution is not happening -- because our time scale is very small. Looking at existence's eternity... our time cannot even be equal to seconds.
So there is nothing to be worried about. Changes are happening, and perhaps the days ahead are going to be very, very dangerous. Man may have to change in spite of himself. The nuclear war is a great hope -- not in the sense

that it happens, but that it creates the situation in which man has to change. Otherwise war is going to happen. Perhaps this big humanity needs such a dangerous situation just in order to change; otherwise it cannot change. That situation is coming closer, and we are fortunate that we have reached here at the right time.

Question 3
BELOVED OSHO,
OFTEN THESE DAYS WHEN YOU COME IN, NAMASTEING US AND LOOKING AT EACH OF US SO LOVINGLY AND RESPECTFULLY, I THINK YOU MUST BE THINKING, "OH GOD! MANEESHA'S STILL THERE; WHEN IS SHE GOING TO GET IT?" AND I FEEL HOW DENSE AND THICK I AM, HOW GRACELESS THAT I HAVEN'T MANAGED TO DISAPPEAR AFTER ALL THAT YOU'VE ABSOLUTELY FLOODED ME WITH. AND I FIND MYSELF WANTING TO APOLOGIZE EACH TIME.

No need to give an apology. I need you to be here. Don't disappear too soon; much work has to be done! I am reminded of a story. In Ramakrishna's ashram there was a very simple man. His name was Kalu. He had many gods in his small room, and almost half the day was wasted in worshipping all those gods.
Vivekananda -- who was an intellectual giant, not a spiritual man -- was always after poor Kalu: "You are stupid! What are you doing? Why do you waste almost half the day? You don't even have space for yourself in your room. It is full of gods!"

And Hindus make gods out of anything. Any round stone and they will paint it red and it becomes a god. And immediately worship starts! It is so simple. The Hindu god is the simplest god. You don't have to find a beautiful statue or anything costly, just a beautiful stone by the side of the river. You bring it and just paint it red, and it becomes a god. Gods don't have a face and don't have hands, so there is no need of any statue. It is only a question of your faith, and if it is in a stone, that stone turns into a god.

Ramakrishna's ashram was just on the bank of the Ganges. There were so many stones... and not only Kalu was bringing them, others were torturing him by bringing stones for him. Finally the situation became so difficult that he had no place to sleep. He was sleeping outside the room because the whole room was full of gods -- and each god had to be taken care of separately; otherwise they became angry.

Vivekananda was making jokes about Kalu and proving him to be a fool. He could not answer.

Then one day before Vivekananda was going to America to attend a world religious conference Ramakrishna gave Vivekananda a certain technique to meditate with. Ramakrishna wanted him not just to be an intellectual -- that is not really representative of him or of India. An intellectual knows much, but it is all bookish.

So he told Vivekananda, "You start meditating, just a little bit. Even that will be enough, because in that conference there will be nobody else who has been meditating."

So Vivekananda started meditating that day. After two or three hours in silence suddenly an idea came to him: "This

is the time when Kalu must be finishing his worship." And he felt a certain power after the meditation: "A certain power is here. If I say something -- just from here -- Kalu will have to follow it." So he ordered -- just silently, sitting in his room -- "Kalu, you take all your gods and drown them in the Ganges. Say goodbye to them because their work is finished."

Poor Kalu thought that if somebody is saying something to him, it must be some divine power; otherwise who is going to say it? There was nobody. He was just finishing his worship, so he started collecting all the gods. He put them all together in a big cloth and started dragging them out of his room.

Ramakrishna was sitting outside under a tree. He asked, "Kalu, what are you doing?"

Kalu said, "Some divine inspiration has come that I should drown all the gods in the Ganges."

Ramakrishna said, "Stop! It is not divine or anything. Just go and bring Vivekananda to me."

Vivekananda was called and Ramakrishna said, "This is not right. I have not told you to meditate in order to do such things. So now you need not meditate anymore. I will keep your key. You have to do other things. And whenever the time is ripe -- in this life or in a life to come -- the key will be given back to you."

Vivekananda never became a meditator. He died when he was only thirty-three, and the key was never returned.

So Maneesha, don't try to disappear; otherwise the key will be taken back! And it will be difficult to get it back again. Remain here. Much has to be done.

And you will all be getting ready for the day when disappearance is needed. I will be the first to say to you, "Okay, Maneesha, now disappear!" But before that, never think of it again. Okay?

The Path of the Mystic

Chapter #18
Chapter title: Intelligence is our only treasure
13 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
RAISED BY A FATHER WHO WAS PERFECTIONISTIC, OUTWARDLY NONJUDGMENTAL AND INWARDLY HYPERCRITICAL OF EVERYTHING AND EVERYONE, I NOW SEE MY CONDITIONING AS VERY MUCH OPERATING AT CROSS PURPOSES. I WAS HIT FOR BEING JUDGMENTAL AND OPINIONATED, YET URGED TO BE "DISCRIMINATING." NOW I FEEL THAT SOMETHING IN MY INTELLIGENCE IS BLOCKED, IMPAIRED, HESITANT AND AFRAID. EVEN IN SANNYAS, I HAVE BEEN REPEATEDLY HIT FOR BEING JUDGMENTAL WHEN OFTEN I FELT MY STATEMENTS WERE RELEVANT AND VALID. WHAT IS THE DIFFERENCE BETWEEN JUDGMENT, DISCRIMINATION, AND TRUE CLARITY? AND HOW

IS A CHILD, OR A FORTY-THREE-YEAR-OLD MAN, TO TELL THE DIFFERENCE?
WOULD YOU PLEASE COMMENT?

Mind cannot be nonjudgmental. If you force it to be nonjudgmental, there will arise a block in your intelligence. Then the mind cannot function perfectly.
To be nonjudgmental is not something which comes within the area of the mind. Only a man who has gone beyond mind can be nonjudgmental; until then what appears to you to be factual, a valid statement, is just an appearance. Everything that mind decides or states is polluted by its conditioning, by its prejudices -- that's what makes it judgmental.
For example, you see a thief. It is a fact he has been stealing -- no question about it -- and you make a statement about the thief. And certainly stealing is not good, so when you call a man a thief your mind says, "It is valid. Your statement is true."
But why is a thief bad? -- and what is badness? Why has he been forced to steal? And the act of stealing is a single act: on the grounds of a single act you are making a judgment about the whole person. You are calling him a thief. He does many other things too, not only stealing. He may be a good painter, he may be a good carpenter, he may be a good singer, a good dancer -- there can be a thousand and one qualities in the man. The whole man is so big, and the fact of stealing is a single action.
On the grounds of a single act, you cannot make a statement about the whole person. You don't know the person at all. And you don't even know in what conditions

the act happened. Perhaps in those conditions you would have stolen too. Perhaps in those conditions stealing was not bad... because every act is relative to conditions.
I have told you many times the story of when Lao Tzu was made the supreme judge of China. The first case was against a thief who had taken almost half the treasures of the richest man in the capital. And he was caught red-handed, so there was no question about his stealing. He had confessed too, that he had stolen.
Still, Lao Tzu called the man whose house the thief had broken into and stolen from, and told the man, "According to me, you are both criminals. Why in the first place have you accumulated so much wealth? The whole capital is starving and poor. You cannot eat your wealth and you go on exploiting these people, sucking their blood.
"This man was forced to steal. His mother is dying. He could not find a doctor who would come without asking for money; he could not get medicine without money. He is knocking on every door to get employment, and there is no employment. What do you want this man to do? He is ready to work, but work is not available. He has begged the doctors, but nobody is ready to listen. They say, `Every day thousands of poor people are coming. How can we manage?' And from where can he get those costly medicines? It was as a last resort. This man is not a thief. Stealing was a last resort to save his dying mother.
"And to steal from your house is certainly not a crime. In the first place you have committed the basic crime of accumulating the wealth. And this thief, this so-called thief, is a man with a very fair mind: he has taken only half of the treasure. He could have taken all of it. He has left half of

your treasure in your safe; he has simply divided it half and half.

"He is not a thief. Circumstances forced him to be a thief. But you are a born thief. Your father was exploiting these people, your father's father was exploiting these people; you are doing the same. Because of you the whole place is poor and dying, starving.

"Now what do you want me to judge? I send you both to jail for six months. I am being unfair to the thief, because he has done a very small thing, while you are a born criminal and are stealing the whole day from the poor in different ways. And he has done only one act."

The rich man was certainly annoyed. He was not accustomed to listening to such things -- he could have purchased these supreme court judges. He said, "You wait. First I would like to see the emperor." Even the emperor owed him money. When there was the need he had given money to the emperor for invading other countries or for defense.

He went to the emperor and said, "What kind of a man have you put as your supreme court chief justice? He is throwing me into jail for six months -- with the thief! And he says he is being unfair to the thief because he has done only one act of stealing, and we have been doing the same thing in different names for generations; our whole life consists of exploitation. Remember, if I am going to jail, tomorrow your number is going to be up, because from where have you gathered all this money, all this empire? According to that man you are a bigger thief than me. If you want to save yourself, throw that man out."

Lao Tzu was relieved immediately. He said, "I told you before that I would not be suitable, because I don't function through the mind. To function through the mind is judgmental. I function through silence. I simply see the reality as it is -- without any prejudice, without any opinion, without any conclusion reached before."

One of the courts in America had a case against me and the judge was choosing the jurors. Eleven jurors were needed, and he had to interview sixty persons, eminent persons of the area. He simply asked, "Can you be unprejudiced towards this man?" And they said they could not; they had an opinion about me. They were rejected. They could not find eleven jurors who could say, taking the oath, that they would not be prejudiced. Finally the judge had to take the case into his own hands. But what is the guarantee that the judge is not judgmental?

There is a case against me in Bengal in India. It is so absurd that even somebody who knows nothing of law will cancel it at first glance. The day I entered India, in the first press conference I said a few things. From faraway Bengal, from an interior town, a summons reached me that a case was filed against me because I had made statements which had hurt this man's religious feelings.

And in his application he says that the statement that has hurt him from my press conference is printed in a Bengali newspaper. The date, the column, the page -- everything he has given. And the magistrate immediately issued a summons. We looked in Delhi for the Bengali paper, because I had never made any statement which had hurt his feelings. There was a press conference just on my arrival,

but there was no question of my making any statement that would hurt the religious feelings of a Bengali far away. There was no statement: we got hold of the Bengali newspaper -- in the Bengali paper there was no statement! My press report was there, but the statement he was talking about was not there. Now do you need any knowledge of law to dismiss this case? He is basing the case on a newspaper report in which what he says is not reported! Without any difficulty, the case has to be dismissed: "You are mad! Where is the statement?" But it seems the judge himself was part of the game, because he has the same mind as the other people. As far as the mind is concerned... you have not been able to create a state of no-mind in your judges. They are Hindus, they are Mohammedans, they are socialists, they are communists -- how can they be nonjudgmental?

We appealed in the high court of Calcutta, and I was really surprised.... The case is so absurd. When the statement is not there in the paper in which he says it is... it is simply a lie. In fact, the man should be immediately caught for trying to create a bogus case.

One of our sannyasins, Tathagata, went -- he is an attorney, a high court attorney -- and he presented the case to the supreme court. He showed the newspaper, and he said, "There is no statement at all. These are other papers' reports. No other paper has reported anything. And this is the Bengali paper that that gentleman is quoting. Those lines are not here at all. So you simply quash this."

But even the supreme court said, "It cannot be quashed so easily when somebody's religious feelings are hurt. It will have to go through a trial."

They knew that they would lose the case, but even the high court judges wanted to harass me, at least for a few hearings. And they would not grant that my attorney could attend... because there was no need for me. What could I have to say? -- because I had said nothing. So just to harass me... These people all had their opinions; and they were projecting their own opinions. Mind cannot do otherwise. So when parents teach their children not to be judgmental -- and children are very clear that their parents are continuously judgmental -- on one hand they lose respect from the children and on the other hand the children become hypocrites. Parents are judgmental but they start saying, "This is not judgmental; we are simply stating the fact."

It is not only that they are saying it to others, they say it to themselves. They convince themselves that this is simply a fact. But the problem is, even a fact may be just your opinion. In somebody else's opinion it may not be a fact, it may be a fiction. For example, God is a fact to millions of people's minds, and I say it is a fiction -- the greatest fiction, the biggest lie.

You may think something is good, but you have got the idea of good from others -- it is borrowed. So you are simply reflecting the society's mind in saying that something is good, something is bad, something is beautiful, something is ugly. And you are absolutely certain that it is a fact.

But I will tell you how these facts disappear when you just look a little more deeply, with a little more awareness. For example, you may think some woman is beautiful; not only you may think so, it may be decided by a whole committee

of judges that she is Miss America or Miss Germany, but every country has its own idea of beauty. Because you live in a certain area where everybody is convinced along with you, you never suspect that there may be other people who cannot think of her as beautiful.

In the East, none of those women who are chosen in the West as the most beautiful can be recognized as the most beautiful. The West goes about it very mechanically: the proportions of the body in inches, their weight -- things which are not considered by other individuals to be beautiful. Each section has a few marks -- the facial beauty, the proportions of the body, the weight of the body.... But before falling in love with a woman has anybody ever made arrangements to weigh her and to measure her and then to decide if she is really beautiful?

I have seen these women's pictures, and I could not believe it, because in the East so little weight will not be accepted as beautiful. The East has a different concept of a woman. You can see the statues of Khajuraho. That will give you the idea of what the East thinks beautiful. The woman must have some fat, because the woman's basic function is to be a mother. In the West she is dieting in order to go into the competition, so all flesh disappears from the body and she is just a skeleton.

In the East, a woman a little on the fatter side will be accepted, because the fat is your reservoir, food, and the woman's basic function is to be a mother. Now just a skeleton woman, howsoever proportionate the body, cannot become a mother. She does not have enough fat, because for nine months it will be difficult for her to eat; she will have to live on her own fat. If she has no fat it is impossible

for her to become a mother. And she needs breasts which can feed the child. That is part of her beauty in the Eastern concept.

So East and West will not agree on the same woman as beautiful. And if you consider other countries and other continents, like China, then there will be different things coming into it. Or Japan, then some other things -- the grace of the woman... Now a woman who parades almost naked in front of thousands of people is not graceful. She is almost selling her body. All these competitions are pornographic. The people have come there to see different naked women; they are not interested in the contest.

But in India or Japan you cannot have that kind of contest. You will need a totally different perspective. The grace of the woman will be the basic thing, and that is not considered at all in the Western concept of beauty.

When Westerners reached China for the first time, they wrote home in letters, "These people are not human: they don't look like human beings, they are a very strange type. It must be some other animal that looks a little bit like man" -- because they had never thought that a beard with six hairs is possible! And cheekbones protruding so much cannot be accepted.

But the Chinese also wrote about the Westerners who visited, and the records are still available. "They look like monkeys. Perhaps Charles Darwin was right, but he was right only about these Western people, that they are evolved out of monkeys. Their behavior is so uncentered; their individuality is so without grace."

Now both are judging. Both are judgmental; neither is open. Neither is looking at the other without an opinion

accumulated in childhood, from living in a certain society with a certain kind of people.

In India there is a section of Hindu society called Marwaris. They live in Rajasthan, but they have only their houses in Rajasthan; their businesses are all over India. Once in a while they come home; otherwise they are working everywhere. They are very clever businessmen.

I used to be very familiar with a Marwari family. Their daughter was going to be married, and the family who was going to take her as their daughter-in-law was enquiring about them in the town: what kind of people are they? And somebody said they should ask me because I was very intimate with those people. So they asked me. I was puzzled, because they asked me one question: "How many times have they been bankrupt?"

I said, "This is a strange question!"

They said, "No, it is not strange. In our society this is the way we count the richness of a person. We don't go bankrupt because we have lost the business or have had losses; no, we go bankrupt when we are at the peak. Each bankruptcy means at least one million rupees. So that is a simple way to count how much money this family has. If they have been bankrupt three times, that is good. If they have never been bankrupt then this marriage cannot happen, because if they have not been bankrupt at all then they will not have enough money to give in dowry to the daughter. We cannot ask directly -- that is thought to be ugly -- so we have to enquire indirectly."

Now that way of thinking is special to them. I don't think anybody in the world will think that a person who has been bankrupt seven times has any wealth. And when they go

bankrupt in one place, that place becomes unexploitable for them. They have exploited people so much and then gone bankrupt! They are pretending that they don't have any money.

So they move. Their real home is in Rajasthan; these are their temporary places where they earn and go bankrupt. Then they move from that town to another town far away where nobody knows that they have gone bankrupt. Again they start a business; again they will accumulate a lot of money and again the bankruptcy.

And all the money that goes on accumulating goes to Rajasthan, to their home. These other places are just for exploitation. They keep moving. Within five to seven years every Marwari moves, because in those seven years he has gained the confidence of people, managed to accumulate money, borrowed money, done everything he can do, and then he goes bankrupt.

Nobody else will say that bankruptcy is good, but if you are a Marwari, then be bankrupt as many times as you can manage! Then your prestige, your respectability, rises higher. Anywhere else, if you are bankrupt, your prestige falls down.

There is a tribe in India where, when they marry their daughter to anybody -- it is an aboriginal tribe -- they enquire how many crimes the boy has committed, because that is thought to be maturity. He has been to jail, he has learned the ways of life -- in any case their daughter is not going to starve. They are giving their daughter to a con man!

When I came to know about these people... Even murder is valuable because that means they are giving their daughter

to a man who is capable of everything, including murder. Their daughter will be safe under his protection and there will be no problems, because he is a thief, he has been in jail -- he knows everything... how to cheat people, exploit people, con people. That seems to be his qualification -- but only in their tribe. Outside their tribe everything will be condemned. Who is going to marry their daughter to a man who is a murderer or who has been visiting jails often or who has committed all kinds of crimes? That will be a DISqualification.

If you look around the world and you see different people's conditionings, and their ideas of good and bad, right and wrong, you will be able to see for the first time that your mind is also part of a certain section of humanity. It does not represent anything about truth; it simply represents that certain section of humanity. And through this mind, whatever you see is judgmental.

Even your judges, who need to be impartial, are not impartial -- cannot be. It should be made a clear condition that before a person becomes a judge he should go through deep meditation. He should renounce his religion, he should renounce any other kind of political ideology; he should renounce the past. Unless he proves his emptiness, that he is coming clean and clear, he will not be appointed as a judge. Only then can you expect that his findings will be factual -- because he has no certain opinions beforehand. Otherwise they judge before they have even listened. They have already made up their minds long before.

And the same is true about everybody. If that is the case with judges who are expected to be absolutely nonjudgmental, to give equal opportunity to both sides of

the case, to all the aspects of the case, and not bring their own opinion in... but that opinion is already in!
So I can understand your problem, but that block can be removed. Your parents have taught you not to be judgmental so you have tried not to be judgmental. But you cannot manage it because through the mind you can only be judgmental. So you will just change the name: you will say, "I am stating a fact. It is a statement of fact." But it cannot be a statement of fact.
With the mind nothing is your own, actual perception. Only with deep meditation, when you become disconnected from the mind and you can put the mind aside, can you state the fact, can you state the truth.
So what your parents were trying... they were trying the right thing with the wrong means. And that's what their parents have done with them: "Don't be judgmental." But then what can mind do? Mind cannot do otherwise. Nobody was teaching you how to be a no-mind, and only out of a state of no-mind can something come which will be simply the fact, without the interference of your prejudices.
In my high school days, it was almost every day that I was sent at least once to the principal's office to be punished for something or other. I did not think at that time -- nor do I think now -- that what I had done was wrong, but the principal, the teacher, they had their opinions.
For example, what can be wrong if I come to school riding on a horse? I don't think there is anything wrong in it, although in that part of the country nobody goes to school riding on a horse. Riding on a horse means creating havoc. All the students would gather there and say, "Now you have found a new thing!"

And the man whose horse I had taken was coming, running after me! I did not have any horse. In that town there were no horses except the horses that pulled a certain vehicle called a tanga. So there were tanga horses and whenever there was no train at the station all the horses were waiting in front of their houses eating grass. Any horse would do: I would simply get hold of it and ride it to the high school. Now, my situation was: "What is wrong in it?" And their problem was that I unnecessarily created a disturbance. Now all the classes had stopped, and the students had run out to see what I had done today! The teachers were standing there shouting, "Don't go out!" But nobody was listening. And the man was shouting, "The horse is mine! And this is strange, because this is train time and I have to go and catch the train and the passengers... and this boy suddenly jumped on my horse and brought it here!" So my principal became accustomed...

I said to the man whose horse it was, "How much are you going to get from the passengers? That much money I will give to you -- forget this train. Why are you making an unnecessary fuss? You don't make much money: if you can make one rupee for taking four passengers from the train to the town, that is more than you can expect. So you take one rupee and have a good time, because you will not be wasting time going to the station. And I have been telling you, Since I rode your horse, I will give you one rupee. Don't be worried, but let me first reach my place. "

I gave the rupee to the man, and he was perfectly happy. He said, "If this is the case, you can take my horse any time."

I said to the headmaster, the principal, "You can see it: the man is happy, the horse is happy. Nobody is disturbed. If

the students have run out, that is between you and your students. But in the school code there is nothing that prevents anybody from coming on a horse. I have read the school code many times and I have marked places in it, the loopholes that I can use."

And they said, "We had never thought that anybody would use the school code against the school. It is true that there is no rule preventing it."

"Then why is there so much anger against me?"

Every day it was something or other. The principal used to tell me, "Just open your hand," and he would hit my hand with his cane. He stopped even asking what I had done. And I said to him, "This is better: don't ask me, because even after asking me, you punish me, so what is the point of all this? They bring me here, you just punish me, and I go back."

One day it happened -- a very rare thing -- the teacher found the captain of the class smoking in the class, and that was a very great crime. He said to me, "This captain has been taking you to the principal every day; today you take him."

I said, "Perfectly good -- although I don't agree with you. Remember the school code: no clause says that a student cannot smoke in the class. So I will take him to the principal, but I will make everything clear to him. And you should remember that you have been smoking in the class and we have not reported it simply because it is not in the code."

So I took the captain. The teacher came running behind me, and halfway there he said, "Don't mention about me,

because I am a new, temporary appointment; they may throw me out."
I said, "Okay, I will not mention you, but you stop smoking in the class."
He said, "I promise."
I took the captain, but the principal was so accustomed to beating me that he did not ask who has brought whom. He simply said, "Open your hands," so I opened my hands and he started beating them.
I said, "Do it, but you will repent."
He said, "Why should I repent?"
I said, "Today things are different. I have brought this boy; I am not the criminal today. And you have already hit my hands. Now give me the cane and open your hands; otherwise I am going to create great trouble for you. First open your hands and I will hit you exactly the three times that you have hit me on my hands."
He said, "But...!"
I said, "There is no question of `But!' You did not ask me. You have not been asking for many days. I have been silent, but this is too much." He had to open his hand, and I hit him three times and I told him, "Remember it."
He said, "I will remember it my whole life, because being a principal... a student is hitting me. How can I forget it! But please don't spread it all around."
I said, "I will not say anything to anybody, but I cannot say anything about this boy. He will say something; he will have to say something."
The principal asked, "What do you mean, `He will have to say something'?"

I said, "I will make him say something. I will not say anything."
"How can you force him to say something?"
I said, "First I will protect him. He has been found smoking in the class; that's why he has been sent here. But there is no reason... you open your school code: where is it written that no student can smoke inside the class? Inside or outside, smoking is not prohibited. It was not mentioned because nobody ever thought that any student would smoke in the class."
He said, "Yes, that's true. We will have to make an amendment."
I said, "First you make an amendment, and then we will see; but right now you cannot punish him. And because I am saving him, he will have to spread the news."
The principal said, "You seem to be strange. Have you come to study in this school or are you simply creating trouble?"
"I am not creating trouble. It is a simple bargain. I have saved him, and you have been beaten. Now it is his duty to spread it all over the school. I will keep absolutely silent."
And without my saying, the boy did it, because he was very happy that I had taken him to be punished and I protected him instead.
I asked the principal that day, "You smoke, and almost every teacher in the school smokes, except one or two; then why this antagonism against smoking? And if smoking is bad, then you should start stopping the teachers, because the students will follow the teachers."
Parents smoke and don't allow their children to smoke; they simply create hypocrites. The children smoke, hiding here

and there. This is a very clumsy society. Nobody knows exactly what they are trying to do, or how it can be done. They all say, "Don't judge" -- but how to avoid being judgmental when on the other hand you are telling everybody, "This is good, this is bad, this is right, that is wrong"?

The whole teaching of your morality is judgmental, and in that very teaching this is also one part: "Don't be judgmental." You are creating confusion, and the only way the child will be able to survive this confusion is to become a hypocrite. He will judge and he will say that he is not judgmental. And he will believe that his judgment is a valid fact. But the reality is such that there is no valid fact: even science has only relative facts, no valid facts. It can only be said that hypothetically it is true. Tomorrow it may change; more research may change it.

Just a hundred years ago science was very stubborn about saying that whatever it said was a solid statement of reality. Now it is not so. The situation has come to a point where now you cannot write a big book on modern science, because by the time your book is finished everything that you have written will be out of date. So today there are only small periodicals and papers that are immediately printed and distributed and read in conferences, because you cannot be certain about tomorrow. Tomorrow somebody will find some other fact and your whole work will collapse.

Everything is relative.

Mind cannot find the ultimate.

Mind cannot find the solid fact, because that is what truth is. It can find only approximate fictions which, somehow

for the moment, help you to understand reality and to work with it.

So don't make it a problem and don't try to solve it at the level of the mind. Mind is condemned to be judgmental. So don't try to do what cannot be done. What can be done is to slip out of the mind. Slowly slowly go beyond the mind, and start looking from a witnessing silence. Perhaps then what you see is the truth.

There is a Sufi story of Junnaid. One of his disciples said to him, "I trust in you absolutely."

Junnaid said, "Don't say such a thing because you are still in the mind, and absolute trust is not a quality of the mind. You have come here to me to reach the state where you can be in absolute trust, but right now don't say that."

But the disciple was stubborn. He said, "I trust you. And it is not something that can be shaken or taken away. I can give my life, but I will not drop my trust."

Junnaid said, "That I can believe. You can give your life, but as far as trust is concerned we will see later on."

A few days afterwards the disciple saw Junnaid sitting with a woman on the other side of the lake. That was a great shock, because Sufi mystics are not allowed to be with women. And not only that: the woman was pouring wine into a cup for Junnaid. Junnaid took the cup and drank the wine. And Sufis are against any kind of alcoholic beverages!

It was too much. The disciple went to the other side of the lake and said to Junnaid, "You have killed my trust."

Junnaid said, "I told you before that trust by the mind is not of much value."

The disciple said, "Don't try to still be a master. You have been cheating people! You are drinking wine, you are sitting with a woman." Of course the woman had a black veil on as Mohammedan women do.
Junnaid said, "Taste the wine. It is nothing but water, just colored so it looks like wine."
The disciple tasted it. He was puzzled. He asked, "But why did you do it?"
And Junnaid said, "Turn back the veil of the woman -- she is my mother."
He turned back the veil; she was Junnaid's mother. He fell at Junnaid's feet and said, "Forgive me."
Junnaid said, "There is no need. I simply wanted to make it clear to you not to say things through the mind which the mind cannot manage: absolute truth, absolute trust. Now just a woman sitting by my side -- if you had trust, you would not have bothered about it. That is not your business. You are not my master. You have not become my disciple on the condition that I will not sit by the side of a woman. You have not made the condition that you will be my disciple if I don't drink wine, so why should you be disturbed?"
The poor disciple was simply repeating his social conditioning. But one thing was clear now: to say things which the mind is not capable of saying is wrong.
So you need not be bothered about what your father said to you. All that is past, just dust on the mirror. Clean the mirror and come to a state where silence prevails. Then whatever you see or say will be a statement of fact because you don't have any opinion. But carrying those opinions along with you and trying to be nonjudgmental is fighting

with yourself unnecessarily. And that fight is blocking your intelligence.
Any fight splits you into two. Any fight within you is dangerous to your intelligence. When you are not fighting with anything within you, when everything is calm and quiet, your intelligence has its total flavor, sharpness, beauty. And intelligence is our only treasure. It is through intelligence that we are going to find out everything about the mysteries of life.
But don't create a conflict. And don't be angry with your father. What he did must have been done to him. So parents simply go on transferring diseases from generation to generation; it is an unconscious process.
You can jump out of that whole vicious circle just with the simple alertness that whatever they have taught you they themselves were not aware of. They meant well, but they created a confusion in you.

Question 2
BELOVED OSHO,
AS I LOOK TO SEE WHAT MY QUESTION IS I REMEMBER THE SAYING, "WHEN THERE IS LOVE, EVERYTHING IS BEAUTIFUL. AND WHEN THERE IS NO LOVE, ALL IS UGLY." DO ALL MY QUESTIONS AND APPARENT PROBLEMS ARISE AS A RESULT OF BEING OUT OF TOUCH WITH MY HEART?

The second part of your question is right. All questions, not only yours but everybody's, arise because you are not in touch with the heart. Mind is a question producing

mechanism. It cannot find any answer, but it can produce millions of questions.
The heart has the answer.
The questions may be millions, but the answer is one. So if you are in touch with your heart, your questions disappear. This is the second part of your question.
But the first part is a totally different thing. You say, "When there is love everything looks beautiful, and when there is no love everything looks ugly." That is an hallucination.
Love creates a kind of hallucination. You are happy, you are joyous, you are covered with a haze of joy, and you project on everybody the same joy, the same beauty that you are feeling -- but it is a projection, it is not a reality. And when the love disappears from your heart and turns sour or becomes hate, the same people start looking ugly. That too is a projection. Neither the first nor the second has anything to do with the reality of the people or things around you.
If you want to really know the truth about people, you have to go beyond all dualisms. Love and hate, day and night, life and death -- all kinds of dualisms have to be dropped. And that is possible only by being a witness. Then you are a mirror. Then you simply mirror, you don't state anything. Whether or not a person standing in front of you is beautiful, the mirror says nothing; it simply reflects the person. If the person is ugly, the mirror says nothing; it simply reflects the ugly person. The witnessing consciousness simply reflects. It does not state, but it understands. What is the point of saying to anybody, "You are ugly"? What is the point of saying to someone, "You

are beautiful"? -- because whatever you say to people, your opinion becomes a disturbance in their life.
The witnessing consciousness is a very silent observer. It knows but it does not say. There is no need. A is A, B is B. What is the point of saying it? Why create disturbances in other people's minds?
Love is not a state of awakening. It is a kind of drug, it is hormonal.
I have heard about one supreme court chief justice in America. When he retired from the supreme court he had only one wish. Sixty years earlier he and his wife had got married and had gone to Paris for their honeymoon. His name was Parry, and he had only one wish: before they die they should again go to Paris.
So after retirement the first thing he did was take his old wife to Paris. They stayed in the same hotel, in the same room. They went to visit the same places -- but something was missing. Finally Parry said to his wife, "Paris has changed so much -- no longer that juice that used to be here, no longer that beauty, no longer that colorfulness. Everything seems to be stale, flat. I was thinking that in sixty years Paris would have become even juicier. I have not come here for this disillusionment."
His wife said, "If you don't mind, I would like to say that Paris is still the same Paris; it is Parry who has changed. We are now old, we have lost our juice. That was our honeymoon; this is not our honeymoon. We are half in our graves! Sixty years ago what we saw was not true: it was a projection of a couple on their honeymoon, in great love. This is also not true: this is the illusion of an old couple

who have nothing in the future but death and darkness. This is also a projection." The wife was certainly right.
So your love may look as if it is giving beauty to things, and your hate, ugliness to things -- but they are only projections. Don't depend on projections. If you want to know the reality, then just be a witness. And the witness is never young, never old; it is timeless. So there is no question of youth, old age, honeymoon and graveyard. They don't come in its path.
Whatever the witness sees is the case.
It is only a mirror.

The Path of the Mystic

Chapter #19
Chapter title: The bliss of aloneness
13 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
IT SEEMS THAT ONE OF THE GREATEST HURDLES THAT FACES A HUMAN BEING IS TO BE ALONE, TO STAND ALONE IN THE FACE OF THE OPINIONS OF THE WORLD, TO STAND ALONE IN THE FACE OF THE LIES OF THE WORLD, TO BE ABLE TO BE PHYSICALLY ALONE, AND, ULTIMATELY, TO BE ALONE WITHOUT EVEN OUR MINDS -- THE COMPANION OF LAST RESORT.
WE REALLY KNOW WE ARE ALONE, WE KNOW WE WILL DIE INTO ALONENESS, WE KNOW THAT

EVERY CONTACT OUTSIDE OURSELVES IS TRANSITORY -- ONLY YOU REFLECT THE SILENCE OF THE STARS, THE SILENCE OF INFINITY, THE SILENCE OF ETERNITY -- YET JUST BELOW THE HEART THERE IS A PAIN, A KNOT, A FEAR... THE FEAR OF BEING A LITTLE BOY WITHOUT FRIENDS, THE FEAR OF FAILURE AND REJECTION, AND THE PAIN OF PRETENDING I DON'T CARE.
EVERY TEAR I HAVE EVER SHED COMES FROM THIS PAIN: LOSS AND THE FEAR OF ISOLATION OR SEPARATION. HOW DO WE BREAK THIS BLACKNESS THAT SURROUNDS THE FEAR OF ALONENESS AND ALLOW THE BLISS OF ALONENESS THAT YOU RADIATE WITH EVERY SINGLE BREATH?

The darkness of loneliness cannot be fought directly. It is something essential for everyone to understand, that there are a few fundamental things which cannot be changed. This is one of the fundamentals: you cannot fight with darkness directly, with loneliness directly, with the fear of isolation directly. The reason is that all these things do not exist; they are simply absences of something, just as darkness is the absence of light.
Now what do you do when you want the room not to be dark? You don't do anything directly with darkness -- or do you? You cannot push it out. There is no possible way to make any arrangement so that the darkness disappears. You have to do something with the light. Now that changes the whole situation; and that's what I call one of the essentials, fundamentals. You don't even touch the darkness; you don't

think about it. There is no point; it does not exist, it is simply an absence.

So just bring in light and you will not find darkness at all, because it was the absence of light, simply the absence of light -- not something material, with its own being, not something that exists. But simply because light was not there, you got a false feeling of the existence of darkness. You can go on fighting with this darkness your whole life and you will not succeed, but just a small candle is enough to dispel it. You have to work for the light because it is positive, existential; it exists on it own. And once light comes, anything that was its absence automatically disappears.

Loneliness is similar to darkness.

You don't know your aloneness. You have not experienced your aloneness and its beauty, its tremendous power, its strength. Loneliness and aloneness in the dictionaries are synonymous, but existence does not follow your dictionaries. And nobody has yet tried to make an existential dictionary which will not be contradictory to existence.

Loneliness is absence.

Because you don't know your aloneness, there is fear. You feel lonely so you want to cling to something, to somebody, to some relationship, just to keep the illusion that you are not lonely. But you know you are -- hence the pain. On the one hand you are clinging to something which is not for real, which is just a temporary arrangement -- a relationship, a friendship.

And while you are in the relationship you can create a little illusion to forget your loneliness. But this is the problem:

although you can forget for a moment your loneliness, just the next moment you suddenly become aware that the relationship or the friendship is nothing permanent. Yesterday you did not know this man or this woman, you were strangers. Today you are friends -- who knows about tomorrow? Tomorrow you may be strangers again -- hence the pain.

The illusion gives a certain solace, but it cannot create the reality so that all fear disappears. It represses the fear, so on the surface you feel good -- at least you try to feel good. You pretend to feel good to yourself: how wonderful is the relationship, how wonderful is the man or the woman. But behind the illusion -- and the illusion is so thin that you can see behind it -- there is pain in the heart, because the heart knows perfectly well that tomorrow things may not be the same... and they are not the same.

Your whole life's experience supports that things go on changing. Nothing remains stable; you cannot cling to anything in a changing world. You wanted to make your friendship something permanent but your wanting is against the law of change, and that law is not going to make exceptions. It simply goes on doing its own thing. It will change -- everything.

Perhaps in the long run you will understand one day that it was good that it did not listen to you, that existence did not bother about you and just went on doing whatever it wanted to do... not according to your desire.

It may take a little time for you to understand. You want this friend to be your friend forever, but tomorrow he turns into an enemy. Or simply -- "You get lost!" and he is no longer with you. Somebody else fills the gap who is a far

superior being. Then suddenly you realize it was good that the other one got lost; otherwise you would have been stuck with him. But still the lesson never goes so deep that you stop asking for permanence.

You will start asking for permanence with this man, with this woman: now this should not change. You have not really learned the lesson that change is simply the very fabric of life. You have to understand it and go with it. Don't create illusions; they are not going to help. And everybody is creating illusions of different kinds.

I used to know one man who said, "I trust only money. I trust nobody else."

I said, "You are making a very significant statement."

He said, "Everybody changes. You cannot rely on anybody. And as you get older, only your money is yours. Nobody cares -- not even your son, not even your wife. If you have money they all care, they all respect you, because you have money. If you don't have money you become a beggar."

His saying that the only thing in the world to trust is money comes out of a long experience of life, of getting cheated again and again by the people he trusted -- and he thought they loved him but they were all around him for the money.

"But," I told him, "at the moment of death money is not going to be with you. You can have an illusion that at least money is with you, but as your breathing stops, money is no longer with you. You have earned something but it will be left on this side; you cannot carry it beyond death. You will fall into a deep loneliness which you have been hiding behind the facade of money."

There are people who are after power, but the reason is the same: when they are in power so many people are with

them, millions of people are under their domination. They are not alone. They are great political and religious leaders. But power changes. One day you have it, another day it is gone, and suddenly the whole illusion disappears. You are lonely as nobody else is, because others are accustomed to being lonely. You are not accustomed... your loneliness hurts you more.

Society has tried to make arrangements so you can forget loneliness. Arranged marriages are just an effort so that you know your wife is with you. All religions resist divorce for the simple reason that if divorce is allowed then the basic purpose marriage was invented for is destroyed. The basic purpose was to give you a companion, a lifelong companion.

But even though a wife will be with you or a husband will be with you for your whole life, that does not mean that love remains the same. In fact, rather than giving you a companion, they give you a burden to carry. You were lonely, already in trouble, and now you have to carry another person who is lonely. And in this life there is no hope, because once love disappears you both are lonely, and both have to tolerate each other. Now it is not a question of being enchanted by each other; at the most you can patiently tolerate each other. Your loneliness has not been changed by the social strategy of marriage.

Religions have tried to make you a member of an organized body of religion so you are always in a crowd. You know that there are six hundred million Catholics; you are not alone, six hundred million Catholics are with you. Jesus Christ is your savior. God is with you. Alone you may have been wrong -- doubt may have arisen -- but six hundred

million people cannot be wrong. A little support... but even that is gone because there are millions who are not Catholics. There are the people who crucified Jesus. There are people who don't believe in God -- and their number is not less than Catholics, it is more than Catholics. And there are other religions with different concepts.

It is difficult for an intelligent person not to doubt. You may have millions of people following a certain belief system, but still you cannot be certain that they are with you, that you are not lonely.

God was a device, but all devices have failed. It was a device... when nothing is there, at least God is with you. He is always everywhere with you. In the dark night of the soul, he is with you -- don't be worried.

It was good for a childish humanity to be deceived by this concept, but you cannot be deceived by this concept. This God who is always everywhere -- you don't see him, you can't talk to him, you can't touch him. You don't have any evidence for his existence -- except your desire that he should be there. But your desire is not a proof of anything. God is only a desire of the childish mind.

Man has come of age, and God has become meaningless. The hypothesis has lost its grip.

What I am trying to say is that every effort that has been directed towards avoiding loneliness has failed, and will fail, because it is against the fundamentals of life. What is needed is not something in which you can forget your loneliness. What is needed is that you become aware of your aloneness, which is a reality. And it is so beautiful to experience it, to feel it, because it is your freedom from the

crowd, from the other. It is your freedom from the fear of being lonely.

Just the word "lonely" immediately reminds you that it is like a wound: something is needed to fill it. There is a gap and it hurts: something needs to be filled in. The very word "aloneness" does not have the same sense of a wound, of a gap which has to be filled. Aloneness simply means completeness. You are whole; there is no need of anybody else to complete you.

So try to find your innermost center, where you are always alone, have always been alone. In life, in death -- wherever you are you will be alone. But it is so full -- it is not empty, it is so full and so complete and so overflowing with all the juices of life, with all the beauties and benedictions of existence, that once you have tasted aloneness the pain in the heart will disappear. Instead, a new rhythm of tremendous sweetness, peace, joy, bliss, will be there.

It does not mean that a man who is centered in his aloneness, complete in himself, cannot make friends -- in fact only he can make friends, because now it is no longer a need, it is just sharing. He has so much; he can share.

Friendship can be of two types. One is a friendship in which you are a beggar -- you need something from the other to help your loneliness -- and the other is also a beggar; he wants the same from you. And naturally two beggars cannot help each other. Soon they will see that their begging from a beggar has doubled or multiplied the need. Instead of one beggar, now there are two. And if, unfortunately, they have children, then there are a whole company of beggars who are asking -- and nobody has anything to give. So everybody is frustrated and angry, and

everybody feels he is being cheated, deceived. And in fact nobody is cheating and nobody is deceiving, because what have you got?

The other kind of friendship, the other kind of love, has a totally different quality. It is not of need, it is out of having so much that you want to share. A new kind of joy has come into your being -- that of sharing, which you were not ever aware of before. You have always been begging. When you share, there is no question of clinging. You flow with existence, you flow with life's change, because it doesn't matter with whom you share. It can be the same person tomorrow -- the same person for your whole life -- or it can be different persons. It is not a contract, it is not a marriage; it is simply out of your fullness that you want to give. So whosoever happens to be near you, you give it. And giving is such a joy.

Begging is such a misery. Even if you get something through begging, you will remain miserable. It hurts. It hurts your pride, it hurts your integrity. But sharing makes you more centered, more integrated, more proud, but not more egoistic -- more proud that existence has been compassionate to you. It is not ego; it is a totally different phenomenon... a recognition that existence has allowed you something for which millions of people are trying, but at the wrong door. You happen to be at the right door.

You are proud of your blissfulness and all that existence has given to you. Fear disappears, darkness disappears, the pain disappears, the desire for the other disappears.

You can love a person, and if the person loves somebody else there will not be any jealousy, because you loved out of so much joy. It was not a clinging. You were not holding

the other person in prison. You were not worried that the other person may slip out of your hands, that somebody else may start having a love affair...
When you are sharing your joy, you don't create a prison for anybody. You simply give. You don't even expect gratitude or thankfulness because you are not giving to get anything, not even gratitude. You are giving because you are so full you have to give.

So if anybody is thankful, you are thankful to the person who has accepted your love, who has accepted your gift. He has unburdened you, he allowed you to shower on him. And the more you share, the more you give, the more you have. So it does not make you a miser, it does not create a new fear that "I may lose it." In fact the more you lose it, the more fresh waters are flowing in from springs you have not been aware of before.
So I will not tell you to do anything about your loneliness. Look for your aloneness.
Forget loneliness, forget darkness, forget pain. These are just the absence of aloneness. The experience of aloneness will dispel them instantly. And the method is the same: just watch your mind, be aware. Become more and more conscious, so finally you are only conscious of yourself. That is the point where you become aware of aloneness. You will be surprised that different religions have given different names to the ultimate state of realization. The three religions born outside of India don't have any name for it because they never went far in the search for oneself. They remained childish, immature, clinging to a God, clinging to prayer, clinging to a savior. You can see what I

mean: they are always dependent -- somebody else is to save them. They are not mature. Judaism, Christianity, Islam -- they are not mature at all and perhaps that is the reason they have influenced the greatest majority in the world, because most of the people in the world are immature. They have a certain affinity.

But the three religions in India have three names for this ultimate state. And I remembered this because of the word aloneness. Jainism has chosen kaivalya, aloneness, as the ultimate state of being. Just as Buddhism chose nirvana, no-selfness, and Hinduism chose moksha, freedom, Jainism chose absolute aloneness. All three words are beautiful. They are three different aspects of the same reality. You can call it liberation, freedom; you can call it aloneness; you can call it selflessness, nothingness -- just different indicators towards that ultimate experience for which no name is sufficient.

But always look to see if anything that you are facing as a problem is a negative thing or a positive thing. If it is a negative thing then don't fight with it; don't bother about it at all. Just look for the positive of it, and you will be at the right door.

Most of the people in the world miss because they start fighting directly with the negative door. There is no door; there is only darkness, there is only absence. And the more they fight, the more they find failure, the more they become dejected, pessimistic ... and ultimately they start finding that life has no meaning, that it is simply torture. But their mistake is they entered from the wrong door.

So before you face a problem, just look at the problem: is it an absence of something? And all your problems are the

absence of something. And once you have found what they are the absence of, then go after the positive. And the moment you find the positive, the light -- the darkness is finished.

Question 2
BELOVED OSHO,
IF WE HAVE ALWAYS BEEN OUT OF THE BOTTLE, HOW DID OUR MINDS EVER GET CONTROL AND FOOL US THAT WE WERE IN?

The mind is capable of doing many things which look almost impossible. For example, you are out -- you have never been in the bottle -- but you can project your ideas into the bottle. You can find something in the bottle with which you can become attached: you want it, you are ready to struggle for it. You are out, but your mind has entered into the bottle.
The mind is just a thought wave; the bottle cannot prevent it. It can become attached to something in the bottle. It can become so deeply attached that a strange thing happens: you are identified with the mind and the mind becomes identified with something in the bottle -- a beautiful diamond... There are many things which get caught up in the bottle. You are out of the bottle, but the mind has the capacity to move through walls because it is only a thought. Every day you listen to the radio, and you don't ask how these thought waves enter into your house from thousands of miles away. They go on crossing the mountains, the oceans, the clouds, and they reach -- passing through your walls and closed doors -- inside your room. You just need a

certain mechanism to catch them and to make them manifest themselves. Your radio is nothing but an instrument which makes them loud enough so that you can hear them; otherwise, even now when we are not hearing them, they are passing. All kinds of waves are passing here, in all kinds of languages from all the stations of the world. The Russians are doing their thing, the Americans are doing their thing -- and it is all happening just around you in your room. But just because they are subtle waves, unless you translate them through a radio mechanism and make them loud, you will not be able to hear them.

It happened once in the second world war that one man was hit very badly in his head by a bullet. The bullet was taken out, but some strange changes happened in his head. He started hearing the nearest radio station twenty-four hours a day -- without a radio! Now he had no way to stop it -- all kinds of advertisements, all kinds of news, day in, day out. He told the doctors that this was happening, and they said, "You must be mad! How can it happen? We don't hear it. Nobody hears it. Unless you have a radio you cannot catch the sound."

But the man insisted so much that finally they had to pay attention to him. They said, "Yes, okay. Then you tell us what you are hearing." And he repeated it. It was news time and he repeated the whole news! They were shocked, because they had heard the previous bulletin and it was exactly the same.

Then they tried it again with somebody listening to the radio in the other room and taping whatever was said. They told him, "You go on speaking out loud whatever you are

hearing." They also taped what he said. He was listening to the local station!

The bullet had somehow changed his system of hearing and he had to be operated on. Although he had a unique quality, it was impossible to sleep -- and who wants to hear twenty-four hours...? But that gave the idea to scientists that it is possible that one day we will not need radios, just a small mechanism which can be attached to the ear. And on that small mechanism you have all the radio stations. You can just turn to the radio station and pick it up. There is no need to have a big radio, just a small radio.

Or there is even the possibility of putting a small radio station within your brain, with a remote controller that you can keep in your pocket. You can push the button for any station you want. Nobody will know what you are hearing, and you can enjoy it, alone without disturbing anybody; you can put it off whenever you want. All those waves are coming in...

In the same way your minds are caught in things which are in the bottle. You are identified with the mind, and mind has the capacity to enter the bottle. In this indirect way the goose enters the bottle, and all the time it is only identification. You are only identified with it, you have not become it. So in reality you are out of the bottle, but you have become so identified with it that you feel you are in the bottle. That story is very psychological and very significant, because it is the story of man.

Somebody is identified with his money: then although the money is in the safe, his mind is inside the safe and he is

identified with his mind, so in a certain psychological way he is also inside the safe.

In India it is the wisdom of the common people that wherever you find some treasure buried deep in the ground... And in India that was the only way to keep it safe. Banking had not happened yet, so people used to put all their treasures deep in the ground. Mostly it would be under their bed; on top they were sleeping and deep down the money was buried.

Whenever you find such a treasure... and every day treasure is found, because for thousands of years Indians have been doing that. Whenever you are making a new house or an old house is being dismantled you are bound to find treasures. Strangely, with every treasure you always find a big snake sitting around it. The treasure may be in a mud pot and the snake will be sitting around the pot, his head just on top of it. The common wisdom is that it is the man who buried the treasure... after dying he became a snake to protect it because that was his last thought while he was dying -- what will happen to his treasure after he is dead? There is a possibility of there being some truth in it, because without exception a snake is always there; otherwise snakes have nothing to do with treasures. They don't eat money, they have no interest in money. But why should snakes be protecting treasures? There is a possibility that the common wisdom of the people has a certain truth in it -- that the man was so attached that he could not leave it. So that was the only way -- because only snakes can live underground near the pot where the treasure is. And snakes are dangerous; they can protect it. They can kill anybody who tries to take the treasures.

Now this man who may have become a snake to protect his money is still out of the bottle, but his mind has gone so far inside the bottle and he is so identified with his mind that you can say he is also in the bottle.

That's why the master says, "The goose is in the bottle, and you have to bring the goose out, without killing it and without breaking the bottle." And the goose is so big that it is filling the whole bottle. The master does not leave you any chance to bring the goose out of the bottle for the simple reason that he wants to remind you that the goose is already out. It is just the identification with the goose that is inside. And when you become identified with anything, in some way you become part of it.

I have known about people, particularly in India... a man and his wife become so identified with each other that they almost become one. It is becoming rare; it used to happen more in the past. Still, once in a while it happens that the wife and husband die together. The husband dies. Suddenly the wife's heart stops -- seeing her husband die. It is just impossible for her to think of being without her husband. Or the husband dies because he cannot think of being without his wife. They have lived together for sixty, seventy years... because in India child marriage was the usual thing.

Just a few decades ago it was made illegal, but still it happens. And because everyone's mind accepts it -- even the policeman, the magistrate -- although it is written in the law, nobody is caught. In every village, every year child marriages happen.

And when children -- a five-year-old girl, a seven-year-old boy -- get married so early they are so fresh, so delicate.

They don't understand anything about marriage but they become great friends, very intimate. They live together, they play together, they collect things together. Before they become sexually aware, near the age of fourteen, they have already lived seven years, eight years together. And a deep intimacy happens in childhood which never happens again, because you will never have such pure, such delicate minds.

And then for sixty years or seventy years they have been together. And the question of divorce has simply not entered the Indian mind, although the law allows it. It is simply not part of the Indian heritage. So once in a while a couple is so identified that they have almost entered into each other's life. They are outside it, but they have entered into a certain rhythm so that if one dies, the other dies too.

Now scientists have been working and they have been very surprised. The findings are of great importance. There are two kinds of twins: one-egg twins and two-egg twins. A woman rarely releases two eggs -- only one egg is released every month -- but once in a while a woman releases two eggs; then two sperms will enter into those eggs. If the eggs have been separate then the twins will not look exactly alike, they will look a little different. You can see the difference because in fact they are not identical twins; they are two separate persons, just born at the same time.

But the one-egg twins are a great phenomenon. They grow together for nine months in the mother's womb; for nine months their hearts beat together. Everything is together; for nine months there is no separation of any kind. These twins are exactly the same. It is very difficult, even for their father and mother, to recognize who is who.

And the strange thing that I wanted to say to you is, that although now they are separate, after nine months of being so close, they have become so deeply identified in their minds that if one falls sick the other falls sick. And it has been found... one may be in India and the other may be in China -- it doesn't matter, the distances makes no difference. If one is suffering from a cold in India, the other is suffering from a cold in China -- at exactly the same time. They will suffer, and at exactly the same time their colds will disappear.

And these twins which are born from one egg always die within three years of each other. Nobody knows why it is exactly three years, but more than that they cannot live separately. And they may be living in separate countries without knowing about the other. It is not a question of knowing, it is something deeper. They have entered into each other's being, not visibly. If one dies, the other is bound to die within three years at the most... most probably immediately.

In the Soviet Union they have done many experiments on these phenomena, particularly on animals. They will take a young rabbit far out to sea where it is thousands of feet deep, and they will torture the child there. The mother is on the shore thousands of feet away, and she cannot in any way know what is happening to the child, but she immediately starts becoming sad, worried, nervous. And if the child is killed, she dies too. They are separate but something seems to be entering into each other, and that is an identification.

So your question is asked by many people. They cannot understand the story because the story is a koan, it is not a

story. They wonder because the goose cannot enter the bottle, cannot grow in the bottle, and even if it is possible for the goose to grow in the bottle then the answer seems absolutely meaningless. The master accepts the answer that the goose is out, that it has never been in -- and the whole story was that the goose is put into the bottle, it grows in the bottle, becomes big and fills the whole bottle.

In fact in no other language does anything like the koan exists. It is not a puzzle, it is not something that you can solve. Puzzles exist in every language; this is a totally different thing. If it were a puzzle then there would be some way to bring the goose out without breaking the bottle, but it is not a puzzle.

It is made absolutely clear to the disciple that the bottle cannot be broken and the goose cannot be killed. You cannot kill it and take it out in parts -- and still the goose has to be out. It is a meditation for the disciple to meditate on, day in, day out. It takes months.

Even though he knows the answer, that does not mean that he can go to the master and say, "The goose is out." He will get a good hit on his head if it is intellectual. Because it is written in the books, the answer is written in the books; everybody knows the answer. No, he has to realize the answer himself. That means he has to realize that his awareness is outside of the mind, and it has never entered the mind; it was only an identification. But even while he was identified with the mind, in reality the awareness was out.

So we are in the world, and yet we are not. In reality, we are not. Try it in some other ways. You are miserable: just try to look into it. You are in misery, but are you really in

misery or out of it? And you will be surprised to find that although the misery is there, you are out of it. You are angry: try to see whether you are really in it or out of it, and you will always find yourself out.
And if you start finding yourself out of these things, these things will start dying in your life. They will lose their power over you. You will attain a greater freedom from all emotions, sentiments, thoughts.

The Path of the Mystic

Chapter #20

Chapter title: Tears of gratitude
14 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
WHEN I LISTEN TO YOU TALK ABOUT SUPERCONSCIOUSNESS AND THE BEAUTIFUL EXPERIENCES AHEAD OF US, I OFTEN FEEL LITERALLY UPLIFTED, AS IF MY BODY BECOMES WEIGHTLESS. ONLY MY HURTING BACK REMINDS ME THAT I AM STILL HERE! THIS EXPERIENCE IN YOUR PRESENCE IS SO PRECIOUS. BUT THIS FEELING CAN TURN INTO A PAIN WHICH IS NOT PHYSICAL. TEARS FLOW, AND I HAVE SUCH A DESPAIRING LONGING IN ME WHICH HAS NO DISTINCT DIRECTION. EVEN IF THIS EXPERIENCE DOESN'T HAVE THE LIGHT AND WEIGHTLESS QUALITIES LIKE THE FIRST ONE, IT IS TREMENDOUSLY RELIEVING.

WHAT IS THIS EXPERIENCE, OSHO?

Every day has its own night. If you feel uplifted and very pleasant, suddenly your body reminds you that you are not uplifted. That was only a feeling in my presence, not an actual existential experience. It turns into pain; it turns into a great longing to have it on your own and to have it every moment. Tears come to your eyes, and you don't feel the same feeling of being uplifted, but still there is a feeling of great relief.

The experience is very clear. First, you forget your actuality. Something triggers in you that makes you forget your reality, opens a window beyond. It is blissful and you want it to remain open forever, but it is not coming out of your own meditation. It is coming to you by being identified with me, by becoming one with my presence.

It cannot last long. Soon your body will remind you, your hurting back will remind you that you are on the earth, and the window has closed. Now it not only hurts your back, it hurts all over your being. Out of great helplessness -- what can you do so that the window can remain open forever? -- there is pain. But this pain is also sweet.

It is not the pain of a wound, it is the pain of a vision that was just here and is lost. It is different from ordinary pains; it is not physical. It is a pain that comes out of the longing, a deeply felt longing, to be beyond the body, to be uplifted into superconsciousness. You have just tasted a little bit of it, and that taste is enough to create the longing.

All these things get mixed up and tears come to you. Those tears will also be of mixed-up feelings: of the blissful state that you had suddenly stumbled upon, of the lost treasure

that was just so close by, of the longing to get it back, the sweet memory still lingering, the helplessness that you cannot do anything that can bring it up again -- because in the first place you did not do anything to bring it up. It has happened.

It will happen again, but a happening always has, as a shadow to it, a kind of helplessness. You cannot do it; it happens when it happens. It is not within your power, within your hands. All these feelings are mixed up in your tears.

Tears have a basic function, and that is of giving you relief. They wash all the confusion out of you. They take it away from you. They clean your eyes and your vision. So those tears are not of pain, not of pleasure, but of a tremendous experience that has been lost. The tears help you to be relieved of the pain. They refresh you again. They bring you back to the place where you were before you felt the feeling of superconsciousness, just a little ray of light entering into your being.

And it will happen again and again. But remember, it can only happen so don't feel helpless. It is nothing to do with you. It is just the nature of the experience that it only happens, it cannot be managed to happen. You have simply to wait. You have to wait, and you have to remain awake so that you don't miss it when it comes again.

A poem of Rabindranath Tagore... He is perhaps the only poet in this century who comes close, very close, to enlightenment. There are glimpses in his poems, in his words, which cannot be composed -- and he never composed them. Whenever he felt -- just as a pregnant woman feels the presence of the child in the womb, a real,

authentic poet feels himself pregnant with something that is beyond him. Whenever he felt pregnant with a poem, he would close his doors, inform the people of the house that he is not to be disturbed, whatever happens. Even if the house is burned down, he is not to be disturbed. Nobody should knock on his door.

And sometimes it would take two days, three days. He would not eat, he would not come out of the room. Madly he was writing something that was going on within him -- he will figure out later on what it is, but first let it be transported to the world of language. And once he was finished with it, you will be surprised that he would weep. Tears would come to him; it was a relief and a joy that he had been able to bring from the unknown a few fragments. But he would cry and tears would be on his face because it was finished too soon. To be in that state was such a beauty, such a benediction: he never wanted to come out of it. Only in this way have his poems been written.

One of his poems is that there is a big temple... one hundred priests serve in the temple it is so big; there are hundreds of statues. And there are temples in India with hundreds of statues. In China there is a temple with ten thousand Buddha statues! Every statue needs to be worshipped: it is an all-day-long worship. Thousands of priests are worshipping ten thousand statues. And the worship has to be done according to certain rules and discipline.

This temple had one hundred priests; it was the most important temple in that area. The chief priest dreamed one night that God was speaking to him: "I am coming tomorrow to your temple. You have been worshipping for

centuries, generation after generation; it is time for a visit. So tomorrow, be ready; I will be coming sometime."
The chief priest wakes up, but he is afraid to tell the other priests because they will laugh. God has never come to any temple; they have never heard that he comes to visit. It is just a dream.
But he thought, "In case he comes and finds us unprepared, it will be very embarrassing -- particularly for me, because I have been informed." And he thought it is better to feel embarrassed before the priests than before God, so he called all the priests and told them, "This has happened in the dream, and there is a very deep feeling in me that something is going to happen."
They all laughed and they said, "You are getting senile, old! You should retire now from being the chief priest. You have started dreaming that God is coming to give a visit to the temple! Have you ever heard...?"
He said, "I have never heard, but the dream was so real that I could not keep myself from sharing it with you. Now it is up to you. My feeling, as your chief priest, is that there is no harm. We can clean the whole temple; for years it has not been cleaned. Even if he does not come, the temple will be clean. We can clean every statue. So much dust has gathered everywhere. And we can prepare a good, delicious meal. When he comes we can offer it to him. We have been offering it to his statues, so today we can make even more special food, the best we can. We can bring flowers and we can put candles around the temple in case he comes not in the day, but in the night."
So from the early morning there was a lot of work -- cleaning, making food, decorating the temple with flowers.

And it looked really beautiful. They were all waiting, and people were running to the door to see whether he has come. They could see the road for miles from there -- it was on the top of a hill. The road was empty. Nobody was coming.

Finally, by the end of the evening they were utterly tired; they could not do the worship. They were all feeling guilty. Moreover, they had made all this decoration, special food -- and there was even no information about whether he had canceled his program or not.

They fell asleep early. They had lit candles; the whole temple was looking like a festival of lights. It was a beautiful scene on top of the hill. Still, once in a while somebody would wake up and go to the door to see whether he was coming or not. But it got to be the middle of the night and they said, "It is just that we got taken over by that senile idiot's idea and we wasted our whole day and got tired. This is no time for a visit, in the middle of the night. It is better we go to sleep." So they closed the doors. Up to then they were keeping them open. They closed the doors, locked the doors, locked the windows, went to sleep and forgot all about God.

And then he came. There is a sentence in that poem: "He always comes when you forget. He always comes when you are not even aware that he is coming. He always comes to the desireless mind, to the silent mind."

He came on a chariot... A golden chariot comes, and stops at the gate. The doors are closed. He gets down. The sound of the wheels of the chariot in the silence of the night, in the sleep of the priests...

Somebody says, "Perhaps a chariot is coming."

And somebody else says, "Shut up and go to sleep! This is no time for visiting a place; it is not a chariot but clouds in the sky making noise."
God stopped the chariot. He went up the long row of steps leading to the temple. He knocked on the door. Someone said, "It seems someone is knocking."
But someone else was very angry and he said, "You idiots! Will you allow us to sleep or not? Nobody is knocking; it is just wind hitting the doors. Just go to sleep and forget about his coming."
The doors were not opened. He turned back. In the morning, when the doors were opened they were surprised to see there were footprints in the dust that had gathered in the day on the steps leading to the temple. And they were not ordinary footprints.
In Hindu mythology God has the mark of a turning wheel on his feet. That turning wheel represents the whole world, and that mark was clear, even in the dust. He had certainly knocked, because they could see he had come: the footprints and then the returning footprints, and down there they could see the marks of the chariot's wheels going back.
Now they were in shock. Nobody was able to say anything -- what to make of it? The chief priest said, "I knew that if he had promised -- even in a dream -- he would fulfill it. But you thought I was senile, so I kept quiet. And whoever interrupted in the night, I thought he was right, but you all were so angry about being disturbed. And I can understand you too: you were tired, and the middle of the night is not the time for visiting. But the ways of God we do not know."

Now they were crying. They had missed something that had rarely happened. There was no precedent.
But the chief priest said, "There is no point in weeping." They said, "We have been fools. It was not so difficult to remain awake in the night, but basically we are lazy. We could not even wait for God for one night. We could have been awake. And even though there were signs of his coming, we misinterpreted them: it is wind knocking on the door, these are the clouds making noise. We cannot forgive ourselves."
It is a beautiful allegory, a beautiful metaphoric statement. There are things which come to you; you cannot go to them. There are things which happen to you. All that is needed on your part is to be awake, alert, watchful and in deep trust; otherwise you will fall asleep. If the trust is missing, you will fall asleep.
It is doubt that brings sleep. The doubt goes on saying, "What is the point? Has he ever come? Have you ever heard? Is there any precedent? Any description in any scripture? Just go to sleep; you are too tired."
But nobody is too tired. Whatever they had been doing the whole day, they could have been waiting alert and awake if there was trust. But nobody trusted from the very beginning. They thought that the chief priest is senile. They agreed to clean the temple because that looked rational. For years no cleaning had been done. They agreed to bring flowers, to put candles. They said, "There is no harm; it will be just a beautiful festive day."
But all along they knew nobody is coming. The sleep was not just ordinary sleep, it was sleep supported by their

logic, by their doubt. They knew nobody is coming -- it was for sure.

These experiences will be happening more and more to you because there are so few people. I want the mystery school to contain only a few people so that they can be in immediate contact with me. Just remember one thing: whenever such a thing happens, be grateful and wait. If existence wills it, it will happen again; if it is not helpful to you, it will not happen again. But whatever happens will be for your good.

This is trust. And in trust you will find things are happening more and more, and you are growing higher and higher into the superconscious realms of being. Your tears will not be just unburdening you. Your tears will be of gratitude, of great thankfulness, because you have not done anything and something has happened. You don't deserve it, and it has still happened. Tears should be... and they will be coming, but they will be a joy unto themselves; they will be of gratitude.

Thankfulness cannot be expressed in words as far as existence is concerned. It does not understand language, but it understands tears.

Question 2

BELOVED OSHO,

YOU SPOKE THE OTHER DAY OF HOW, WHEN AN INDIVIDUAL DIES, HE ALMOST IMMEDIATELY FINDS ANOTHER WOMB. BUT WHAT HAPPENS WHEN PEOPLE DIE EN MASSE, AS HAPPENS IN WARTIME OR IN AN EARTHQUAKE, FOR EXAMPLE? HOW CAN THERE BE THAT MANY

WOMBS AVAILABLE AT ONE TIME? ALSO, IF A THIRD WORLD WAR SHOULD HAPPEN, OR AIDS ELIMINATES TWO THIRDS OF THE WORLD POPULATION, WHAT WILL HAPPEN TO THOSE SOULS FOR WHOM THERE ARE NO WOMBS AVAILABLE?

This is an intellectual question -- not of much significance. But this earth is populated right now with five billion people, two and a half billion couples. How big can an an earthquake be? Even how big can a war be? These billions of people are ready to receive new children, new guests, in their wombs. So up to now there has not been a problem. But if anything happens that is so big that souls cannot find wombs, then according to scientific calculation there are at least five million planets in the whole universe on which life exists. They don't know of what kind, on what level, but on five million planets... and this is a very conservative estimate.

If life exists on that many planets, there will not be any shortage of wombs. If a third world war happens, and life disappears from this planet, it will immediately start appearing on other planets where life has come to the point of human growth. But nothing dies, and no law changes, and the universe is big enough -- so big that scientists have not been able yet to count all the solar systems. And each solar system has dozens of planets.

They have not been able to count all the stars. As their instruments become more accurate, more far-reaching, they are constantly increasing their number. And now one thing is certain: that whatever their number is, it is not right

because there is still space ahead. There is no limit to the universe. The vastness is really immense. In this vast universe, do you think it will be difficult to find wombs for five billion people? Just five billion people?

And existence has its way of working. Unless it has prepared a new home for you, it will not destroy this planet. This planet can be destroyed only if it is no longer worth saving and you can have new homes. Just as on a smaller scale... as your body becomes old, useless, a constant trouble, this sickness, that sickness, existence has a way: it simply gives you a new body. And the third world war... if it happens at all, it may be basically that this planet is already old and no more evolution is possible here.

We cannot say anything about existence. Everything remains a guess, but one thing is certain: before a home is taken, another home is already waiting for you. So if this planet dies -- and remember, every day planets are dying, every day new planets are being born. Not only planets, every day suns are dying and new suns are being born. It is a continuously renewing system. It does not allow the old, the rotten, the sick, the dead.

For life, there is such a vast existence available that there is nothing to be worried about. Perhaps it will be good, but one never knows. I trust that it will be good. Nothing can be bad. It may look bad -- the whole earth being destroyed. On this side it will look bad, but on the other side, if you are getting a better planet... Perhaps you need now a better planet for higher evolution.

Perhaps this planet does not give you enough energy for higher growth. Perhaps it has come to its climax: whatever it could do it has done. You need a better school. Only then

will the world be destroyed; otherwise it will not be destroyed. If evolution is still possible here the world is going to remain, but it seems we are stuck. For thousands of years evolution has been stuck. Once in a while somebody blossoms; that is an exception, not a rule.

But billions of people just go on rotating in the same circle without evolving an inch. Perhaps this universe has no more energy to give to you for higher evolution.

Nobody has been working in these directions. Everything comes to a point where the energy is exhausted. I am amazed about scientists who are working in these fields. They should look into the phenomenon of whether the earth has come to a point where it is exhausted and has no more possibility for people to grow more than they have grown; a full stop has come. Then it is better that people are transported to other places where evolution can become possible and they can reach to higher levels of being.

We don't know... in these five million planets there may be a few where man has reached to superconsciousness, where superconsciousness has become a common phenomenon. Or maybe there is one planet where the collective superconscious has become common. And the possibility cannot be denied that there may be a few planets, or one planet, where the ultimate has been reached, where everybody is enlightened.

So if this earth disappears, people will be moving to different planets according to their growth, according to whatever is needed for them to grow more. And all this happens autonomously.

In India there is a tree that grows its seeds with a little cotton around the seed, cotton wool. It is very rare; no other

tree does that. But that tree does a very special thing -- a little cotton wool, and the softest cotton wool. The richest people in India use pillows made only out of that wool. It is difficult to get because to collect it... there is just a little around one seed. To collect it for one pillow you will have to go around many trees. It is the softest thing that I have seen. It does not suit me because it makes the head warm, and that I don't like. But its softness is incomparable.

And the reason why this tree grows this cotton wool around the seed is that when the seed falls from the tree it should not fall under it. It is a very big tree with long branches and a great shadow underneath it; the sunlight never reaches underneath it. If those seeds fall underneath it, they will die. They will never get the sunlight, and they will never grow. That cotton wool helps to send them far away. They cannot fall. They start flying in the wind and start going far away; miles away they will fall down somewhere. The tree makes it certain that they should not fall under it; otherwise they are dead already. They should go as far away as possible. Anywhere is good, except under the tree.

Now who manages it? Existence has an autonomous way of working. If you look into minute things, you can see how existence makes things function for their good. Now the seeds may be clinging to the tree and the tree may like to cling to the seeds, but existence does not allow that. They go miles away from the tree. They will fall somewhere, and they will become trees on their own.

The same is true if you look into anything in nature. Something immense, a cosmic consciousness, surrounds everything, and everything is happening within that cosmic consciousness.

I have seen a certain snakelike creature; it is not a snake, but it looks exactly like a snake. It is called a sitakilat. It is a beautiful black creature about two feet long, three feet long. Sitakilat means one strand of Sita's dark black hair. Sita is thought to be one of the most beautiful women in India -- she is Rama's wife -- so it means just a strand of her hair. A beautiful name they have given to it.

It is very difficult to make certain whether a sitakilat is a snake or not; but it is not a snake, so it is not dangerous at all. It grows in a certain grass which is almost black, by the side of rivers. Its color helps it to hide from the predators. It is a very innocent creature; it can do no harm to anybody. It is a vegetarian; it simply eats that grass. To protect it, it has the same color as the grass so no predator can find out where it is.

I used to take it into the class, and just letting it go in the class was enough to create havoc! Even the teacher was standing on his table and shouting, "Help!" I would be the only one laughing. And he would say, "You are laughing! -- and you have brought this snake here. You need to be rusticated from the school!"

And I said, "I have brought it here only because just the other day you said you are a very fearless man. Now you are standing, trembling, on the table! Just take care. That table may break, you may fall down. And the snake is approaching closer to you!"

And he would jump more -- "Help!"

And I said, "There is nobody to help. Everybody is trying to get on his own desk. Except me, nobody can help you! But what happened to your fearlessness?"

He said, "This is no time for philosophical discussions! I have small children, an old father, a mother, to take care of. You just take it out!"
I said, "You cannot see a simple thing: if I can take it out, that is enough proof that it is not dangerous. And I have brought it in my pocket. If it were dangerous, I would be in danger... although I don't have any children, any wife, any problem. If I die, I die, and the whole world dies for me. But can't you see a simple, reasonable thing? -- that if I can hold it in my hand"... and I would take it in my hand and bring it closer.
And he would say, "Keep it away. Keep it away! Don't bring it too close. Just take it out!"
And I said, "But what happened to your fearlessness?"
He said, "Forgive me that I mentioned it. I will never mention it again. I am not a fearless man. I am full of fears. And don't you try any other tricks on me. From where did you get this snake?"
I said, "I had to purchase it from a serpent charmer."
He said, "My God! So why is it not biting you or giving you any trouble?"
I said, "The snake charmer has taken out the small bag of poison that every snake has in its mouth. It has been removed, so this is absolutely harmless. You can try it."
"No! Just take it away!"
I said, "I am holding it in my hand and you can see that it is harmless. You can just touch it."
He said, "I would not touch it even if you were giving me the whole world. I will not touch it. I cannot believe whether the poisonous gland has been taken out or not; I

cannot trust you. You simply take it out and never bring it here again!"
And that was such a good thing to drive the neighbors crazy with, to put it in anybody's shop and just watch the scene, watch what happens. The customers were running and taking their things that they have purchased and have not paid for. And the owner is not in a position to ask about money, to say that their bill has not been paid. He himself is standing high, trying to save his life! It is not a question... And finally he would say, "This is not at all right of you. Why have you brought this here?"
I said, "I have not brought it. It wanted to come! I have been keeping it in my pocket and I told it, `Wherever you want to go, you just give me a little touch with your tongue and I will leave you.' I am absolutely innocent: it just gave me the touch here, just in front of your shop and I left it."
He said, "That leaving is okay, but what about my customers? Those thieves just took away things, even the things that they had not purchased. Those things were just put on the table to show them, and they took them and ran away as if they were afraid. And I myself was so much afraid that I could not think of anything except saving my life!"
I said, "This is not dangerous. It is a very friendly snake."
He said, "It may be, but never bring it here; even if it says, `Leave me here in this shop,' you should not leave it in my shop."
Across from him was a shop of sweets. Seeing this scene that man called me and gave me a packet of sweets. He said, "You take it, just as an advance. Don't do it here in my shop. Whenever you want sweets you can come, but don't

bring this thing with you!"

And they would go to my parents: "Is your son a snake charmer or what? He is driving people crazy with a snake."
And my parents would say, "What can we do? We cannot follow him the whole day -- where he goes, what he does."
But my father said, "We will ask because this is too dangerous."
And he asked me, "What is the matter? Why are you bringing snakes into the town?"
I said, "They are not snakes; they are innocent, snake-looking... just the shape and everything is of the snake. These fools make such... and they cannot see that I am keeping it in my pocket. And suddenly I take it out, and they go insane."
He said, "They will go insane, because how can they think that it is not a snake? And they may not have even seen a sitakilat because it is always in the mountainous area near the river. It never comes into the town. Nobody brings it into the town. How did this idea come to you?"
I said, "Just seeing the similarity. If you want me not to bring sitakilats, I can start bringing snakes."
One of the men in the town was a snake charmer, and I followed him and continuously harassed him: "Just tell me the trick, how to catch the snake."
He said, "We cannot tell you this; you belong to a good family, this is not your work. We poor people do this work and this is a family secret. I will teach it to my son."
I said, "You can teach it to your son; I will not be a competitor. In fact, I will be an advertisement for your

snakes. Just you let me know what the trick is, how you catch the snake."
He refused me. Finally his wife said, "Why don't you tell him? He is not one to leave you alive if you... Every day he comes, and because he has found that you are not telling, he is now torturing me. He says, `It is your husband; just show him a little power. He is not listening to me.' So you show him; otherwise I will show you something: no food today, and just get out of the house! That poor boy does not want anything else, he simply wants to know the trick. And if you don't tell him, I will tell him."

So finally he had to tell me. He said, "If my wife is supporting you, then there is no way, because now you have created more trouble for me. Every day you will be harassing her, and she will be harassing me. The trick is simple," he said. "Just take the snake's back part and give it a long... as if you are throwing it away. But don't throw it away, go on holding it. Just give it two, three times, the feeling that you are throwing it away.
"It breaks down its whole inner system, so it cannot turn and catch you. The whole thing is that the snake immediately turns. If you hold it, it immediately turns and catches hold of your arm, and then it is very difficult to get it off. First, it will go round and round the arm, and make its rounds tighter... so tight that you have to open your hand. And that is the moment -- when it is free from your catch that is the moment when it will bite you. It happens instantly.
"The biting is not dangerous. What is dangerous when a snake bites you... Those teeth are not dangerous, what is

dangerous is a small bag on the upper side of his mouth. He bites, and then he turns upside down. The bag can throw out its contents only if the snake turns upside down; otherwise the poison will go into the snake's own body. So it turns upside down. First it bites, so your blood is there to catch hold of the poison. And then it pours the poison on the blood and the poison goes into your bloodstream.

"So the first thing is to make the snake so straight that it cannot turn around. Then there is no problem, then things are very simple. You can put it down, and somebody can hold it from the back. You can open its mouth -- but make sure that it is not upside down. Open its mouth and just take a pair of scissors and cut the small bag of thin skin. Once that bag is cut, the snake is absolutely harmless.

"But please don't do it, because it is our business."

"I know that. I have been watching your business."

Their business was that they would go around the cities and ask if somebody wants to have a snake caught. "If you have a snake in your house, we can catch it." And everybody is afraid of snakes, so people would give them money: "You try; see if you can catch the snake in our house."

And those were their own snakes that they had left outside the house! When they started playing on their flutes, special flutes for the snakes, their own snakes would go in. And the people would certainly think that the snakes are coming from their house. They would hold them very easily and put them into their small boxes. And they would say, "Now you need not be afraid. Any time any snake comes to your house, just call us."

They said, "We are poor people. This way we earn something. And there are so many people afraid in the

world that just the idea that there may be a snake in their house is enough. But you should not start doing this."
I said, "No, I am not interested professionally; I am just an amateur. I will use your snake tricks on my teachers, on my neighbors. In fact, I can increase your profession. I can leave the snake in my neighbor's house, and they will all run out when the snake is going in, and then I can suggest to them that the only way is to call you. Only you can catch it."
They said, "We never thought about it. This is a good idea."
And I helped those poor people. Help came even from people like doctors -- because everybody is so afraid of death.
One doctor was very much in politics. He was trying to stand for the presidency -- a very arrogant type. I told him, "You cannot win if you don't drop your arrogance."
He said, "What can you do? -- you are not even a voter."
I said, "I can still do something."
One day I left a snake in his house. He and his wife both ran out. The whole neighborhood gathered, and I said, "Look at this doctor!" And he had, in his dispensary, big bottles with dead snakes in them. In old doctors' dispensaries you will find that -- as if they are great researchers or something. And they have been purchased from the market. On their shelves really big snakes, dead, are sitting in big bottles. "He is afraid of a small snake that has entered his house and he wants to become the president of this city!"
He said, "I will not... but somehow take your snake out!"
I said, "I cannot do that. For that, a snake charmer has to be brought." The snake charmer came. He brought it out.

When the snake sits rounded, it raises its head just like this, moving his head. So this became the symbol to tease the doctor with! Now five thousand students... He would be sitting there and every student would just show him the symbol. At first he remained calm and quiet. But how long...? Soon he started throwing stones and becoming angry. His neighbors told him, "You be quiet; otherwise this will become a wildfire." And it became a wildfire: even people who were not students started showing him the snake sign.

When the school closed, he would close his shop and we would have to knock on his doors: "Doctor, open! Somebody is very seriously ill!" And he would open and see the sign for the snake!

It became such a trouble that somebody really would be sick and he would not open the door. He said, "I know all about these sick people. Every day there is somebody serious... and there is nobody serious."

One day I was passing there and I saw his wife standing outside. I asked, "Where is the doctor?"

She said, "Why are you after him? His whole practice has gone to dust! Even his patients show him the sign." And while she was showing me this, he came out, and he said, "This is too much! You are my wife, and you are doing this with these people? Have you also become part of this company?"

He forgot all about being president and finally he had to move from the town to another town because he was losing his patients: everybody started thinking he is a little cuckoo. Why should he be so much concerned? If

somebody is doing this, let him do it. And everybody was wise, saying, "Let him do it."

But how could he let me do it? It hurt him that he had become fearful and a coward and had lost his nerve and that this had become a symbol. I suggested to him, "This would be good for your election symbol! You are sure to win because your symbol is known to everybody."

And he said, "You were right. Although you are not a voter you can disturb my election. You have disturbed my election."

Existence is mysterious.

We cannot predict, because we do not know exactly whether this earth is finished or if there is still some potential left. The third world war is not going to depend on the Soviet Union or Ronald Reagan; these are just puppets in the hands of an unknown force which I call existence. But if existence decides that the earth is exhausted and now man will remain stuck and evolution will not be happening here, then it is better to let this earth be destroyed -- and men can move, according to their stages of evolution, to different planets.

Anyway, this time is very precious. Those who really want to evolve cannot find more precious a time. Evolve more and more towards consciousness. If you can become awakened, then there is no need for you to be born in any womb. If you cannot, then too you will be on the way, on some higher plane. And if you are born, you will be born on a planet where a higher plane of consciousness already exists and which is common there.

And it seems that this earth is in a hopeless situation. But everything in this world begins and ends; nothing can

remain forever. Perhaps this earth, this planet, has come to its end. Then any excuse will do.
Science has discovered black holes in existence. You cannot see them; there is nothing to see. You can see only one thing: if some planet comes close to black holes, it is simply sucked in, and it disappears out of existence. That is the death of the planet. Because of the black holes, some scientists have assumed there must be white holes which give birth to new planets. That seems to be logical because in existence there is always a polarity. Black holes are almost certain. White holes are still a hypothesis. Even if a nuclear third world war does happen on the earth, and if man is stuck and cannot evolve more, then some black hole will simply suck it up.
Black holes are one of the most mysterious things in physics. We don't know anything yet, and perhaps we may not ever know anything, because we cannot go inside them. Once you are gone, then you are gone forever. You cannot return.
Those black holes are meant to decreate -- and they are doing their work. Every day some planet, some sun, dies, and the way it dies is by being sucked up by a black hole. It is just like death: death is a black hole into which you are sucked. But you are born into another womb. Perhaps there are white holes; perhaps on the other side of the black hole, there is a white hole. So on this side the old is dismantled, destroyed, and on the other side a new planet, with new potential, with new hopes, with new aspirations, is born.

The Path of the Mystic
Chapter #21

Chapter title: Only if love allows
14 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
WHAT ARE YOUR VIEWS ON SEXUAL ETHICS?

My views on sexual ethics are against all the views that have been held up to now. They were all repressive of sex; they were condemnatory and created a split in the human mind. The whole schizophrenia and all the perversions of man are rooted in those wrong sexual ethics.
I conceive of sex as a natural phenomenon. There is nothing profane in it and there is nothing sacred in it. It is purely natural life energy of tremendous importance. If you cannot sublimate it, it can destroy you; and it has destroyed humanity.
It is the energy man is born out of; everything is born out of it. Naturally there is no higher energy than sexual energy, but biological reproduction is not its only function. The same energy can have different creative dimensions. The same energy, joined with meditative practices, can be sublimated to the highest peak of consciousness -- what I call enlightenment.
My sexual ethics is not a law, it is love.
Two persons can be sexually related only if love allows. When there is no love, and only law remains as a binding force, it is sheer prostitution. And I am against prostitution.
It is strange that all the religions are the cause of prostitution in the world, but nobody stands up and says

that prostitution exists because you have replaced love with law.

Law is not love. Marriage is valid only if there is love. The moment love disappears, the marriage is invalid. It means millions of people are living unlovingly, unethically, unnaturally, because of the religions that have forced the arbitrary bondage of marriage and have tried to make it permanent.

Life is continuously changing; nothing is permanent. Love also is not permanent. Only plastic flowers are permanent, real flowers cannot be permanent. If you are too addicted to permanence then you will end up with plastic flowers; that's how people have ended up with plastic marriages, plastic relationships -- phony, hypocritical. And it gives no pleasure to anybody.

There is a vast prostitution all over the world. Ordinarily when you go to a prostitute, you purchase her for one night. At least it is straightforward. But when you marry a woman, promising her that you will love her always, even beyond death -- and even before the honeymoon ends, the love disappears -- then you live in deception. Now you are using a human being as a thing, as a sexual object. I condemn it.

According to me love should be the only law, the only deciding factor.

And the energy of sex should not remain confined to reproduction only. It is simple to see the fact that animals are not sexual all the year round, they just have their seasons. In those few months or few weeks they are sexual; otherwise sex disappears. Why has man the capacity to be

sexual all the year round? There must be a purpose behind it. Existence never does anything meaninglessly.
My understanding is that reproduction could have been managed within a few weeks, just as it is being managed in all the animals. But man has been given so much sexual energy... it is a clear indication that existence wants you to transform this energy into higher levels of consciousness -- and it can be transformed. Just as it can give birth to children, it can give birth to you. It can make you reborn, with a new vision, new bliss, new light, and a totally new being. All that is needed is that the sexual energy should be joined with meditation. And that has been my whole work. That is my sexual ethics: sex energy plus meditation.
And it is the easiest thing to join them, because while making love, the moment you come to an orgasmic explosion your thoughts disappear, time stops. Suddenly you have melted into the other, you are no longer an ego. And these are the qualities of meditation: no ego, no time, no thinking. Just pure awareness and a melting into the whole.
Where sexual orgasm ends, meditation begins. They can be joined very easily. The easiest thing to do is to join them, they are so close.
My own insight is that people came to discover meditation through sexual orgasm because of these qualities. They could see that when thoughts stop, time stops, ego disappears and you are in a tremendously beautiful space. Although it lasts only for seconds, it has given you the taste of something that is not of this world, something of the beyond.

We don't know who discovered meditation, perhaps thousands of years ago. In the East we have books at least ten thousand years old describing methods of meditation. But any method brings the same qualities.

This is my feeling, that without sexual orgasm nobody could have been able to discover these three qualities. Once they discovered these three qualities, people of intelligence must have tried to experience them without going into sexual orgasm. Is it possible to attain to such a consciousness? Somebody must have succeeded, and since then millions of people have succeeded.

The whole of humanity lives in misery for the simple reason that they have the wrong kind of sexual ethics, a kind which teaches them to repress it. And the more you repress your sexuality, the farther away you are from meditation. The more you repress it, the closer you are to madness, not to meditation.

And now it is a fact established by psychoanalysis -- by the founder of psychoanalysis, Sigmund Freud -- that repressed sex is the basic cause of human misery, of all kinds of perversions, of all kinds of mind sicknesses. But the religions still go on preaching the same thing.

Sigmund Freud should be remembered as one of the milestones in the history of man. But his work is only half. He simply fought against repression; his work is negative. In itself it takes you nowhere; it is fighting against darkness.

My sexual ethics are a completion. Repression has to be dropped. And a deep acceptance, a deep friendliness towards your own energies, a loving intimacy with your own energies so those energies can reveal all their secrets

to you... And joining them with meditation, orgasm becomes the door to the temple of the divine.
To me, if sex is the creative force in the world, it must be nearest to the creative center of the world -- whatever name you give to it. Creative energy must be closest to creation, to the creative source of it all.
People should be taught the art of converting sexual energy into spiritual enlightenment.

Question 2
BELOVED OSHO,
DO YOU SEE A POLITICAL REASON WHY YOU ARE BEING SO TENACIOUSLY PERSECUTED -- BEYOND THE HISTORICAL FACT THAT ALL MEN OF TRUTH, LIKE JESUS, BUDDHA, SOCRATES, HAVE ALSO SUFFERED PERSECUTION?

Yes, there are political reasons too. In India I was persecuted. Attempts were made on my life because I was criticizing the philosophy of Mahatma Gandhi, and his followers were in power after the British empire left India. I will give you one example. I was against Mahatma Gandhi, not for any personal reason, not for his intentions, but for his very idiotic philosophy. He was teaching that everything that has been invented after the spinning wheel is the devil's work. The spinning wheel should be the last development in technology, and everything after it has to be dropped. Now this is such nonsense.
The world is starving, dying. India itself cannot provide enough food, clothes, shelter for its people; and now India's population is nine hundred million. Half of India is going to

die by the end of this century, just starving. And Mahatma Gandhi will be one of the persons who has to accept the responsibility for it.

With the spinning wheel, if you work hard eight hours per day, you can manage enough clothes for yourself for the whole year. But eight hours per day you have to work on the spinning wheel. Who is going to give you bread? Who is going to give you a house to live in? And what about your children? What about your wife? What about your old father and mother? What about times when you are sick, or when somebody else is sick, and you need medicine? Stopping at the spinning wheel is more dangerous than anything man has ever conceived. It will bring more and more poverty to the world, more and more sickness to the world, more and more people without education. The possibility of civilization will disappear. We will fall into a state of barbaric, primitive aborigines.

Mahatma Gandhi was against railway trains. He was against the telegraph. He was against everything that has proved tremendously beneficial and a blessing to humanity. It is one thing to be against nuclear technology, but to be against technology as such is simply insane.

When Morarji Desai became the prime minister of India -- he thinks of himself as the successor to Mahatma Gandhi -- he tried to harm me as much as possible. When he was chief minister of Gujarat, he tried to pass a resolution in the assembly that I could not enter Gujarat. The assembly simply could not believe it: "What kind of thing are you talking about? We may not agree with somebody, we can criticize the man, but to prevent him from entering the state

simply means you are a coward; it simply means you don't have any argument." And he didn't have any argument. And finally he became the prime minister of India. Then he tried as much as he could to persecute me, to persecute my people, because I was simply saying the truth, that the country is dying -- and he was teaching that if you start drinking your own urine all problems will be solved. Certainly he seems to be the real successor to Mahatma Gandhi. While Mahatma Gandhi was alive, in his ashram one of his chief disciples, Professor Bhansali -- a well-educated man, a retired professor of a university -- lived for six months eating cow dung and drinking the urine of the cow. And Gandhi declared him to be a spiritual saint! Certainly Morarji Desai is Gandhi's spiritual successor. Morarji Desai created so many legal troubles, without any foundation. He was gone within three years, but those troubles continue. He took away the tax-exempt status of the Trust which was working for me, without giving any cause. Now he is gone, but the bureaucracy is the bureaucracy: the problem continues. And because the tax-exempt status has been taken away, in all these years one and a half million dollars' income tax has accumulated. So now the income tax office is asking for one and a half million dollars.

He prevented me from being allowed to purchase any land, any house, any property. I don't have any money, but he also prevented my friends who have been trying to spread my word. The commune in Poona has existed for twelve years, but all the properties that we have purchased are not in our name; they are still in the name of their old owners.

We have paid the money but the ownership has not been transferred.

In every possible way... but the reason was political. They were all exploiting Mahatma Gandhi's name in elections, and I was the only person in the whole country who was saying, "It is time that you forget Mahatma Gandhi. Thank him for the last time for trying to gain the freedom of the country, but now it is time to be free of him. The country needs technological progress; otherwise people are going to die."

Mahatma Gandhi was against birth control; I have been in absolute support of birth control. If they had listened to me... I have been talking in favor of birth control for thirty years. If they had listened to me... at that time, the population was four hundred million, but they did not listen. Now it is nine hundred million.

The economists, the mathematicians, have all been surprised, because they did not think the population was going to expand so much. They were thinking that by the end of the century India would have one billion people. Now they have had to change it, and the change is big. Now they say that by the end of the century India will have one billion eight hundred million people. Their earth is dying, it is so exploited. They don't have any scientific development. And birth control cannot be preached; it is against the religion, and it is against Mahatma Gandhi's preachings.

There is certainly a political persecution side by side with the persecution that every truth has to go through.

In Russia I have my people, but they have to remain underground; they have to meet in basements to meditate.

They are not going to harm anybody. I am not a terrorist, I am a nonviolent man; my whole philosophy is nonviolence. They are just sitting silently, but the communist government of the Soviet Union cannot tolerate it: "What are you doing?"

The KGB is after sannyasins; they have found at least two hundred people. By torturing one person they found out another person's name... and endless interrogation, and threats. They have taken my books from them, they have taken their malas, they have taken their red clothes, because I have been against Marxist communism.

Marxist communism simply distributes poverty equally, and to distribute poverty equally is not, and cannot be, the goal of human evolution. Everybody should be rich -- and it is possible that everybody can be rich. There is no need of any revolution: all that is needed is a deep understanding that unless everybody is rich, you are also poor.

You may be rich -- but surrounded by poor people, what is the meaning of being rich? You may be healthy -- but surrounded by sick people, corpses, dead people, what is the meaning of your life? Can you celebrate it? Can you sing a song? You will be more ashamed than anything else.

So all that is needed is a pure understanding that now the means are available so that wealth can be created and the population explosion can be stopped; there can be a society which is rich. I am all for a rich society. But I am not for a society which, in the name of equality, simply distributes poverty.

Seventy years have passed since the Russian revolution, and Russia is still a poor country. What has changed there? Only one thing has changed: instead of rich people, now

there is a communist clique, the people who have the power. The classes have not disappeared: a new class has come into being which is more powerful than any rich class ever was. And the country has become a concentration camp. In the name of beautiful words, an ugly reality has happened. The country is a concentration camp, and the people are poor. There is no question of any justice, and there is no freedom of expression or thinking.

I have condemned this. Naturally, the Communist Party has written books against me; articles against me have been published in Russia.

In America I had made a beautiful commune of five thousand people, living joyously with no question of class struggle. There was not a single beggar. In five years there was not a single baby born. They were working hard, they were meditating, and in the night they were dancing, playing on their flutes, playing on their guitars. It was a dream that had become real.

And we changed the whole desert that we had purchased. It was not a small place; it was one hundred and twenty-six square miles, a vast desert. We made dams, we cultivated land, we made houses for five thousand people. We had our own airplanes, our own buses, our own cars -- we had everything of our own. We had our own hospital, our own school, our own university.

And what happened to America? Why did they become so worried about us, who were just an oasis in a desert? The nearest town was twenty miles away. And we were not concerned with anybody else. We were enjoying ourselves. They became worried because visitors started coming to see. And the word started spreading. If these people can

convert a desert -- which was lying dead for fifty years and nobody was ready to purchase it -- if they can make it an oasis, productive, feeding five thousand people with vegetables, fruits, milk, eggs, everything that was needed... And there was no need for any dictatorship of the proletariat; it was real communism. And to me, real communism always means that it has to be joined with anarchism; otherwise it is not real. If communism and anarchism are together, then it is real. Communism helps you to become richer; anarchism helps you to become freer, to have more freedom. Finally there is no need of any government. And there was no government for us. Everybody had his own responsibility.

The American politicians became worried because we were creating an example that could be dangerous: people's minds could get fired up by it. Even in the richest country of the world there are thirty million people who are beggars, on the street -- no house, no clothes, no food, no work. And America goes on destroying billions of dollars through stupid projects.

Just now a few rockets have blown up, and each rocket meant billions of dollars. And they are pouring their whole energy into nuclear weapons. I can't imagine who they want to kill, because already America and the Soviet Union together have enough nuclear energy to kill every man seven times. I don't think that everybody is a Jesus Christ, and that everybody is going to be resurrected seven times so you have to make so many arrangements. The truth is that even Jesus Christ was never resurrected; nature does not change its laws.

They became afraid of the commune because it was what all the great anarchists of the world, Prince Kropotkin and others, have been thinking of -- that a day will come when no government will be needed. And it was communism because there were no classes, but that does not mean that everybody was equal. That's again where I am not in agreement with communism. People should be given an equal opportunity to grow, but people are not equal. They have different talents; there are geniuses, there are musicians, there are scientists. Everybody has a unique personality.

People are not equal -- now it is a psychologically established truth, so the whole slogan about the equality of people is baseless -- but they should be given equal opportunity. For what? -- the equal opportunity to be unequal, the equal opportunity to be unique, to be themselves, to be whatever they can be.

I had invited the American politicians: "You should come and see before you decide anything." But they did not even have the guts to come and see what a beautiful oasis has come into being. And if we can create such oases around the world in many places, they will become models for the coming society, for the coming humanity.

There was no money used in the commune. You might have had millions of dollars with you... they were useless. Your needs were fulfilled, but money as a means of exchange was no longer used within the commune. You could donate it to the commune because the commune could use it with the outside world; but I came to realize that once money is not used, suddenly the person who has millions of dollars and the person who has nothing are

equal -- financially, economically. What they have does not matter; what they are matters.
America behaved absolutely illegally in destroying the commune. But they had to destroy it, they had to throw me out of America, because I could have created the same commune in another place. And not only were they not satisfied with throwing me out of America, they have been forcing every nation that is under their pressure not to allow me to settle anywhere. And I have done no harm to anybody. But politicians are mediocre people. They cannot afford anything that goes beyond their mediocre minds; it becomes dangerous to them.
They have nothing against me, but my ideas seem to be more dangerous to them than their own nuclear weapons. In a world where one mad dog from America bombs a small country like Libya, where a Russian nuclear project just goes berserk almost like human beings... amongst all these problems, the parliaments of the world are discussing me, discussing whether to allow me into their country or not. It is hilarious.

Question 3
BELOVED OSHO,
WHAT IS ENLIGHTENMENT? IS IT DIVINE REVELATION?

It is not divine revelation, it is divine realization. And the difference is big. Divine revelation means something objective, like God, is revealed to you. You see some God, but you are separate from him and he is separate from you.

I don't believe in a God who is separate from us, who is separate from existence. I don't believe in a God who is a creator; I believe in a God who is creativity. To say it in other words, I don't believe in a God as a person, I believe in godliness as a quality.

So I say it is not divine revelation, but divine realization. You realize that you are God, and in realizing that you are God, you realize that everything is God -- that only God exists and nothing else exists. In the stones, in the trees, in the birds, in the people -- whether they know it or not -- the same principle, the same quality, is hidden at the very center of every being.

Enlightenment is becoming so full of light that you can see your own center and realize your godliness.

It makes a lot of difference -- with God as separate, man is only a puppet. He can never be free, he will always remain a slave. How can you be free of the creator? He created you. And why did he create you at a certain moment? -- why not before?

There is eternity in the past -- and Christianity says God created the world four thousand and four years before Jesus Christ. It must have been January 1st -- obviously. But what had he been doing until then? Just sitting and doing nothing for the whole of eternity? And then suddenly he creates this world. Not a great idea either -- a mess.

I was going on a trip. I went to my tailor and I told him, "You have to make my robe within seven days. And this time, no tricks: seven days means seven days."

He said, "As you wish. But remember one thing: God created the world in six days, and you can have a look at the world. I can create your robe in seven days, but then

don't ask me, `What have you done?' It will be a mess!" He was right.
In six days... and after six days God got tired and he rested, and he has been resting since then. Strange tiredness! And it seems to be whimsical to suddenly decide to create the world. But you cannot depend on such a whimsical God. Tomorrow he may decide it is enough: destroy it. What can you do? With a God who is a creator you are just in the hands of somebody else who can make or mar you. Then your freedom and your individuality are meaningless.
Nietzsche is right when he says, "God is dead, and now man is free." He is putting two things together; that's his insight: God is dead, and now man is free. With God alive, man cannot be free.
I don't say God is dead -- because he was never alive! God is not an object outside existence. He is not a creator, he is the innermost reality of existence. He is eternal; he has always been herenow, and he will always be herenow. The creation did not end in six days, it is still going on. It is an ongoing process. It is evolution.
But God has to be put inside it, not outside it. God outside, the world becomes dead and God becomes a dictator. God inside, in existence, makes the whole of life alive, everything vibrant -- and God is no longer a danger.
So I will not say enlightenment is divine revelation, no. All those who have said they had a divine revelation have simply dreamed about it, have been hallucinating. It was an illusion and nothing else.
Enlightenment is the realization: "I am not just a mortal. I am not just material, I am divine. In my heart of hearts God is alive, and what is happening in me is happening in

everyone else." The only difference between one whom we call enlightened and the others is that he knows; he has recognized his inner being, and the others are fast asleep. But there is no qualitative difference. Those who are asleep may be awake tomorrow.

And in this eternity does it matter whether you wake up today or you wake up tomorrow? It doesn't matter. You can wake up early in the morning, you can wake up late in the morning -- eternity is available. You are free to choose when to wake up. You are free to choose if you want to have a little more sleep. Then turn over, pull the blanket up and enjoy sleeping a little longer... because it is God who is enjoying it. Don't be worried. Why disturb God if he wants to sleep a little more? And sooner or later you will wake up. How long can you sleep?

Enlightenment is awakening from a deep sleep, coming to consciousness from a state of unconsciousness. It does not need any God outside.

God outside is very dangerous. Its implications are ugly, because God outside means worshipping, praising him, praying to him, going to the mosque, going to the church, going to the synagogue. God outside will never allow you to enter within yourself: your eyes are focused outside -- and there is no God outside. You are looking into an empty sky.

The real juice of life is within you.

This very moment you can turn within yourself, look into yourself. No worship is needed, no prayer is needed. All that is needed is a silent journey to your own being. I call it meditation -- a silent pilgrimage to your own being. And

the moment you find your center, you have found the center of the whole existence.
Archimedes, one of the great scientists, used to say, "If I can find the center of the world, I can revolutionize everything." But the poor man never found it; he looked in the wrong direction. If by chance in some life I meet him, I will say, "Archimedes, are you still looking outside for the center? The center is within you. And it is true: if you can find the center within you, you have found the center of the whole world, and you can revolutionize it."
That is the reason that all the governments of the world are against a single individual who has no weapons, who has no power. Strange! Sometimes I feel, have all these people gone insane, or what?
The European parliament has to decide whether to allow my airplane to land at any airport in Europe or not. Even my airplane landing... entering their country is not a question at all, just the airplane landing for refueling and they are afraid.
In London, my pilot said that his time was up; he could not fly any longer. He needed twelve hours rest by law, so he said, "You will have to stay overnight at the airport."
I said, "That's okay, there is no problem." But I did not have any idea that I am something like a nuclear missile! They wouldn't let me stay in the first-class lounge. My friends thought that perhaps they might create trouble: "It is your own jet plane; why should we allow you in the first-class lounge?" So they purchased first-class tickets for all my friends who were on the plane.
And that actually happened. First they said, "We cannot allow you because you are not traveling by commercial

plane. Where are your first-class tickets?" We produced the first-class tickets, and we said, "Tomorrow morning we will be flying by commercial plane." The man disappeared. After a few minutes he reappeared, and he said, "You cannot enter the first-class lounge."

While he was gone he left his file on the table, and one of my friends looked inside the file. All the instructions from the government were there: even before I had come to the airport the decision had been taken by the government that I should not be allowed in the first-class lounge, that I am a dangerous person. But what can a dangerous person do in the middle of the night in a first-class lounge from where he cannot even enter into the city?

So I asked him, "What is the alternative?"

He said, "There is only one alternative: you can remain in jail for the night." And I had to remain in jail for the night! Perhaps it was -- it must be -- something unprecedented: without any crime, with the jet plane waiting, with tickets in my hands, I had to wait in jail for the night.

And then in the parliament there were questions about why I was not allowed in the lounge; and the only answer was, "The man is dangerous." And nobody bothers to ask, "What dangerous thing could he have done? Is he a terrorist? Is he carrying bombs? What danger was possible?"

I was arrested in Greece. I had not gone out of the house; for fifteen days I was only in the house. And the archbishop started creating a great movement in the government that if they didn't throw me out of the country he was going to set fire to my house. He was going to dynamite it, because "the man is dangerous -- he can destroy our morality, he can

destroy our religion, he can destroy our tradition, he can destroy our church. He cannot be allowed here."
And in the twentieth century a government decides that a person who is just a tourist and who will be there only two weeks more... I had not left the house for two weeks, and for the other two weeks I was not going to leave the house; I was just resting there in a friend's house. They decided that I am dangerous.
And nobody even thinks that if a morality can be destroyed in fifteen days -- a morality which you have created in three thousand years -- what kind of morality is it? It is not worth having. What kind of church is it? For two thousand years you have been creating it, and a tourist can destroy it in two weeks. Strange! And just sitting in his house!
But it seems there is a conspiracy from government to government. They are sending messages to each government that wherever I am, I should not be allowed to stay.
And I am not a political man, I am absolutely apolitical. I have no interest in politics; that I leave to the mediocre people. My interest is in the evolution of human consciousness. But perhaps that is dangerous for them. Perhaps that is the danger that they are talking about, that if people become more alert, more conscious, then they are not going to support the politicians.
People have to remain retarded, stupid, idiots, so Ronald Reagan can remain president of America. Otherwise who is going to choose a third-rate cowboy play-actor to be the president of America? Can't you find anybody intelligent?

Question 4

BELOVED OSHO,
DOESN'T YOUR RECURRENT REFERENCE TO THE WORD "ORGASM" CONTINUE TO PROPAGATE THE IMAGE OF THE "SEX GURU"?

Those who can understand me see clearly that I am the most anti-sex person in existence, because my whole work is to transform sexual energy into spiritual consciousness. The pope can be the sex guru, the shankaracharya in India can be the sex guru, because these are the people who are repressing and teaching that sex should be repressed. Whatever is repressed remains in you, and it takes perverted forms. It may become homosexuality, it may become sodomy; it may take the form of any perversion. The more you repress it, the more it will have to find some way out.

Homosexuality was born in monasteries -- it is a religious phenomenon -- because religions segregated their monks and nuns, and they were so adamant that men and women should not touch each other, should not talk to each other, should not even see each other. Where will their sex energy go? Nobody has bothered about their sex energy; they have simply been told, "You take the vow of celibacy." But the vow will not help because the vow is not heard by your biology.

In the monasteries monks became homosexuals, nuns became lesbians. And a very strange phenomenon... these people created the whole perversion of sexuality in the world because their insistence on a permanent marriage with no divorce created prostitutes. And because sex was repressed so much, their minds became full of sexuality.

Remember that sex is not in the genitals, it is in your head. There is a center in your head which controls your genitals; so if sex is repressed, it is not a question of the genitals. There have been Christian sects who even cut off their genitals just so that their celibacy was absolute. But that will not make them sex-free, because the real center is in the head, from where sex is just an extension.

That's why you can just fantasize about sex and your genitals will be immediately affected; they are extensions of your mind. And once the mind becomes full of sexuality, then a new thing appears that your religions have created and are responsible for -- pornography.

One does not see the connection so clearly because it is a very indirect route to PLAYBOY, or PENTHOUSE, or other pornographic magazines, and to the yellow newspapers that live on ugliness and obscenity. But the real reason is that the pope, the shankaracharya, and Ayatollah Khomeiniac... these are the people who are giving juice to this pornographic literature.

If I am heard, and people accept sex as a natural thing and join it with meditation, all pornographic literature will disappear automatically.

Strange, that these religious leaders condemn pornography, and they are the originators of it. Such is the unconsciousness of the mind. Perhaps even they don't recognize it. They condemn homosexuality, but they don't understand the simple fact that they have created it by forcing people to be celibate. Now celibacy is unnatural. There is only one way to be celibate and that is brain surgery. Unless the sex center in the brain is removed, you cannot be celibate.

Delgado, one of the famous psychologists, was working on the sex center of a white mouse. He opened the mouse's head and fixed an electrode to the sex center. He put a remote controller in front of the mouse, and he taught the mouse to touch the remote controller. As he would touch it, he would go into a tremendous orgasm, trembling all over with joy, but it had nothing to do with the genitals because the sex center is in the head. The food was there, the drink was there -- everything delicious that the mouse liked -- but he didn't bother to eat or drink. He went on pushing the remote controller till he died. Six hundred times he had an orgasm, and then he died. It was too much.

The only way to make anybody celibate is to remove the sex center from the head -- which these religions have not been able to do. But once you remove the sex center from the head, strange things will happen to the person.

For example, we know that no impotent person has ever been enlightened. No impotent person has ever been a prophet or a messiah. No impotent person has ever been a genius in any field -- science, music, art, dance. In the whole history of man, not a single impotent person has been able to contribute anything. It seems that all creativity consists of your sexual energy. And if a person doesn't have sexual energy, perhaps he will become absolutely dull, lusterless; his eyes will lose shine. He will lose interest in everything; he may not live long. And there is no need... because sex is the energy that has to be used as a ladder for your higher growth.

I am not the sex guru.

I am the anti-sex guru, if anything.

The sex guru you can find in the Vatican. His perversion is not to touch women but to touch the earth; that is a perversion. Not to kiss the woman but to kiss the earth! This is a perversion. You just try sometime on the street kissing the earth, and everybody will know, "This man is perverted! What is he doing? Kissing the earth!" And particularly when the pope went to India... There, kissing the earth means you are kissing cow dung -- all the earth there is cow dung. But this is sexual perversion, nothing else.

The previous pope was a confirmed homosexual. Before he became pope he was a cardinal in Milan. And the whole of Milan laughed; it was the talk of the town, because he was always hanging around with a boyfriend. Then he was chosen to be the pope -- that was the last joke -- and he appointed his boyfriend as his secretary.

The word "orgasm" is a beautiful word. It simply means two persons' energies merging, meeting in a joyful wholeness. Man and woman are half, half of one whole. So when the whole comes together, there is tremendous joy. But because of the religions, millions of people never experience orgasm.

In India, I know that at least ninety-eight percent of women have never had any orgasm. In Indian languages there is no word for orgasm, for the simple reason that the Indian woman has been taught that she has to just lie down silently when the man is making love. Only prostitutes move and enjoy; ladies don't do that. So a lady lies down just like a corpse, and the gentleman, without the lady supporting him, is finished alone. There never comes a meeting of both

energies at the highest peak of dance, so they don't know what orgasm is.

Ejaculation is not orgasm. Your whole body should go into such a dance that each atom is dancing within you -- and so should be the case with the woman.

But religions have prohibited it, saying that it is against a woman's grace to enjoy, so she remains with closed eyes. Even to open her eyes is against etiquette. And because the man cannot enjoy it alone... what he is doing is simply masturbation, it is not something that can create an orgasmic state. And he is destroying the woman; her whole life she will never know what tremendous sources of joy she had in her own body.

The man will find some prostitute in order to find joy. To keep the wife a lady, a prostitute is needed. He is destroying two women. To make a woman a prostitute is the ugliest act that man can do -- to force her to sell her body. But because he has to maintain the lady in grace, the prostitute is needed. With the prostitute you may have a more vigorous sexual exercise, gymnastics, but you can't have orgasm there either because there is no love. Money cannot purchase love.

Only love and sex in their totality, accepted, blissfully enjoyed, can bring orgasm.

The word is very beautiful because it comes closest to the meditative state, which is orgasmic. It is orgasmic not in the sexual sense, but it has all the qualities of the orgasm. Buddha, sitting under his bodhi tree, is in an orgasmic state with the whole existence. His whole being is dancing with the wind, with the sun, with the rain.

The sexual orgasm is just a little window that opens into a wider and wider sky. You need not stay behind the window. You should thank your sexual energy that it opened the window -- but go outside, because far bigger experiences are waiting for you.
So those who call me the "sex guru" are simply stupid. They don't understand a simple thing.
I repeat again: I am the most anti-sex person in the whole world. If I am listened to there will be no pornography, there will be no homosexuals, there will be no lesbians -- there will be no perversions of any kind. And you call me the "sex guru"!

Question 5
BELOVED OSHO,
WHAT IS THE DIFFERENCE BETWEEN YOUR PHILOSOPHY AND THAT OF CHRISTIANITY?

It is a strange question -- strange, because Christianity does not have any philosophy, it has a theology. And there is a great difference between philosophy and theology.
Theology begins with a belief, with faith. And philosophy begins with doubt, logic, reason. Philosophy is thinking; theology is believing without thinking. If you think, you cannot be a Christian; you cannot be a part of any religion at all. No religion allows thinking, so no religion has a philosophy: they all have theologies.
So the first thing: Christianity has no philosophy. It says "believe" -- believe in the savior, believe in Jesus Christ, believe that he is the only begotten son of God, believe in God, believe in the trinity. But it is always "believe," and

believing makes a man a hypocrite, because deep down you know that belief cannot become a truth. Deep down you know that this is only a belief; you have not experienced it. There is no base for it, it is baseless: a single doubt and the whole edifice will be shattered on the ground.
Now, a Christian believes that Jesus is born of a virgin mother. Can you think about it? If you think, doubt will be needed. You can only believe, and in believing... you know perfectly well that it is unnatural, it cannot happen.
Christianity says that Jesus was resurrected after his death. You have to believe it because there is no proof, no evidence. In the contemporary literature of Jesus Christ's life, even the name of Jesus is not mentioned. Do you think a phenomenon like a man getting crucified, getting resurrected, would go unnoticed? that a man who brings dead people to life would not be reported anywhere? that a man who walks on water...?
Do you think this man would have been crucified? He would have been hailed as the messiah by the Jews themselves, because what more do you want? -- none of your other prophets have done anything of this kind. But there is not even a mention that there was such a person as Jesus Christ. And he did not have a big following. Whatever following he had were uneducated, uncultured, poor people -- you can count them just on your fingers -- but not a single rabbi, and Judea was full of rabbis of great scholarship.

If you think, you cannot believe in these things. If you think about God, you cannot believe. So Christianity has no

philosophy. No religion can afford to be philosophical; it can only remain theological.
I said it is a strange question because I don't have any philosophy either, but for a different reason. I don't have any theology either.
I don't believe in believing.
I don't believe in doubting.
I believe in searching, in seeking.
I have a way of life but I don't have a philosophy, so I cannot say, "These are the things that make my catechism." And my whole way of life is simple, it does not need much philosophizing. It is simple: to learn to be silent, to learn to be watchful of your thoughts -- because as you become more and more watchful of your thoughts, thoughts start disappearing. And there comes a time when you are in a state of no-mind -- fully alert, fully aware, perfectly conscious, but there is nothing to be conscious of, there is nothing to be aware of. You are simply aware, simply conscious.
This is the most valuable moment in life, because in life and in existence all energy moves in a circle. When your consciousness cannot find any object to be conscious of -- and remember the meaning of the word `object'; it means a hindrance, an objection, a prevention. So when your consciousness has no objection anywhere and simply goes all the way, then it turns upon itself, because things in existence move in circles. A circle is the way in which all energy moves. And when your consciousness becomes conscious of itself, that's what I call enlightenment. It is a simple thing.

Philosophy is a big word. I don't like big words; they are always phony. My approach towards life is very simple and direct: I don't have any philosophy, I don't have any theology, I have only a methodology. And the name of my methodology is meditation.
So nobody needs to be converted, because I don't have a religion. The Mohammedans can come to me, the Hindus can come to me, the Jews can come to me, the Christians can come to me -- they have come to me -- because I don't require any kind of conversion.
I teach a simple method so that they can know their very source of life -- and knowing it is knowing godliness.

Question 6
BELOVED OSHO,
ARE YOU PERSECUTED FOR YOUR IDEAS OR FOR YOUR ACTIONS?

My ideas are my actions; otherwise I am a lazy man. I have been telling my people that I am the lazy man's guide to enlightenment. Action! Just the very word freaks me out! But ideas are enough; they are more powerful than any action. I have only ideas, and I am persecuted for my ideas. I have never done anything, good or bad, for which I can be condemned or praised. All that I have done in my life is to find out the truth about anything that is the concern of the moment and say it forcefully, emphatically, with the authority of my own experience.
And I don't think any action is needed. These thoughts will move on their own, from one mind to another mind, and will create the danger the politicians are afraid of. The

danger is very imminent because they don't have any ideas to argue against me -- neither the politicians nor the religious leaders. That is their weakness. Preventing me from coming to their lands will not help: my ideas will still reach there. If they can reach to the Soviet Union, they can reach anywhere else without any trouble. They can prevent me, but they cannot prevent my ideas.

There was one case in America in which the other party wanted to take a deposition from me, and the judge allowed a deposition by telephone. And now I have been denied entry into America for five years by a federal court. I told my attorney there, "Enquire of the judge if I have been barred from coming into America totally or partially -- because my voice will be coming in, and in fact my voice is the thing. I don't have anything else. So why prevent me? If on the telephone I can talk to an American attorney, what is the point of preventing me, because I never do anything except talking."

The attorney said, "The point is very significant."

Because what else will I do? What else have I done in five years in America? I simply talk and go to my room.

No, I have no actions. And I don't believe in actions, because every action becomes somehow violent. And if they are so much afraid even of my ideas... if there were also some actions, then they would not tolerate me alive anymore.

They cannot kill me right now because they don't have any reason at all. They can try -- and that's what they are doing -- to prevent my ideas from reaching people. But that is impossible: I have my people all over the world. And ideas can be sent in different ways. For example, this is one of

the ways of sending the ideas -- your newspaper will be sending my ideas to thousands of people who may have never heard about me. And perhaps some of them will be turned on.

Question 7
BELOVED OSHO,
WHEN I DIE, DOES MY INDIVIDUALITY REMAIN?

Yes, your individuality remains, but your personality disappears -- and you have to understand the difference between the two.
The personality is something that is given by the society, by the religion, by education, by your profession. You have got a certain personality. That will be gone because it is a social product. But you were born with an individuality of your own. With death, you will be taking your individuality with you. Everything else that you have earned on the way will be taken back; it does not belong to you. Your degrees, your prizes, your awards, your Nobel prizes, your prestige, your reputation -- everything will be dropped. That I call your personality.
But you have an individuality -- innocent, just the way you were born... utterly clean, a tabula rasa, nothing written on you, no name, nameless. You will go beyond death with that nameless, innocent individuality. That is your soul that never dies. It is eternal: it has always been here and it will always be here. It will take different forms -- that means different personalities -- until one day you become so fed up with personalities that before death drops them, you yourself drop them.

That's what I call renunciation, sannyas: what death does, you do on your own accord. Before death, you drop all your personality, all your degrees, all your respectability, your name, your fame, everything, and you become an innocent child, reborn. When you can have the taste of individuality here, why wait for death?
And this is one of the ways to defeat death, because then death won't have anything to take away from you. You will die consciously. The reason death has to make you unconscious is to take things from you; otherwise you will cling to those things and you will not leave them.
Sannyas is a suicide -- a suicide of the personality -- and a rebirth, a rebirth of individuality. And the innocence and the freshness and the beauty of it is just beyond words. It is simply an ecstasy that goes on growing every day bigger and bigger. It knows no limits.

The Path of the Mystic

Chapter #22
Chapter title: The watcher is not amused
15 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
HOW DOES THE MAN OF ZEN TAKE HIS TEA?

For the man of Zen everything is sacred -- even taking a cup of tea. Whatever he does, he does as if he is in a holy space.

There is a story about Moses. When he went on Mount Sinai to meet God and to receive the Ten Commandments, he saw a miracle happening: a green bush, lush green, and inside it a beautiful flame, fire. As he approached it somebody shouted from the bush, "Take your shoes off. This is holy ground." The Judaic interpretation is that the flame was God himself. That's why the bush was not burning, because God's fire is cool. And Moses unconsciously was entering into the area which was like a temple or a synagogue: the living God was there. He took his shoes off and went in.

I don't think there is anything historical in it, but there is one thing significant: that wherever God is, the ground becomes holy.

Zen approaches things from the very other extreme: wherever there is sacredness, God is. Wherever there is holiness, God is. Not vice versa -- not that God's presence makes any place holy, but if you make any place holy, the presence of the divine, of godliness, is immediately felt there. So they have tried to bring the sacred into everything. No other religion has gone that far, that high, that deep. No other religion has even conceived the idea.

In Zen there is no God. In Zen there is only you and your consciousness. Your consciousness is the highest flowering in existence up to now. It can go still higher, and the way to take it higher is to create your whole life in such a way that it becomes sacred.

A cup of tea is the most ordinary thing, but they make in every monastery a special temple for drinking tea, surrounded by beautiful trees, ponds... a small temple. You enter into the temple, taking your shoes off, and Zen

believes, "Where you leave your shoes, leave yourself too." So you enter into the temple absolutely pure, uncontaminated.

In the tea house, the tea temple, nobody talks. Only silence deepens. Everybody sits in the Zen meditative posture. The samovar is preparing the hot water for the tea, and the sound of the samovar has to be listened to as carefully as you have listened to your master. It does not matter what you are listening to, what matters is how you are listening. Zen changes everything and takes a far more significant posture: it is not a question of what you are listening to, it is a question of how you are listening. So it doesn't matter whether the master is speaking or the sound of the samovar. And everybody is sitting there silently while the tea is being prepared.

Listening to the samovar... slowly the aroma, the fragrance of the tea leaves fills the temple. You have to be available to it as if it is divine grace. It is transforming everything small -- the smallest, most negligible things -- into something very significant, meaningful... giving it a religious color. And then the woman who is tending the tea will come to you. Her grace in pouring tea into your cups, and the silence, and the sound of the samovar, and the fragrance of fresh tea, creates a magic of its own.

Nobody speaks. Everybody starts sipping the tea, tasting as totally as possible, being in the moment as intensely as possible, as if the whole world has disappeared. Only the tea is there; you are there -- and the silence.

Now a very mundane affair... all over the world people drink tea and coffee and everything, but nobody has been

able to transform the character of the mundane into the sacred.

As the tea is finished, they bow down to the woman in respect. Slowly they go out of the temple without making any noise. In fact people all over the world don't enter into temples with such silence; in the temple all kinds of talking and gossips are going on. Women are enquiring about each other's jewelry and clothes -- in fact they go there to show off their jewelry and clothes; they don't have any other place to exhibit their possessions. All the temples and churches are nothing but gossiping clubs where people go to gossip about all kinds of mundane things. They destroy the whole meaning.

And Zen has changed a very ordinary thing into an extraordinary experience. You will never forget drinking tea with a man of Zen. You will be fortunate if the master is present. Every gesture is filled with significance.

It is called a tea ceremony, not tea drinking. It is not a tea shop or a tea stall, it is a temple: here, ceremonies happen. This is only symbolic. In the whole of life, around the clock, you have to remember that wherever you are it is a holy land and whatever you are doing it is divine.

But just remembering will not be of much help. It is supported by meditation; otherwise it will remain a mind thing, it won't go deep. That meditation is always there to give it depth. So the whole day in a Zen monastery, from the morning when people get up till the night when they go to sleep, is a long prayer. They are not praying -- there is no God to pray to -- but they are prayerful, they are thankful, they are grateful. And with the meditation in the

background, each small thing starts having new significances that you had never thought about.

Who had thought that a cup of tea could have some spiritual significance? But in Zen it has. If you look just on the surface it may look like a ritual. If you are an outsider, it may look like a ritual. You have to be an insider to understand that it is not a ritual; they are really living it, enjoying it, because behind it is the world of meditation, silence.

It is not only the silence in the temple; a greater silence is within them. It is not only the holiness outside; a greater holiness is within them. The whole day they are whole -- whatever they are doing: cleaning the grounds of the monastery, working in the garden, cutting wood, carrying water from the well, cooking food. Whatever they are doing, they are doing so totally that unless you are an insider you can see only their action. You will not be able to see from where that action arises -- the oceanic depth within them.

It happened:

One emperor of Japan went to see Nan In, a famous Zen master and one of the strangest masters of all. The emperor had heard much about him. Many times he had invited Nan In to come to the court, to be a guest of the emperor, but he always received the message, "It is always the thirsty who goes to the well, not the well to the thirsty."

Finally, the emperor decided to go himself. When he went inside the gate of the monastery... it was on a mountain, surrounded with thick jungle, and one man was chopping wood. That was the first man he met.

The emperor asked him, "Where is the master? Can I see him?"
The man stopped and said, "Yes, you can see him. Just go directly ahead and you will reach the place where he lives." And he started chopping wood again.
And as the emperor was going on he shouted, "Don't disturb the place. Just sit down and wait. The master comes whenever he feels like coming. That is his mastery."
The emperor thought, "Strange people. Just a woodcutter, but he talks with the emperor in such a manner that if he were in the court he would have been beheaded! But here it is better to be silent and go."
So he went and sat at the cottage where the master was supposed to come. After a few minutes, the master came. And the emperor was puzzled, because he was dressed in the robe of the master, but his face looked exactly like the woodcutter.
Looking at his puzzled face, the master said, "Don't be worried, we have met before. I was chopping wood; I had directed you to this place."
The emperor said, "But why did you not say then and there that you are the master?"
He said, "At that time I was not. I was just a woodchopper, a woodcutter -- so totally involved in it that I had absolutely no place left for the master. That's why I told you to wait, so that I could finish with my wood, take a shower, put on the master's robe, remember that now I am a master, and be total in it. Now I am ready. For what have you come?"
The emperor said, "I have completely forgotten for what I had come! Seeing the situation, that the master chops wood

-- don't you have disciples? I have heard that you have five hundred disciples."
He said, "Yes, I have. They are in the monastery, deeper in the forest. But chopping wood is such a joy that I would rather chop wood than be a master. It is such a sacred, such a blissful feeling, the cool breeze, the hot sun, the whole body perspiring, and each hit of the axe making the silence of the place deeper. Next time you come, join me! We do all kinds of things which are necessary, but one thing remains common, as a golden thread running through all actions, and that is meditation. And meditation makes everything divine. Then actions don't count. What counts is your consciousness at the moment of the action."
This is changing the whole ideology of ordinary mind: it judges the act, it never bothers about the consciousness out of which this action is born.
An action coming out of meditation becomes sacred, and the same action without meditation is mundane.
We have made our lives full of mundane things, mundane acts, because we don't know a simple secret that can transform the quality of everything that we do. And remember, if you don't know the secret of transformation, amongst those mundane things you are also mundane.
Unless you have a consciousness which makes you sacred and holy, which is going to transform everything that you do into the same category in which you are...
Whatever you will touch will become sacred.
Whatever you will do will become holy.
Zen is the very essence of all religions, without their stupid rituals, nonsensical theologies. It has dropped everything

that could be dropped. It has saved only that which is the very soul of religiousness.
So even drinking a cup of tea with a Zen master, you will find you are participating in a religious phenomenon.

Question 2
BELOVED OSHO,
ALL MY LIFE I EXPERIENCED MANY SITUATIONS IN WHICH I FELT IMPRISONED, ENCAGED. AS SOON AS I COULD MANAGE, I ESCAPED -- AS A CHILD, NOT FAR AWAY, BUT AFTER THE AGE OF FOURTEEN AS FAR AWAY AS POSSIBLE. EVEN LIVING IN YOUR PRESENCE THIS HABIT IS SOMETIMES THERE, BUT IT FADES COMPLETELY AS SOON AS I LOOK INTO YOUR EYES -- THEN WHAT A TREMENDOUS RELIEF. WHAT IS HAPPENING, OSHO?

People are escaping from places, from persons, from things, because they have an immediate, intuitive feeling that this is not the place where they belong -- it is somewhere else. These are not the people to whom they belong. There must be some people somewhere to whom they belong. Some children can be very acutely aware of the feeling.
And when you look into my eyes, the feeling disappears because you need those kind of eyes; you have been looking for them without knowing it. Your escape has been a search.
The word `escape' is condemnatory. You have been searching, and because you were not finding in one place

you were rushing to another place; not finding in one person you were rushing to another person. And this is happening all over the world: people are changing places, changing their lovers, changing their friends, changing their jobs, but somehow, nothing seems to fit. Their inner thirst remains the same. Not only the same, it goes on increasing as they grow up.

If it happens looking into my eyes that your desire to escape disappears, that means you have found the key. You need such a presence, you need such people, you need such eyes around you. You yourself need such eyes, with the same depth, with the same clarity, with the same insight -- and you will find yourself at home.

And nobody escapes from home. Everybody is escaping for home, because everybody has been placed somewhere else. Nobody has taken care of your inner needs. Your parents, your society have taken care of your outer needs... and they cannot be condemned, because nobody has taken care of their inner needs. Inwardly they are empty.

Perhaps they cannot escape so easily because there are so many bonds. The wife is there, the children are there, the job is there.

That's why every younger generation is the one which is receptive to new ideas, to new experiences, to new spaces, because they are still not in a bondage. They can escape from things, in search of the home. And in this past thirty years the phenomenon has become very prominent, for the simple reason that in the past the younger generation never existed.

You will be surprised to know that the younger generation is a very contemporary phenomenon. In the old countries

like India, where eighty percent of people live in villages and have no contact with the contemporary world, it is still the same: there is no generation gap, because there is no younger generation to create the gap.

Things move in such a way that by the time a child is six, he starts working with his father -- small things he can do. If the father is a farmer, he goes to the farm, he takes his father's food to the farm -- small things -- he takes the cows from the farm to the house, whatever he can do. He has not yet become a young man; he is a child, and he has taken a quantum leap -- he has taken responsibilities. The time of youth between six years to twenty-five years is missed by him.

By the time he is ten or twelve he has almost learned the trade, the job. His father may be a goldsmith, and he is learning the secrets of it.

His father may be a gardener, and he is learning the secrets of it. When the time to escape and feel free comes, he is already in bondage.

By the age of twenty he will be married, have his own children, his own job, his own responsibilities -- he cannot become a hippie; he cannot go to Kabul, to Kulu Manali, to Kathmandu, to Poona, to Goa. He cannot escape anywhere. The whole route every young person has to travel, he cannot -- he has too many responsibilities. He has to follow his father, step by step, because his father is not only his father but his teacher too. He is teaching him his profession.

That's why in old cultures, in old civilizations -- and they are still in existence -- the older person is respected, because there is no way for the younger person to know

more than the older person. The only way to know is experience, and experience comes with age. You are respectful to the person who has more experience. The oldest person becomes the wise man because he has lived his whole life, and life has not been changing for centuries, it is just going on the same. So the wise man can suggest things to you which younger people cannot know; they have to be respectful.

It is in the contemporary world that a tremendous revolution has happened. It has created a new phenomenon -- the younger generation. Because of the schools, colleges, and universities, these people have no responsibilities. The idea of child marriages is condemned, so they are not married. They don't have children. They don't have any jobs. Their parents have all the responsibility for their education. So up to the age of twenty-five they are completely without responsibilities.

And this is the time when the mind is the most romantic, because this is the time -- between fourteen to twenty-five -- that they are most sexual. Their sexual energy makes them romantic, and their sexual energy makes them great idealists. Somebody becomes an anarchist, somebody becomes a communist, somebody starts thinking about utopias -- how the world should be. Moreover, at the age of twenty-five, when they come home from the university, they cannot accept that the old people know more than they do.

Now a new dimension of knowing has opened -- that is education. The older people may know much through experience, but the younger people have known a hundred times more through education. Hence, all over the world

the respect for the old, for the elders, has declined. It was resting on a certain foundation and that foundation has disappeared.

Now the latest knowledge is known by the younger person. The older person is carrying out-of-date ideas. And ideas are changing so fast, science is progressing so fast, that even professors have started feeling they are no longer respected because whatever they know is almost out of date. When they graduated from their universities it was the right thing; now twenty years have passed. In twenty years so much has changed that any intelligent student can beat them -- about anything; he just has to go to the university library and look into books which have been published about the subject in these twenty years.

When I was in the university, I had proposed to my vice-chancellor that at least once in a year there should be a debating competition between the teachers and the students. He said, "What are you saying?"

I said, "When you can have a tennis competition between teachers and students, a volleyball match between students and teachers, what is wrong with my suggestion? In fact those are physical things; this is far closer to the work of a university -- an intellectual competition. And it will help the whole university to know how backward their professors are.

"And these professors continually demand that they should be respected. They don't know that in the old times elder people were respected -- even professors were respected -- but the reason for it has disappeared. It is good to make it clear to them that they can be respected only if they can remain ahead of the students."

He said, "You seem logical about it, but it is a dangerous thing. If some student wins the trophy and the professors lose, whatever respect is left will also disappear!"

I said, "It should disappear. They will have to learn. You will have to create new methods, refresher courses for the teachers. When students are on holidays for two months in the summer, the professors should go for a refresher course so they are not behind the students. They should remain ahead. Only then they can have respect; otherwise they cannot have respect."

And why are these young people so rebellious? They are really in search of their true identity. Nobody has told them who they are. And they are doing all kinds of strange things... but it is on the way to finding themselves. They are being violent because they are feeling angry against the older generation, against their parents, against their teachers, and their anger turns into violence. You have created a new generation, the younger generation, but you have not been able to provide something nourishing to them.

The younger generation is feeling very empty, and it has no responsibility, so it is trying to escape -- from one thing to another thing, trying all kinds of things: drugs, yoga, anything that accidentally they come by, hoping "perhaps this is the thing for me." But there is no guidance, and the gap goes on becoming bigger. Parents and children are almost no longer on speaking terms, because children think these old people know nothing, and the old people think that these children are just a nuisance.

And the gap will be growing bigger and bigger every day, because science is finding means to lengthen your life. If

your life is lengthened, if people start living one hundred years, one hundred and twenty years, then the only way will be to give to the younger generation even more years, so that everybody can become a Ph.D., everybody can have a D.Litt., a D.Sc., and we can create more education to fill their lives. Perhaps at the age of thirty-five they will be released from the university; otherwise what will they do? The older people are experienced in their work and they are doing their work. But a person who has been completely without any responsibility up to the age of thirty-five will create a totally different kind of structure. He won't listen to anybody, and he will not have any identity of his own.

The situation can be changed into a very beautiful world. For example, I have been teaching in the university but no student has felt any generation gap between me and him, on any count. It was not only a question of knowledge...

The first day I entered my class the girls were sitting on one side and the boys were sitting on the other side, leaving six rows of benches in between. I said, "I cannot tolerate this. What nonsense is this? Am I going to talk to these benches? You just get up and be mixed, and sit in front of me."

"But," they said, "every professor says that girls should sit separately and boys should sit separately."

I said, "That is their problem, not mine. I don't like the girls sitting that far away from the boys, and the boys throwing small notes -- `I love you' -- and the girls returning answers. I don't like this. Just be close, and whatever you want to say, say into each other's ears. There is no problem. This is the time to love, and you are wasting it in throwing paper notes. When you are going to love?"

I mixed them. They looked at each other with a great suspicion. They were still sitting in such a way that nobody touches anybody. I said, "This won't do. Sit relaxedly. Touching a girl or touching a boy is not a sin. It is a cold day and you will feel warmer. Be warmer!"

They said, "My God! If the vice-chancellor comes to know, they are going to throw this professor out!"

They loved me all the years I was in the university. And other professors were asking, "What is your secret? You have only ten students, but at least two hundred attend your class who are not your students. They are dropping out of their classes and coming to listen to you. What is your secret?"

I said, "There is no secret. I simply don't allow any gap between me and them. I am always ahead of them; they cannot be ahead of me."

I had told them, "Anybody who wants to go out of the class should go out; there is no need to ask me, because if you want to go out who am I to prevent you or to permit you? You simply go out -- just don't disturb anybody. If you want to come in in the middle of the lecture, simply come in and silently sit somewhere. No need to ask, because that disturbs. Your coming and going does not disturb me."

But nobody was coming and going. The class was full before I came and I had made it clear to them that nobody stands when I come into the class. That was a routine: students should stand up to show their respect. I said, "That is absolutely unnecessary. No exercise of standing up and sitting down can make you respectful towards me. So just remain sitting."

The simple thing that was needed was there should be no gap in any way. I had told them, "Remember, if I don't come, wait for me for five minutes and then disperse silently. That means I am not coming. And this will be often, because I am out of town and I am without leave. The university cannot grant me so much leave. I will complete your courses, so don't be worried about it. Just wait five minutes for me and then leave the class silently. "And if you don't want to come, I will wait five minutes for you, and then I will leave. Neither will I ask you why you don't want to come today, nor have you to ask me why I have not come. This is an agreement."

And for nine years continuously I was traveling all over the country, but I was supposed to be teaching in the university. Not a single student reported that I was outside the city and I had not taken any leave from the university. They all protected me because I was protective to them. I never took their attendance. I simply marked them present every day -- and that too, not every day, but by the end of the month when the register would go to the office, I would just list everybody as present.

And almost everybody was present, unless there was something urgent -- somebody was sick, or somebody had an accident; that was another matter. We had such an affinity that the whole lot of professors were jealous, because they were continuously in a fighting state with the students; the students were striking and fighting and fasting, and all kinds of things were going on, but not in my class. Because if they had told me, "We want to strike," I would have asked, "How many days? -- so I can have a trip, because you will be on strike so I am free."

The new generation is really in a difficult situation; it cannot adjust with the old. It knows much more than the older generation. It knows that those old people are just senile, but it does not know where to go from here. What to do to find yourself? In the past nobody had that trouble. The goldsmith's son would become a goldsmith; it was destined. The carpenter's son would become a carpenter. From such a young age he would start helping his father by bringing instruments, tools, and by and by he would become an apprentice to his own father. Finally he would replace his father. There was no time left as a gap.

And what a gap! A gap of at least twenty years in which you don't know who you are, where you are going, what you are doing, why you are doing it -- all questions, so people are trying to escape. Every place they reach, they find this is not for them.

It is natural. You are looking for your identity. You are looking for a group of people who feel like you, whose hearts beat like you. You are missing a guide which the older generations never missed. Their fathers, their grandfathers were their guides. They found them ready-made in the home. There was no need to go anywhere.

The new generation cannot accept them because it knows much more than they know. It wants someone who knows more -- not only knows more, but is more -- who has more being.

That's why, looking into my eyes you feel that the fever of escaping from everywhere has disappeared.

We need more and more people who can give this sense to hundreds of young people, that they have found a guide, a friend whom they can trust, who can become their hope.

And that's my idea of what we will be opening in different countries. First I have to make the model of the mystery schools in one place. And we will be opening them all over the world, so the young people who have no guidance and fall into the hands of exploiters, fools, all kinds of con men... this can be stopped. These mystery schools can fill the gap -- the generation gap. They can create respect for your parents and they can create the art of bringing up your own children when the time comes. And they can give you an experience of your own being.

This is a great necessity. If it doesn't happen, then the younger generation is going to be terrorist, or all kinds of things they will do -- Hare Krishna movement, which is simply foolish, Witnesses of Jehovah... but they will be caught somewhere. If they cannot find the right place they are bound to be caught somewhere.

They used to become hippies; now that has gone out of fashion. Now there are punks, skinheads, and all kinds of stupids! -- but really they are in a vacuum, and they want a certain identity. So any will do, and they will do all kinds of acts which are destructive for no reason at all, for the simple reason that they are doing something -- something of great importance.

The mystery schools can manage all these people slowly slowly.

Thousands of hippies came to the Poona ashram -- and changed. They had not come to change, they were just on their route towards Goa. And somebody told them that just in the middle is Poona -- nothing to lose, just a one or two day visit. But they never left Poona. And nobody told them to change, just the whole atmosphere... and they dropped

their dirty habits. They looked more human and smart and soon there was no way to find out who had come from the hippie lot and who had come from the straight people. There was no way, they were all alike.
All these people can be absorbed in the mystery schools. We just have to create magnets for every mystery school, which is not a difficult job.

Question 3
BELOVED OSHO,
IS THE WATCHER AMUSED?

The watcher cannot do anything except watch. If it is amused, it has lost its watching. There may be amusement but that will be part of the mind. The watcher will watch it, too.
The watcher cannot do anything else but be a watcher. The moment it does anything else, the watcher slips back and it is the mind.
The watcher is not amused.
And there is nothing in the world for the watcher to be amused about. The world is so miserable that if the watcher could weep and shed tears that may have been the right thing for it to do, but it has no eyes, no tear glands.
So remember it: even when you are feeling blissful, it is not the watcher who becomes blissful. The watcher is still watching the blissfulness. Whatever happens, the watcher simply reflects it. That's why, ultimately, when everything has gone, only the watcher remains. Its experience can be compared with no experience of your mind. Blissfulness,

ecstasy, benediction -- they are all below it; it is always behind them. It is simply the watching.
There is one temple in India. In that temple there is no statue. Just on a marble rock there are two eyes. They signify the watcher. No expression in those eyes.
That's why the ultimate experience cannot be expressed, because it is only a mirror which reflects nothing.
So the watcher is not amused. He is the mind which can be amused. The watcher is still watching it.

The Path of the Mystic

Chapter #23
Chapter title: Fall into trust
15 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
IN THE SIXTIES AND SEVENTIES NEUROLOGISTS BECAME VERY INTERESTED IN AN AREA OF THE BRAIN STEM CALLED THE "RETICULAR FORMATION." IT IS SAID THAT THIS IS THE AREA THAT FILTERS INPUT INTO THE BRAIN WHILE WE ARE ASLEEP. THUS, A MOTHER SLEEPS THROUGH ALL SORTS OF NOISES, BUT WAKES THE INSTANT HER CHILD CRIES -- THIS FUNCTION WAS SAID TO BE ACHIEVED BY THE RETICULAR FORMATION. IT SEEMS THAT DURING SLEEP THERE IS ONE ELEMENT WITHIN US WHICH REMAINS AWAKE. DOES WITNESSING HAVE ANY RELATIONSHIP TO

THIS PHENOMENON? DOES WITNESSING BELONG TO A PART OF THE BRAIN?

The witness is not part of the brain, but the witness uses the brain as a mechanism. A part of the brain remains awake, as if the witness is looking through a window. The window itself is not awake, but the witness behind the window keeps it open. Even in the night, a part of the mind is open for the witness to use it. If the mind is completely closed, it is impossible for the witness to look outside. It can be aware of its inner reality, but it cannot be aware of the outer reality. The brain is the mechanism that makes it capable of becoming aware of the outer reality.

But the brain itself has no witnessing power, and the witness has a totally separate reality: it is not part of the brain. It is the master, and the brain is only a servant.

Those who have meditated long enough slowly start becoming aware, even in their sleep. The body sleeps, but there is an awareness underneath the sleeping body. It can be a disturbance in sleep, too -- if the awareness is too much, then sleep becomes difficult, almost impossible. For sleep to become possible, the awareness has to be very small, just a small window that takes care of the outside world while you are asleep. It is just a guard: in case something happens, some emergency, it will wake you up. But after achieving the ultimate in meditation and awareness, sleep becomes such a thin layer that it is just a restfulness, not sleep. And this is enough.

This reminds me of a few other things which enlightenment disturbs in the ordinary mechanism of body and brain, because it is not an inbuilt process. It is not necessary that

one should become enlightened just the way one becomes a youth, one becomes old -- these are inbuilt processes. Enlightenment has to be earned. The opportunity is there, the potential is there -- but you can miss it, or you can get it. Because it is not an inbuilt process, the body and brain have no way to adjust themselves with the phenomenon. And for centuries there has been continuous concern... Ramakrishna died with a cancer of the throat, Raman Maharshi died with a cancer. Krishnamurti suffered almost forty years with the most intense migraine possible. Buddha was often sick, so much so that one of his disciples -- an emperor, Prasenjita -- offered him his own personal physician. For his whole life, King Prasenjita's physician followed Gautam Buddha with a large wagon full of all kinds of medicines, books on medicine, particularly those which might be needed for Buddha. Mahavira continuously suffered from stomach troubles and finally died from the same troubles.

The question was raised again and again: these people are enlightened; their bodies should be more healthy. And that seems to be very logical, but existence does not listen to logic. Existentially, to be enlightened is to go beyond the capacities of body and brain. You are bringing something into your body and brain for which they have not been made, for which they are not ready. So this new phenomenon... and the new phenomenon is so powerful that it is going to create many kinds of disturbances. Particularly sleep can be disturbed; most often it will be disturbed, because enlightenment has brought so much awareness that you cannot exhaust it during the day, you cannot exhaust it whatever you do.

Just as for the ordinary man it is difficult to be awake -- the sleep is so strong, and the gravity of sleep drowns all his efforts to be awake -- he tries for a moment and forgets; sleep takes over. Just the opposite is the case when enlightenment happens: there is so much awareness that it is impossible for sleep to enter your body. At the most your body can relax -- it can relax more than ever, it can rest more than ever -- but sleep has disappeared.

It is recorded that Buddha never changed his posture in sleep; he would sleep in the same posture the whole night. His disciple, Ananda, was puzzled. Many times he would wake up and look, and he could not believe how Buddha managed. In sleep you cannot manage to keep the same posture. People cannot even manage the same posture while they are awake; there is so much restlessness that they have to turn this way and that. But in sleep you are unconscious...

One day Ananda finally asked, "How do you manage the same posture the whole night long?"

Buddha said, "You will understand one day when you become enlightened. I will give you the answer but it will be difficult for you to grasp it. I simply rest, I don't sleep. Since the day I became awakened, sleep has disappeared."

Other things may be disturbed in the bodies of different persons for different reasons, but the idea that enlightenment will bring better health is absolutely wrong. It will bring a wholeness of your consciousness, which is tremendously fulfilling. But just as the bird in the egg one day has to leave the egg behind... and it has been its protection, its life. Without it, it could not have survived.

But the bird doesn't look backwards. It opens its wings and finds that the whole sky is his.

The body is also a certain kind of egg, in which the ultimate potential of enlightenment can happen -- and unless it happens you will continue to have new bodies -- but the moment it happens, the body becomes useless. Most of the people who become enlightened die instantly. They simply cannot breathe anymore. There is no reason why they should breathe. The experience is so big that the heart stops. They have never seen anything like it, it is so unknown. It takes their breath away -- literally.

Very few people survive enlightenment, and the reason why these people survive is strange: people who have been adventurous, people who have enjoyed taking risks, who have lived like a tightrope walker, whose lives have been on a razor's edge, may survive. The shock will be there, but they are accustomed to smaller shocks. They have never had such a big shock, but smaller shocks have prepared them to accept even this enormous phenomenon. They still continue to breathe; their heart still continues to beat. But still the body suffers in many ways because something has happened that the body cannot understand.

The body has its own wisdom, it has a certain kind of understanding. It functions well within its limits. But enlightenment is not within its limits, it is too far away. It is stretching the body's capacities too much. So anything that is weak in the body is going to break -- and because this is going to be the last body, it will never be needed again. It has fulfilled its function. It has done the miracle. So if you think of the ratio... out of ten enlightened persons at least

nine die immediately. And out of ten who do survive, nine remain silent. They lose their grip on the brain.

This has never been said. Many things have never been said, because nobody has asked, nobody has bothered, nobody has enquired. So there are a thousand and one things which are worth taking note of, but nobody has ever talked about them.

For example, why do nine people out of ten die immediately? No scripture of the world discusses it. The question of discussion does not even arise -- no scripture even mentions it, and it has been happening for centuries. Perhaps they were afraid that if they say it... People are already not interested in enlightenment, and if you tell them that this is going to be the reward -- that you become enlightened and your fuse goes off -- this may prevent even those few who might try. They will say, "What nonsense it is. You work hard to attain enlightenment and what do you get as a reward? -- that you are finished! You are not even going to see yourself enlightened. So what is the point? It is a strange game."

Perhaps that's why it was never mentioned. No scripture mentions that enlightenment disturbs the body and the brain. But I want to say everything exactly as it is, because my understanding is that those who are not interested are not going to be interested, and those who are interested are not going to be prevented by any truth. And in fact it will be good for them to know it ahead of time.

Enlightenment certainly disturbs much psychosomatic health, because it is something for which the body is not ready or prepared. Nature has not built in anything in the

body so that enlightenment can be absorbed. Suddenly a mountain falls on you -- you are bound to be crushed.
Why do nine persons out of ten remain silent? At the most it has been said, "Because truth cannot be said." It is true, but there is a far more important thing which has not been mentioned. Out of ten people, nine people's brains get disturbed. They are no longer able to use the brain mechanism for speaking, so it is better, they feel, to remain silent.
They can see perfectly that their brain mechanism is no longer in a functioning state. And naturally... the brain is a very subtle phenomenon; in the small skull of man almost seven million small nerves create your brain. They are so small and so delicate that any small shock can disturb them, can destroy them -- and enlightenment is a tremendous lightning shock. It goes through the brain disturbing many cells, many nerves.
Only one person out of ten can save his brain, and that is the person who has used his brain so much that by sheer use it has become stronger and stronger. If he had not become enlightened, he would have been a great philosopher, a great logician, a great mathematician or a great physicist. He had a strongly built machine which could have been a Bertrand Russell or an Albert Einstein -- or a Gautam Buddha.
But ordinarily, people don't use the brain so much. For ordinary work it is not needed. Only five percent of your capacity -- the average human being uses five percent of his brain. And the people you call very great geniuses use only fifteen percent. But if a person has used his brain to at least one-third of its capacity -- that is, thirty-three percent --

then it has strength enough to survive enlightenment. Not only can it survive enlightenment, it can serve it too.
Out of ten persons whose brains survive, nine never become masters; only one becomes a master. The nine can at the most be teachers. They can talk about their experience. They can quote scriptures. They can be very famous teachers. People can mistake them for masters; they will have many followers -- but they are not masters, because the quality of the master is missing in them.
The master is not only a teacher but a magnet. To teach is one thing, but to teach with a magnetic force so that just by hearing it you are transformed... then there is a master. The teacher can give you words, but he cannot give you life. The teacher can give you explanations, but he cannot give you experience. The teacher can approach your mind, but he cannot reach your heart.
Why does it happen to only one person in ten? Before enlightenment, if a man has been a teacher already... if, although he has not experienced, his intelligence is so comprehensive that he can understand what has happened to others, he need not have to commit mistakes to learn. He can see others committing mistakes, and that is enough for him to learn.
And if he has been articulate from his very birth, has enjoyed the very sound of words -- their music, their poetry -- if he has been expressive, has never found himself in any difficulty as far as expression is concerned, and his expression has been convincing... not that his argument was greater than your argument, but the way he managed to express himself, the poetry of his expression, the argument

of his expression, the music of his expression is convincing, and yet he has not experienced himself...
If this kind of man happens to become enlightened, then he is coming with the skill of being very articulate. His enlightenment will add something to his articulateness. It will make it authoritative; it will give it magnetism. It will make it a presence to be felt, a presence to be overpowered by, a presence in which you easily fall into love, into trust. The teachers who start teaching after their enlightenment remain amateur. But this man, who has been a teacher already, is immensely enriched by enlightenment as far as being a master is concerned.
It is reported that when Sariputta -- one of Gautam Buddha's chief disciples, and one of the few who became enlightened in Gautam Buddha's lifetime -- when he came to Gautam Buddha, he had come to argue. He was a well-known teacher, and many thought he was a master. He had come with five thousand disciples to argue with Buddha about the basic principles.
Buddha received him with great love and said to both his disciples and Sariputta's disciples, "Here comes a great teacher, and I hope that one day he will become a master." Everybody was puzzled what he meant by it -- even Sariputta.
Sariputta asked, "What do you mean?"
Gautam Buddha said, "You argue well, you are articulate, you are an influential intellectual. You have all the qualities of a genius teacher. You have five thousand very intelligent people as your disciples, but you are not a master yet. If you were a master I would have come to you, you would

not have come to me. You are a great philosopher, but you know nothing.

"And I trust in your intelligence, that you will not lie: say before all these people that you are a thinker but you have not experienced anything. If you say you have experienced, I am ready to discuss with you. But remember, lying is not going to help. You will be caught immediately, because experience has so many things which are not available in the scriptures. So it is better you be clear about it.

"I am ready to discuss with you if you say that you have experienced the truth. If you say you have not experienced the truth, I am ready to accept you as my disciple. And I will make you a master, it is a promise -- because you are promising. You can choose to lie and discuss with me, or to be true and be a disciple and learn with me, experience with me. And one day when you are a master if you want to discuss with me I will be overjoyed."

For a moment there was immense silence. But Sariputta was really a man of truth. He said, "Buddha is right. I have never thought about it, that he is going to ask about experience. I have been debating around the country, defeating many great so-called teachers, making them my disciples" -- that was the rule in India. You discuss, and whoever is defeated becomes a disciple.

So he said, "Many of these disciples were themselves teachers, but nobody ever asked me about experience. I don't have any experience, so there is no question of discussing right now. Right now I touch the feet of Gautam Buddha. And I will wait for the time when I have experienced, when I am a master myself."

After three years of being with Buddha, he became enlightened. He was certainly a very potential case... just on the verge. The day he became enlightened, Buddha called him and asked him, "Do you want to discuss now?" Sariputta touched Gautam Buddha's feet again and he said, "That time I touched your feet because I had no experience. This time I touch your feet because I have the experience; the question of discussion does not arise. That time it was impossible to discuss; this time too it is impossible to discuss. There is nothing to discuss. I know, you know -- and the knowing is the same. And I am your disciple. I may become a master to others, but to you I will always remain a disciple. You transformed my whole life; otherwise I would have died just arguing unnecessarily, wasting my time and other people's time."

The people who have remained silent really got damaged. There was no other way for them except to be silent; the mechanism was broken. They had the experience but they didn't have the vehicle.

So it is a very rare phenomenon: first to be enlightened, then to survive enlightenment, then to save your brain so that you can be a master. And that depends on whether you exercised your brain before enlightenment to at least one-third of its potential. Less than that won't do.

Hence my insistence: Don't believe.

Doubt, think, enquire.

Sharpen your intelligence, at least to one-third of its potential. And meanwhile meditate, so the day you become enlightened, you can say something to the world. You owe it.

Existence waits millions of years for somebody to become enlightened, and when someone becomes enlightened existence wants him to share, to spread the word, whatsoever the cost, to all those who are fast asleep. They are not all going to awake, but somebody may hear the call. Even if a few hear the call, that is enough reward.

Question 2
BELOVED OSHO,
WHEN I HEARD YOU SAY THAT YOU WANTED A HUNDRED OF US ENLIGHTENED AS SOON AS POSSIBLE, I WONDERED WHY A HUNDRED?
A FEW MONTHS AGO I SAW ON SPANISH TELEVISION A PROGRAM WHERE IT SHOWED A DISCOVERY MADE BY AN ANTHROPOLOGIST AND A SCIENTIST ON SOME ISLAND. THEY HAD BEEN WATCHING SOME MONKEYS FOR YEARS AND THEY HAD OBSERVED THAT WHEN ONE OF THEM ACCIDENTALLY DROPPED A SWEET POTATO -- WHICH WAS THEIR MAIN DIET -- INTO THE WATER, THEREBY WASHING IT CLEAN OF THE EARTH THEY WERE USED TO DEVOURING ALONG WITH THE POTATO, HE DISCOVERED IT TASTED MUCH BETTER AND TRIED TO TEACH THE OTHERS TO DO THE SAME.
SOME YOUNG ONES FOLLOWED HIS IDEA; OTHERS REJECTED IT. BUT THE EXTRAORDINARY THING WAS THAT WHEN THE HUNDREDTH MONKEY HAD ACCEPTED AND STARTED FOLLOWING THIS ROUTINE, SIMULTANEOUSLY ALL THE MONKEYS ON OTHER ISLANDS STARTED

TO DO THE SAME. CAN YOU COMMENT?

We are living in a network of invisible forces, connecting us to each other. So whenever something happens to one person, it vibrates in many other people. They may be far away, but if it happens to many people then the vibration is very strong. It can go from one island to another island, from one continent to another continent, without any visible means of communication.

Once Albert Einstein was asked, that if he had not discovered the theory of relativity, did he think it would have ever been discovered? The answer Einstein gave astonished the man who had asked it. He said, "If I had not discovered it, then within months somebody else was going to discover it. I was just quick enough."

And later on it was found that one German physicist had already reached the conclusion in his notebooks; it is just that he was late in publishing them. Einstein published his research first; otherwise, somebody else had already discovered it, he was just late in publishing it... just the lazy type. And one man in Japan was coming near the end of his research and he had no idea... he did not understand English or German, so he had no idea what was happening in other parts of the world. He knew only Japanese. But he had almost come to the same conclusion, just a few days' work more...

It seems that whenever there is something happening, it is not only happening in one person, it is a certain wave. Whoever can catch that wave, whoever is capable,

intelligent, trained to catch that wave, will also get the same idea.

No discovery is such that it depends on the individual. It becomes attached to the name of the individual because he is the first. Because it is a very specialized subject, not everybody will be able to discover it, but there are many people who are working in the same fields, with the same specialization. And if a certain wave is surrounding the earth, it will be caught by many minds.

You can try a few experiments that will help you to understand why it is so. Again, remember that thirty-three percent: for no apparent reason, everything that has happened in the world in science, in art, in religion, in any direction, in any dimension, has happened through a certain section of humanity. That is the thirty-three percent. And these are the most intelligent people. These are the people who can be easily hypnotized. These are perfect mediums. We have a primitive educational system; otherwise each child should be hypnotized first, before he enters any school, to explore his potential. Does he belong to the thirty-three percent, or does he belong to the remaining two-thirds? If he belongs to the remaining two-thirds, he should be sent to a school for the common people, and if he belongs to the one-third, then he should be sent to a more specialized school, where geniuses can be produced in thousands.

Right now it is all mixed up, and in this mixture the genius suffers. Because if there is a genius in a class... the teacher has to teach in such a way that the most mediocre of the students can understand him. Do you see the implication of it? The implication is that the lowest common denominator

prevails over the higher, more intelligent person with more potential.

Now, for a genius what the teacher is teaching is useless. He needs something better, something deeper, something higher. His time is wasted being with the mediocre students. It is an unnecessary mixture. There is no need; they can be sorted out.

And this experiment that I am going to tell you about will be more successful with the thirty-three percent. You can sit in another room separate from someone with whom you have a loving relationship, a deep friendship, a trust, something that is of the heart. And you both sit for ten minutes in silence. Then you decide that one person should take out one card from a pack of playing cards and make some signal -- maybe a knock on the door -- that "the first card has been taken; now you can take the first card." And the other person has to find one card from among all the cards. He has to be just silent and in tune, open only to what is happening in the other room, and take one card. This way, take ten cards one by one. And you will be surprised to know that if both persons are intelligent enough, then around seven cards will be the same. That is the minimum; even all ten cards can be the same.

But if even three cards are the same, then all that is needed is a few more experiments and your percentage will grow. And once you can do it with cards, then you can do it with things. You can draw a picture, and the other person will also be drawing a picture -- no visible communication, but something invisible reaches from one person to another. And you can change partners, and you can see with whom

it functions better. That means your minds function on the same wavelength.

In my opinion, before any two persons decide to live together they should be checked by experts to see whether their minds are in tune or not. They should be given exercises: "First you tune your minds. Your minds should be at least seventy percent in tune, only then is it worth living together; otherwise don't create hell for each other. You love each other -- forgive each other."

But you can try to improve your attunement before you decide to live together. You need not go to a court really, because what can a magistrate do? This is something that should be a part of a university -- there should be a department which helps people to find out their percentage of attunement, and which helps people increase their attunement. And if they are so far apart that it seems impossible, then it should be suggested to them that, "You will be getting into trouble, and if you love each other... Don't get into trouble. It is better to say goodbye now rather than after you have messed everything up and disturbed each other."

This small experiment can be extended to reach around the earth. For example, you can make arrangements: first try it in one house with ten people, and if you find that there is a certain common wavelength with these ten people then these ten people can spread out around the world. At a fixed time they should start the same experiment -- and the result will be the same. The percentage will be the same because the distance makes no difference; it is not a physical phenomenon.

And this phenomenon is possible particularly in animals because they are so innocent. Gurdjieff remembers about his childhood... He lived in a very different kind of world in the Caucasus. It is a tribal world made up of small and mostly ancient tribes who have not yet settled. They are still moving; they live in tents -- they are vagabonds, gypsies. Gurdjieff's parents died early -- he was only nine years of age -- so he was moving with any gypsy tribe where he found someone friendly. And people loved the boy. He was so intelligent that he learned the many languages of all those tribes -- they all spoke different languages. And he learned many things which came in very handy for his work in the future.

One thing he remembers is that in all those tribes they used to hypnotize animals. Their animals were never tied down, there was no need. They would just look into the animal's eyes for a few seconds and his head would fall down, and then he would remain in that posture, frozen as long as you wanted. He would not move unless he was awakened again by the same person looking into his eyes and waking him up.

And Gurdjieff said that it was the simplest way... their horses, their cows, were never lost and they were never tied up. They were always free. Small children were simply hypnotized, so that they wouldn't go out of the camp. Just a circle would be drawn around them and they would never go out of the circle. Whatever you did, they would never go out of the circle. And this had become so deep in their unconscious that even after a person became adult, young or old, if a circle was made around him along with a certain chanting, he would be frozen; he could not get out of it.

Gurdjieff could not believe it -- what kind of thing is happening! This man is completely free; that line which has been drawn around him cannot prevent him, but really he is prevented. He talked to a few people to try to get them to come out of it: they tried hard but, as if an invisible wall was preventing them, they could not get out of it.

And all these tribes used hypnosis in different kinds of teachings. For example, they wanted a certain boy to become a great wrestler -- he would learn wrestling, but that would be secondary. The primary part would be hypnosis. He would be hypnotized and told, "You are a great wrestler," and this would be repeated continuously. And Gurdjieff said, "I saw with my own eyes that the person was changing. His muscles were changing, his body was changing; his fighting was becoming very refined."

Each year there used to be a fair of all these tribes where champions would be declared in different arts; wrestling would be one of them. And all those wrestlers were trained through hypnosis, which was the easiest way. The same can be done for any teaching, but hypnosis is condemned.

For example, I told you that two persons can try with cards. The best will be that first they are hypnotized, attuned in hypnosis; then the results will be a far higher percentage -- nine or ten out of ten cards.

We are going to use hypnosis for many things -- for meditation too. If you are finding difficulty in meditation, then first go through hypnosis so that it gets deep into your unconscious that meditation is a simple thing and you are perfectly capable of it. Hypnosis can create that conviction in you. And then sitting you will simply go into meditation without any difficulty, because your whole unconscious

will be supporting it; there will be no opposition, no objection.

In Australia, there are tribes which use a very strange method of sending letters -- even today. The chief of one tribe goes to a certain tree -- and every tribe's camp has a certain tree which has been hypnotized. Trees can be hypnotized; they are very sensitive beings. He goes to the tree and he tells the tree to connect to the tree of another tribe, maybe fifty miles away: "I have a message for a certain man there. Call the chief so he can find the man." The other tribe's chief will receive the message and will deliver the message to the man. He goes into a hypnotic trance. Something happens at the other end -- the chief of the other tribe goes into a hypnotic trance by the side of his tree, and the person to whom the message is given is sitting there, and the chief starts repeating the message. And this is the way they send messages, letters, and they are absolutely accurate. "Your mother is sick, come back home" -- simple telegrams, but with a strange method. The trees are used to connect them.

It was because of Mesmer that hypnotism became known as mesmerism in the West -- it was the same thing as hypnotism, but because he was the first to use it in the West it got his name. He had a beautiful tree in his garden which he had mesmerized -- and this is recent; this is not a very ancient thing. He had given the tree the idea that it could cure any kind of disease. That was his work every morning, first thing, to hypnotize the tree and tell it, "People will be coming and you are capable of curing them."

And then people would start coming. They had just to hold a branch of the tree, and many would go into a trance and

their state would be almost hypnotic. Many would be cured. Only those who would not go into a trance would not be cured. These were the adamant people, stubborn people, egoistic people -- people who think they cannot be hypnotized. The reality is that they are stupid, and stupid people cannot be hypnotized. Idiots cannot be hypnotized at all; there is no way, because an idiot has not even the intelligence to understand what suggestions the hypnotist is giving him. Trees are far better than idiots -- they are not idiots. Birds are far better, animals are far better.

But those who would go into a trance would tremble or dance or sing, and their hands would remain on the branch of the tree almost as if they were glued to it, and their diseases would disappear.

The medical profession was very much against Mesmer -- obviously, because he was taking so much of their business and curing people for nothing. So he was brought into court. Now these are not things which can be proved. What can he prove? -- what mesmerism is and what the tree does? He could not prove anything, and he lost the case because he had to prove that people were being cured on medical grounds; otherwise he was a charlatan.

But the strange thing was, he was not doing any harm to anybody. He may have been a charlatan, granted. But if hundreds of people were being cured by him, what is the harm? He may not have been scientific, but the people who were cured were not interested in science, they were interested in being cured.

And in fact these patients were people who had been treated by doctors, by traditional medicines and were not cured; as a last resort they had come to Mesmer, because it

was embarrassing -- in the society it was thought embarrassing to go to Mesmer. And if he was curing these incurable persons, he was not doing any harm. And he was not charging anything; he was simply a student who was trying to revive a science which had completely lost its roots in the West.

Wherever we establish our school, I would like trees to be hypnotized for curing people. Trees can be hypnotized for other purposes too -- for helping people, encouraging people. If people are learning music, they can help them so they learn fast, so they get better in their subject matter. If they are learning mathematics and they are stuck... or they feel that they cannot learn any subject. Hypnosis can remove any obstacle without any trouble.

It is a very strange world. Here nobody bothers to see the beneficial effects of a certain thing. Everybody is concerned with his profession, his vested interest.

Just the other day, Anando gave me the report that in Europe the Catholic church is almost on the warpath with the Hare Krishna people and the Witnesses of Jehovah. And the reason why they are on the warpath is because they are losing eighteen percent of their business to these people. It is a business. Eighteen percent of the business of the Catholic church is being taken by these people, so they are on the warpath. They cannot tolerate these competitors -- they should be crushed.

I am not saying they are right; they are as foolish as the Catholic church. But they are all in the same business. And what right does the Catholic church have to prevent other people from doing the same business?

It makes it absolutely clear that to these people religion is nothing but business; they don't want any competition, they want a monopoly. These are the people who destroyed, burned, living women -- thousands of them -- in the Middle Ages, condemned them as witches. And those women were really using hypnotic methods and other ancient methods. Certainly they were more capable of helping people than the church.

Those women were a danger to the church's existence, so the church created a fiction that they were in conspiracy with the devil, that they were sexually related with the devil. And they tortured those women so much that they had to confess that they were in a sexual relationship with the devil, because until they confessed the torture continued. There was no way -- they had to accept it.

And once they accepted, confessed, then the church was able to punish them. The punishment was being burned alive -- and not one, but thousands of women -- in the name of religion! But it was really a question of business.

And why were women in that category? -- because women can be more easily hypnotized, and can more easily hypnotize other people. They have a more hypnotic energy, so naturally they had developed in this way. And they were helping people, they were not destroying anybody. They were not creating any religion, any organization. And with them, all that had been developed for centuries was destroyed. We don't know what else those poor women knew of the inner secrets of man's mind and its working.

All the religions of the world are against me for the same reason -- it is not a religious issue at all. They are not religious, they are only business people with a certain

religious name; behind the name of a certain religion, they are doing good business. Naturally I am dangerous to them -- to all of them -- because I am taking their youth, the cream, their intelligent people. If this fire spreads, then their future becomes dark.
But it is a sad story that in the name of religion, in the name of science, many beautiful things have been destroyed. They have to be revived. They have not harmed anybody, and they could be of immense help and blessing.

The Path of the Mystic

Chapter #24
Chapter title: Meditation is a revolution in religion
16 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
WHEN I FIRST HEARD YOU SAY, "SITTING SILENTLY, DOING NOTHING, THE SPRING COMES AND THE GRASS GROWS BY ITSELF," MY WESTERN MIND THOUGHT THIS WAS A METAPHOR, AND SOUGHT TO FIND THE MEANING. THEN I THOUGHT YOU REALLY MEANT TO SIT SILENTLY -- AND I FELT IT WAS IMPOSSIBLE. NOW, SITTING SILENTLY IN YOUR PRESENCE, DOING NOTHING I FIND IS PURE HEDONISM -- AND THE GRASS IS GROWING BY ITSELF. BELOVED MASTER, I AM AMAZED, AND MY GRATITUDE IS BEYOND WORDS.

The East and the West have gone so far away from each other that there is always misunderstanding: neither the East understands the West nor the West understands the East. But in the final reckoning, the West is the loser.

For ten thousand years the East has chosen a path which is not of the mind -- which is not intellectual, which is not rational, which is not logical, which is not scientific. And the West has chosen just the opposite.

The West is still far away from reaching the final heights of rational flight. And perhaps it will never be able to reach the end, because its enquiry is about the objects outside you. There is an infinity of universe, and the deeper science goes the more it finds that it knows nothing. Its knowledge only helps it to know that much more is to be known and there seems to be no end in view.

On the other hand, the East has reached its goal: it has attained to the ultimate consciousness. In a certain way, it has reached inner perfection. This creates new difficulties of misunderstanding, because the East speaks from the heights of final realization and the West can understand only relative truths which are changing every day.

They have also chosen to speak in different ways. The East speaks in poetic metaphors; the West speaks in terms of mathematics. The East speaks intuitively; the West, only intellectually.

It is one of the greatest problems to be solved -- how East and West can come together. Their meeting is absolutely necessary; otherwise, whatever has been attained in the East, or in the West, will all disappear into nuclear smoke.

I can understand Kaveesha's question. When she first heard the famous haiku -- "Sitting silently, doing nothing, the spring comes and the grass grows by itself" -- it was natural for her to understand it as poetry, as metaphoric expression. The mind trained in the Western way cannot think otherwise. It is impossible to think this is a description of a reality.

There is no metaphor involved. It is not poetry. Haiku is not poetry. Its formation is poetic, but what it contains is reality. Only its container is poetic, but the content is absolute reality.

But it is difficult, for the simple reason... first, sitting silently is against the Western mind. The West has the proverb, "The empty mind is the devil's workshop." Sitting silently, you will be empty. And from your childhood you have heard that the empty mind is the devil's workshop. The East knows something totally different. It is a workshop -- not of the devil but of the divine.

The first sentence creates great hurdles. Everybody in the West is taught to think, and thinking pays in life -- sitting silently won't pay. It is not a qualification; maybe it can be called a DISqualification. If you apply for a job and tell the employer that your qualification is sitting silently, doing nothing, the spring comes and the grass grows by itself, he will be simply amazed! They will simply throw you out of the office -- "You sit somewhere else, because we don't want the grass to grow here!" In their eyes, you must be mad.

The West has never developed any meditation -- it is poor in that way, very poor. It knows only prayer, which is not even a faraway echo of meditation. Even the so-called

prophets and saviors and messiahs have never been able to go beyond prayer -- prayer is the last thing, because God is the ultimate goal.

Meditation is a revolution in religion.

It simply drops God, without even arguing against it. It is not even worthy of that, because it is a hypothesis -- unproved, unexperienced; it does not deserve to be considered.

I had a friend, Professor Wilson, who was teaching in a theological college in Jabalpur. He could not understand that there can be a religion which has no God, which has no prayer. The West, for the last four or five centuries, has never conceived that religion is possible without God, without prayer. In fact it is only possible without them. They are the disturbances, obstructions on the way to religious revolution. They are the enemies.

The devil has not done any wrong in the world -- he does not exist. God also does not exist, but he has done immense harm. God has kept man's mind focused on something outside, and when you are focused on the outside, you remain in the mind. Meditation cannot be focused outside; only mind has the capacity to be focused outside. Mind cannot be focused inside; only meditation can do that. So meditation and mind go diametrically opposite ways.

It is not without reason that people of meditation have called their path the path of no-mind. But with the mind being dropped, gods, all kinds of theologies, devils, heaven and hell and their details, the ideas of sin and virtue -- they are all dropped because they are all part of the mind. And the West has remained mind-obsessed -- as if you are only

mind and nothing more, your existence consists of mind-body, and that's all.

Trained in the Western ways, Kaveesha thought that it must be some metaphor, or perhaps there is some meaning in it. `Meaning' is a mind word: if there is some meaning in it, then think about the meaning, find out the meaning of it. You cannot find any meaning in it. It comes from an inner source of your being, where meaning itself has no meaning, where things simply are -- with great splendor, with tremendous beauty, but no meaning. Meaning is a logical concept, and logic is a mind product. Existence knows nothing about it.

So first she thought it may be a metaphor. Obviously, this will come to the Western mind. But a metaphor also has to have some meaning. It must indicate towards something; it must be a metaphor for something, a representative, a pointer. But what meaning is there? Seen with an attitude which is searching for meaning, the haiku is meaningless. It is an experience. And it actually describes everything that happens to consciousness -- just in those few words.

And that is the beauty of haiku. It uses the minimal amount of words. You cannot take a single word out of it, it has been already taken: only the most essential has been left. Sitting silently -- there are two words. It starts with sitting, it starts with the body. If the body can sit restfully, relaxed, it helps immensely for the mind to become silent. If the body is restless, tense, then the mind cannot be silent. So the haiku is starting from the very foundation: "sitting" simply means relaxed, restful, at ease, at home, no tensions. You see millions of statues of Buddha all over Asia -- and Buddha himself said before he died, "Don't make a statue

of me." For almost three hundred years the disciples, generation after generation, resisted the temptation. But as the physical presence of Buddha became far away -- four hundred years, five hundred years -- the temptation to have at least a marble statue sitting in the same posture as Buddha... It does not matter whether it is a photographic representation or not; that is irrelevant. What matters is that it will help to give you inspiration, understanding of how to sit.

And for that, the marble statue is even better than a real Buddha, because it is completely relaxed -- no tensions, no movement. They gave it such proportion, such beauty, such aesthetic sensibility, that if you sit by the side of a Buddha statue, you would like to sit in the same way. And the miracle you will feel is that as you start sitting in the same way, the mind starts settling... as if the evening has come and the birds are coming back to their homes, to their trees. Soon it will be night and all the birds will have settled in their nests, fallen asleep.

And if you are fortunate to be in the presence of a living, awakened being, his restful body will create a synchronicity with your bodies, because it is of the same matter. All bodies are made of the same matter and function on the same wavelength.

If the sitting is right, silence descends on you just as the evening comes and then all becomes dark.

Sitting silently... The second thing is the mind. The body should be non-tense, and the mind should be without any thought.

Sitting silently, doing nothing... This is very significant to understand. Even the idea that you are doing meditation is a

disturbance, because every "doing" makes the mind active. Mind can remain passive only when you are in a state of non-doing, doing nothing...

This small haiku contains the whole philosophy of the Eastern approach. It is not even a meditation; you are not doing anything, you are simply rejoicing in rest. You are enjoying the peace that comes on its own, it is not your doing. You are simply waiting, not doing... waiting for things to happen. There is no hurry, there is no worry.

THE SPRING COMES... Remember, existence has no obligation to fulfill your desires; hence, the sentence, THE SPRING COMES... You may be in a different season, and the grass may not grow. Don't complain that "I was sitting silently and the grass was not growing." You were out of tune with existence.

You have to follow existence. The spring comes -- you have to wait for the spring to come, you cannot bring it, you cannot manufacture it; it is not in your hands. The spring comes -- it comes -- and the grass grows by itself. And suddenly everything becomes green; suddenly, everywhere grass is growing. Nobody is doing anything, just the spring has come and its coming is enough for the grass to grow.

You are sitting silently, doing nothing, simply waiting for the spring to come. Just as the outside spring comes, the inside spring also comes. There are inner seasons of life. So don't be worried -- the spring is bound to come.

And at the time the haiku was written, the spring used to come exactly the same day every year; for centuries that had been the routine. In my childhood in India, every season was coming exactly on the same day. There was no

question about what day the rains would begin, on what day the rains would end. But because of atomic explosions... they have disturbed the whole ecology. Now nothing is certain: sometimes rains come, sometimes they don't come at all; sometimes they come too much, too early. The old rhythm, the old balance, is there no more.
But fortunately, atomic explosions cannot disturb your inner world. They cannot reach there. There, the spring comes exactly when you are ready. The Egyptian saying is, "When the disciple is ready, the master appears." The master has to appear when the disciple is ready. The disciple need not worry about the master, he has just to be ready. His readiness is enough to give a call to the master. And it is absolutely true: the master appears when the disciple is ready. Sitting silently, doing nothing, you are getting ready. No desire, no worry whether the spring will come or not -- it always comes, it has never been otherwise. The moment you are ready, it is there.
And when the spring comes to your inner world, as if thousands of flowers have opened up, the whole air changes: it is fresh and fragrant, the birds start singing. Your inner world becomes a music unto itself, a fragrance unto itself -- and the grass grows by itself.
By "the grass" is indicated your life, your life force. Green is the symbol for the living. In connection with spring, everything becomes green. And once you have experienced this phenomenon, you have known the greatest secret there is -- that there are things which you cannot do, but can only allow to happen.
So it is possible, Kaveesha: sitting here just doing nothing, the spring may come at any moment, and for the first time

you will understand the significance of the haiku, because something in you starts growing, so alive -- it is pure life. It is you, it is your being. But there is no way to intellectually understand it.

In the East for thousands of years, disciples have been sitting by the side of the master, just doing nothing. It looks strange to the Western mind: what is the point of sitting there? If you go to a Sufi gathering, the master is sitting in the middle and all around his disciples are sitting silently -- nothing is happening, the master is not even saying anything. Hours pass...

But something transpires -- they all feel a fulfillment. When they come out, they are radiant. The master has not done anything; neither have they done anything. They just fall in tune because both were not doing anything, both were silent.

It is possible that now you understand the haiku. Sitting here every day, just listening to me, a silence descends on you and suddenly there is spring and the grass is growing. The East has to be understood in its own ways. If somebody tries to interpret it intellectually, he has missed the point from the very beginning.

Question 2

BELOVED OSHO,

TO ME, YOUR DISCOURSES FEEL LIKE AN INSIDE DEEP CLEANING. WHATEVER LOAD OF PAIN, ANGER, OR ANY NEGATIVE FEELING I CARRY WITH ME WHEN I COME INTO DISCOURSE, IT HAS DISAPPEARED WHEN I WALK OUT, AND I FEEL LIGHT AND REFRESHED. SOMETIMES, IT DOESN'T

TAKE ME LONG TO CREATE ANOTHER ONE, BUT I KNOW IT IS NOT GOING TO LAST LONGER THAN THE END OF THE NEXT DISCOURSE. WHEN AWAY FROM YOU, ALTHOUGH I USED TO MEDITATE EVERY DAY, THINGS WERE TAKING MUCH LONGER TO DISAPPEAR. CAN YOU COMMENT?

It is the same thing... Away from me you were trying to meditate, and that doer was your disturbance. With me... I am not even telling you to meditate. I am just talking to you and creating a certain atmosphere in which meditation happens to you.

So while you are here, see the difference between doing and happening. Alone also, let it happen. If you become accustomed to my voice, perhaps you can put on the tape recorder: forget about meditation; you just listen and the meditation will come. And, slowly slowly, this coming of meditation can be detached from listening to me.

You can sit by the side of the sea and listen to the waves crashing on the shore -- so joyfully, so dancingly they come, and they have been doing that for millennia and they are not tired yet. Just listen to them. Or sitting under a tree, just listen to the birds, or the wind blowing through the tree.

Slowly slowly, get rid of listening too. Just sit silently -- because that listening was only a device. This is only a device to help you avoid doing. But the device is only for the beginning; soon you have to drop the device and it will be happening anywhere you are, and it will cleanse you the same way it does here.

And remember one thing: if it cleanses you, that does not mean you have to be careless about collecting the garbage again because you know in meditation it will be cleaned away. You are using meditation for a very small job. It is not meant for that.

I have heard -- it happened in Burma after the second world war -- a small airplane was left in the forest. The Japanese were surrendering, but a few stubborn samurais still wanted to fight, so they escaped in an airplane. Then they left the airplane in the forest, and were hiding somewhere in the forest.

But a tribe lived there, a very ancient tribe. They had seen airplanes in the sky, but they could not connect the two things, that this was the same thing they had called "the great bird." They tried to figure it out: "What is it? It has wheels, so one thing is certain, it is a vehicle."

They used it with two horses as a bullock cart. And it was working well and they were very happy: "This is great!"

Then somebody who had been to the city, said, "You don't know -- this is not a bullock cart, it is a car. Just... I don't understand why these wings are there, but let me try..."

And he tried, and it started.

Then they started using it as a car, and the man suggested, "You will need fuel, so somebody who goes to the city should bring fuel. No horses, no bullocks are needed, just fill it with fuel and use it as a car." And they were immensely happy.

Then a man who had been in the army passed by and he said, "What are you doing! You are using a small aircraft as a car? This can fly."

They could not believe it. They asked, "Is it a great bird?"

He said, "Yes," and he was a pilot, so he showed them how to fly it.

Meditation can be used as a bullock cart -- and that's how you are using it, just cleaning the rubbish that you accumulate. But you will accumulate that rubbish every day and you will have to clean it every day. Meditation is a great bird, and you are using it for something it is not meant for, although it can do that work too.

So when it cleanses your burden, be careful not to collect it again. What is the need to collect the burden? -- just unawareness. And what you collect is all rubbish. You know it -- that's why, when through meditation it is cleaned away, you feel fresh. So why destroy your freshness? Don't collect it. And the way is to be more alert, to be more meditative, even while you are doing other things. It is a great defense, it won't allow any rubbish to collect. And slowly slowly, you will be collecting less, and one day you will find, between two meditations, that you have not collected anything.

Now the bullock cart can become a motor car -- and there is a great distance between the two. Now you don't need the bullocks or the horses to carry it, and it can go faster. Now you have speed; otherwise, you can do the same thing every day and you will die the same.

And when there is nothing else to cleanse, then the meditation, your energy, starts rising up because there is no work on the ground. You can take off. You can become a bird in the inner sky. Then it will not be only refreshing, it will be growth. You will be growing, maturing, getting more centered, becoming more individual. And the higher you will go, the more and more you will see new things

happening to you -- the spring coming to you and the grass growing all around. The whole of life becomes so green, so full of juice.
You have found the way -- now go on. There is so much to discover. It is your own territory you have forgotten, your own empire that you have forgotten. Remember it. The remembrance will come also by itself.
So what is happening is good, but not good enough. Much more is possible. Don't be satisfied with small things. Unless you have come to a point where you feel absolutely contented, don't stop. That is the culmination of evolution, where each individual becomes a god.

Question 3
BELOVED OSHO,
I CANNOT IMAGINE LIFE WITHOUT YOU. AT THE SAME TIME, I CANNOT BELIEVE THAT I AM HERE WITH YOU -- I, WHO AM TOTALLY USELESS FOR ANYTHING. AFTER TEN YEARS OF MY STUMBLING, YOU ARE STILL POURING YOUR LOVE ON ME. IN FRONT OF SUCH ENORMOUS TREASURES, I KEEP DOING STUPID THINGS. BELOVED MASTER, I AM CONSTANTLY BITING YOUR FINGER. EACH TIME I REALIZE THIS, I FEEL I HURT YOU: I AM A HELPLESS DISCIPLE. IS THERE SOMETHING, SOME PATTERN THAT I HAVE BEEN REPEATING AGAIN AND AGAIN IN THE PAST?

No, it has nothing to do with the past.

You are for the first time a seeker. So rejoice that you are growing in your alertness: you can see your stumblings, you can see your stupidities.

Just seeing is the way to get rid of them. See clearly, but don't try to get rid of them. The people who try to get rid of something... it simply means their seeing is not strong enough, and they are trying to make up for it by doing something.

If seeing is intense enough, total, it is a fire.

So the first thing: don't be worried about past lives. This is a fresh adventure, you are not repeating any pattern. Then it would be very difficult to get out of it, because you have repeated that pattern so many times that it has become almost second nature. When you are fresh, a new seeker, things are very easy because you don't have any pattern to repeat.

Just be alert and go on seeing things as they are. If it is a mistake, to see it as a mistake is enough: you will not commit it again. You need not even decide that "I will not commit it again." Just seeing it... Once you have seen that two plus two is four, not five, you don't take any decision that "I will not make the same mistake again, of making two plus two equal five." There is no need -- you have seen the fault and it has disappeared.

See where you stumble. Perhaps there is a stone on the way -- use it as a stepping stone. One has to use everything for one's growth -- mistakes, stumbling, stones, faults, everything is a learning, just you have to be alert.

And you are not unworthy. Nobody is. Existence does not allow unworthy people. Even though we may think somebody is unworthy, he must have some worth because

existence is still nourishing him, helping him, hoping that he will change. Nobody is unworthy.
And you need not be thankful or grateful towards me. I am your master. If you achieve, I achieve; if you fail, I fail. This is the contract. So in your glory is my glory; in your becoming awakened, I will become awakened again.
With each disciple becoming awakened, I will have to become awakened again and again.
So don't be bothered with anything else. Pour your whole energy into working for consciousness... and you have the capacity. This question is from Geeta. I had to repeat inside myself, "Hare Krishna, Hare Krishna," to remember her name!
You have the capacity and you are immensely valuable. So drop that idea of unworthiness, because those are the ideas that society has been teaching everybody: "You are unworthy, you cannot do anything in your life. You have to prove yourself."
To me, the situation is totally different. Everybody is born worthy. It is just that we push him into wrong directions and make him unworthy. Unworthiness is something forced upon us -- worthiness is our birthright.
And I am not forcing anybody into anything. I am simply bringing you back home to your own self.

The Path of the Mystic

Chapter #25
Chapter title: Stealing the truth
16 May 1986 pm in Punta Del Este, Uruguay

Question 1

BELOVED OSHO,
WHEN YOU WERE RESPONDING TO THE QUESTION ABOUT WHETHER THE WATCHER IS AMUSED, I FOUND I SLIPPED INTO THE SPACE OF A WITNESS WHILE LOOKING INTO YOUR EYES AND FELT A MEETING HAPPENED. IT WAS SUCH A CLEAR, COOL MEETING, AND IN COMPARISON I SAW HOW STICKY, CUMBERSOME AND CONFINING ARE ANY OF THE EMOTIONS I HAVE EVER FELT FOR YOU AND THROUGH WHICH I THOUGHT I COULD MEET YOU.
ONCE, IN THE POONA DAYS, YOU SAID TO US THAT YOU HAD TO BREAK OUR HEARTS. I THOUGHT THEN THAT YOU MEANT WE AND YOU COULD ONLY MEET IF OUR HEARTS WERE TOTALLY AND IRREVOCABLY YOURS; WE COULD ONLY MEET IF WE FELL INTO THE DEEPEST LOVE POSSIBLE.
BUT IN THIS RECENT EXPERIENCE, LOVE -- AND EVEN TRUST -- SEEMED NOT TO BE THE BRIDGE AT ALL. YET THEY PLAY A VITAL PART IN THE MASTER-DISCIPLE RELATIONSHIP. WOULD YOU SPEAK TO US ABOUT THIS?

Love and trust certainly play a significant part in the relationship between the disciple and the master. But that is only a stepping stone. One has to go beyond it.
Love is beautiful, but not enough.
Trust is better, more grounded, more solid.
Love is emotional: trust is intuitive.

Emotions go on changing every moment -- they are in a flux; you cannot rely upon them -- but trust can become a great foundation. Love helps you to reach to the place where trust is possible. Without love, trust is not possible. Love is almost like a bridge which can collapse any moment but still it is a bridge. If you use it, it can take you to trust; without it, you cannot reach to trust directly. So love is a necessity, but love unto itself is not enough. Its use is as a means; the end is trust.

Just the way love functions as a means to trust, trust also functions as a means to something beyond -- for which no word exists in any language. It is an experience. And this must have happened for a moment, looking into my eyes. It is not a question of love, not a question of trust, but something absolutely unknown to the mind. Love and trust help you to reach it. But remember, they are only means to an end for which no name exists. Suddenly, when trust is total, you may have a glimpse of it. It is overpowering. In it you simply disappear.

Love needs two persons. Trust also needs two persons. Love has more distance between the lovers because it is something biological; it is not a privilege to human beings. Trust is a privilege. The distance becomes smaller. Between the master and the disciple there is very little distance, but distance is distance, less or more. It divides; the duality remains.

The nameless phenomenon to which total trust leads is not a relationship. It is at-one-ment. The two disappear. Who is the disciple and who is the master is difficult to decide. It has become one circle, one pole. And it always comes without any pre-information, just suddenly, like a breeze.

But once you have tasted it, love and trust all seem to be very poor; you have known richness. It may have been only for a few seconds, it does not matter.

There is an old story. A king loved his bodyguard very much. The bodyguard was such a beautiful man with so much love and trust for the king that he could have given his life at any moment, if it was needed. He was ready to serve the king in any way. They were always together -- hunting, or going to war, or just going for a walk in the gardens. The bodyguard was always with the king, so there arose a certain kind of friendship.

One day the king said, "What do you think? -- do you ever dream of being a king?"

The poor bodyguard said, "I am so poor, I cannot dream such costly dreams. I dream of small things, but I cannot dream of being a king."

The king said, "Then I would like to give you, for twenty-four hours, my position. For twenty-four hours you are the king and I am the bodyguard."

The bodyguard tried to persuade the king, "Don't do this. Don't do this to me. I cannot conceive of it. I cannot comprehend it -- you being my bodyguard." But the king was insistent, so it happened. The bodyguard became king for twenty-four hours, and the king became the bodyguard. And the story is tremendously significant because the first thing the bodyguard-king did was to order the crucifixion of the king!

The king could not believe it; nobody could believe it. He was such a trustworthy man, what happened to him? But the order of a king is an order, so the real king was

crucified. And now there was no question of twenty-four hours; he was to remain the king forever.

This is a Sufi story. Sufis say that love and trust can both betray -- just they need the opportunity. Even trust can betray, just the opportunity is needed. There is only one thing that cannot betray and that is the nameless beyond -- where the two are no more two, where a kind of one spirit in two bodies, one soul in two bodies, is experienced. In the beginning it will be only for moments, because the experience is so strange, so outlandish, that you need a little time to have it again. Slowly it will grow. There comes a moment when it becomes just your way of life.

I have seen love betray. It is very simple. To find a love that does not betray is difficult. It is difficult to find trust that betrays, but not impossible. Just the opportunity... For example, I have loved so many people, I have given them my whole heart, unconditionally. But now that the whole world has turned against me -- which was going to happen one day or the other -- even those who thought they have attained to trust are betraying. And when trust betrays, it is so ugly.

Love can be forgiven because it is biological. It is bound to change. Trust is not biological; it is a higher phenomenon. But even the people who believed that they had trust in me -- and they were not befooling themselves, they really believed they had trust in me -- just they had not found the opportunity to betray. Now they have found the opportunity, now they have the opportunity.

It was paying to be intimate to me, to have trust in me; now it can be dangerous to have trust in me. Now it is not paying.

Ananda Teertha wrote me a letter: "We have opened a meditation academy." Devageet was there -- he worked hard to find a place, to arrange the money. Devageet helped tremendously to open the academy, and he insisted that my name should be there. But no therapist was willing that even a mention of me should be made. And Teertha wrote in explanation, "We have not put your name on the academy, we have not mentioned your name anywhere, for the simple reason that your name has become dangerous. People become afraid to join the therapy group if it is your therapy. Governments won't allow..."

So now it is paying... they have all dropped their names, starting with "Swami" or "Ma"; they have kept just "Teertha," "Rajen." That too is cunning. Why not bring back your old name again? -- because that old name has no prestige, and they want to ride on both horses. They want to exploit the sannyasins with their names, and they want to exploit the non-sannyasins by dropping my name and any concern with me completely from their therapy groups. They had come to me as failures. Therapies were dying in America and Europe because people did them and found it is just a game. I made them world-famous therapists, changed the structures of their therapy, joined it with meditation, and they became the topmost therapists in the world. They had come to me as failures, bankrupt. But they have all forgotten that. Now they think that I am a danger. To be with me is no more paying; it is better to be on your own.

But they cannot leave the sannyasins either, because if you are totally on your own, no sannyasin is going to bother about you. So in advertising, they are using the red clothes;

in their pictures they have malas. But in reality, they are not using red clothes, they are not using malas. What kind of cunningness...? It seems not only politicians... perhaps every human being has a certain hidden politician in him.
Devageet told me that he had to almost physically fight for at least putting a picture of me in the brochure because they were all putting their pictures in it. With great difficulty they agreed, and they put a very old picture so that nobody would recognize that it is my picture. And they have not put my name underneath the picture. Under their pictures, their names are there, but under my picture there is no name. And some amateur must have taken this picture; nobody can tell whose picture it is.
Just yesterday all the three political parties of Uruguay unanimously decided that they would like me to stay here and they welcome me and my people. The president, the minister for foreign affairs, the minister for interior affairs -- these are the three persons who have to sign for my permanent residence here -- they agreed totally that there is nothing against me. And all that has been sent to them from different countries -- from England, from Spain, from America, from India, from Greece, from Italy, from Germany -- not a single word is against me; it is against the people who may come if I stay here.
Now this is a strange statement! It is against the followers, because somebody has been found with drugs... But it is so simple logic: the person who has been found with drugs was also a Christian or a Jew, and he was a Christian or a Jew or a Hindu for his whole life, and for centuries, generation after generation. And he has been a sannyasin only for one year, but I am condemned! Christianity is not

condemned, Jesus is not condemned, the pope is not condemned... not even mentioned.
In fact, all the criminals of the world belong to some religion. All the murderers, all the rapists, belong to some religion. If this is the way to decide, then all the religions should be condemned. They will not have any respectability, will not be allowed to make their temples, churches and synagogues, will not be allowed to spread their religion because their religion is dangerous. It creates murderers, rapists, thieves, robbers.
So this is a strange statement. When somebody does something, it is his individual responsibility. And I don't have even a religion. I don't have anybody's responsibility on me. Seeing all the information from all the governments telling them that I should not be allowed to stay, they were clear that nothing is against me. If somebody else has done something then he should be punished; I should not be punished and persecuted.
They agreed, unanimously -- and it is a very difficult situation here. It is a coalition government, it is not a single-party government; three parties together have made the government. To come to a unanimous decision is a very difficult thing, but they came to a unanimous decision. And the minister of the interior even informed the press that "Osho is welcome to stay here and do his work here."
But they were not aware of things, in what kind of world we are living. The American ambassador must have immediately informed Ronald Reagan, and Ronald Reagan must have phoned the president. "If you allow Osho to stay in Uruguay, then all the loans that we were going to give you, and that means billions of dollars, will be stopped.

Second, all the loans that we have given you in the past -- the interest rate should be raised or you have to pay them immediately: you can decide."

Now, a poor country, a small country ... and you call America democratic, a country of freedom. And the president of the country, the government of the country, is doing simply blackmail. This is blackmail! They have nothing to say against me. Asked, "Why don't you want him to be here?" the reply was, "That is irrelevant. We simply do not want him in Uruguay; otherwise, you can understand what we can do." Now, the poor people see clearly it is blackmail, but are helpless.

But if only politicians were doing blackmail, it would be one thing -- but everybody who gets a chance will do it too. Shiva has written a book against me, full of lies. I have told the English sannyasins to sue him in court, because what he is saying is utter nonsense. And you can see the cunningness. In Poona, every evening I used to have a meeting for people who were taking sannyas. It was an open meeting -- almost sixty, seventy, sometimes a hundred people would be present. One dozen people or maybe more would be initiated. And ten sannyasins were dancing as mediums to create a vibrant energy.

And Shiva has written in his book that every night I need ten women, without making any reference to the fact that those ten women are mediums and they dance in an open place with one hundred people watching, a dozen people present to be initiated. He does not mention that; he simply mentions every night I need ten women.

Can you see -- can a person be more ugly? And he used to trust in me so much that he used to say that he can give his

life -- and this is what he is giving! And there are thousands of things which are absolutely wrong, fabrication, fiction, from his own mind.

Love is beautiful when it is there, but soon it becomes bitter.

Trust is beautiful when it is there. But its test comes when an opportunity arises such that if you still go on trusting you will be putting yourself in danger, and it no longer pays. At that time, trust can become just its opposite; it becomes a revenge. It becomes an argument to satisfy oneself that, "I am not betraying: in fact, I was wrong in trusting the man; the man was wrong." Now he has to prove to himself and to others that the man was wrong: "I have not betrayed, I have simply discovered that the man was wrong."

It is just to feel not guilty. It is an effort to whitewash, to wash your hands which are full of blood. But no lies, no allegations, can make any difference to the fact that you have betrayed -- and in betraying you cannot harm me. Nobody can harm me. You are simply harming yourself. Now you have destroyed your own capacity to trust, and if the bridge of trust is destroyed, you will never be able to go beyond it.

And it is strange: the people like Shiva, who lived almost six, seven years with me -- if they could not discover all these facts then that they are "discovering" now when they are not with me, it only proves one thing: that they are retarded. It takes seven years to discover? -- things which you are talking about now you must have "discovered" five years before. At that time you could not manage to expose them?... that was the right time.

It is a psychological thing to be understood. Many more books will be written, many more articles will be written by sannyasins -- just because they have trusted and now they are betraying. Some reason has to be there for why they are leaving me. Without a reason, they will feel guilty, and if there is no reason, they have to invent it. They have to create lies.
Love is not very reliable, but useful.
Use it, and move to trust.
But trust is also not hundred percent proof.
Move beyond.
Then you cannot fall; then there is no way of going back.
Then it is something which partakes of eternity.

Question 2
BELOVED OSHO,
LAST NIGHT I WAS READING A RUBBISHY BOOK IN BED AND SUDDENLY THE THOUGHT CAME LIKE A FLASH OF LIGHT, "BUT THE MASTER CANNOT GIVE YOU THE TRUTH, YOU HAVE TO STEAL IT. AND NOT ONLY WILL HE NOT LOSE IT, HE WILL ENJOY YOUR STEALING IT MORE THAN YOU." AND THEN STRAIGHTAWAY I THOUGHT THAT PERHAPS THAT IS THE MEANING OF THE MAIN SUTRA OF THE ISHAVASYA UPANISHAD -- THAT THE WHOLE COMES OUT OF THE WHOLE, AND STILL THE WHOLE REMAINS. AND I FELT A DEEP SILENCE FOR A FEW MOMENTS.
OSHO, PLEASE SAY SOMETHING MORE ABOUT THAT SUTRA.

The ISHAVASYA UPANISHAD sutra is one of the most significant statements ever made: the whole comes out of the whole, yet the whole remains behind. The whole loses itself into the whole, yet the whole remains the same.
This is really the quality of wholeness. It cannot be more, it cannot be less. You can either take something out of it or you can put something into it: it remains the same. It is the unchanging, eternal truth. Everything else is changing, and everything else -- if you take something out of it -- will lose something; if you put something into it, it will gain something.
Connecting the sutra with the master and the disciple, it becomes even more clear. Thousands of disciples can take the truth from the master, but his wholeness remains the same; it is not that he becomes a beggar because you all have taken his treasure.
In the ordinary world, the ordinary rules of economics are different. A beggar was asking a rich man, "Please give me something. I have been hungry for three days."
The rich man took out a hundred rupee note and gave it to the poor man. The poor man could not believe it. In the first place, he was lying. He was always telling everybody that he has been hungry for three days, but nobody has ever given him a hundred rupee note. So he hesitated a little.
The rich man said, "Aren't you satisfied? Do you want more?"
He said, "No, that is not the thing."
The rich man said, "Then what is it? You don't seem satisfied."
He said, "No, the thing is, soon you will be in my position. Once I also used to be rich, and once I also used to give

hundred rupee notes to beggars, so finally I landed in this situation where I have to lie and beg the whole day and with difficulty somehow manage my food, my clothes. I am feeling really sorry for you, that you are not going to last long if this is the way you are going to do -- giving hundred rupee notes to beggars like me. Then soon you will be in my company!"

He was saying the truth. It is ordinary economics. Howsoever much money you have, if you go on giving soon you will be poor, soon you will be a beggar. But the richness of your inner life is a totally different phenomenon: the ordinary laws of economics don't apply. The more you give, the more you have. In this connection ISHAVASYA UPANISHAD Is significant.

Even if the master gives his whole heart to you, still the whole remains behind. Even if the disciple, in gratitude, gives his whole heart to the master, neither the master gains anything nor the disciple loses anything; the wholeness is beyond profit and loss. And you are asking about stealing the truth from the master...

That's what Gurdjieff used to say to his disciples, "Unless you are ready to steal it, you will never get it."

And it is true that in your stealing the truth, the master will be more happy than you are; in fact, he is making every effort so that you can steal it. It cannot be given. Look at it from another aspect: truth cannot be given but it can be taken. I cannot say it to you, but you can hear it. I cannot show it to you, but you can see it. That's the meaning of "stealing." It is not the way you understand stealing.

What Gurdjieff is saying is that the master is available. You have to be courageous enough to take it. He has left all the

doors open. You have to be courageous enough to enter in and take the treasure. And the master is watching and enjoying. If you don't enter the house, that will be the situation in which he will be sad -- because what more can be done? The doors are open; you have been invited in thousands of times. The treasures are not locked, but you don't get courage enough to enter the master's house and take them. There is no question of stealing.

Truth is nobody's possession.

It is as much yours as anybody else's.

The master does not own it; it is a realization, not an ownership. But he cannot force you to take it, because that will lose all meaning.

There are things which you have to take some initiative to get. In your very initiative is your capacity to get them. The master can create the initiative in you, encourage you, but he cannot give it to you, because even if he gives it to you, you will lose it; you will forget it somewhere.

There is an old story. A poor man with his donkey is coming back home from the market. He is a potter, and in India only potters use donkeys to carry pots from one place to another place. He has sold all the pots, but on the way he found a great diamond, uncut, unpolished. He knows nothing about diamonds; he just thought it would be good for children to play with. "It looks beautiful, shiny. Or it may look good if I hang it round the neck of the donkey." So he managed to hang it around the neck of the donkey. A jeweler was passing by on his beautiful horse. He suddenly stopped. He could not believe... he had never seen such a big diamond. And around a donkey's neck! He asked the poor man, "What you will take for that stone?" Naturally he

understood that he did not know that it is a diamond. "What will you take for that stone?"
The poor man thought very hard. Finally he said, "One rupee will do, but I was thinking my children would like it or my donkey might like it."
The jeweler said, "One rupee for a stone? Are you mad!" He became greedy: "This man knows nothing. For one rupee he is selling a diamond worth one million rupees! He can be negotiated." So he said, "No, I will give only four annas," and he went on slowly, on his horse.
But by chance another jeweler came behind him, and he was a far richer jeweler, on his chariot. He also stopped, and he asked, "How much is the price of that diamond?"
The man said, "It used to be one rupee, but now it is two rupees. There seem to be too many buyers of the product; the price has gone high!" The jeweler gave him two rupees, took the diamond and went away.
And the man on the horse came back because he thought, "It is foolish negotiating about one rupee. Just give him one rupee and take the diamond."
He told him, "Don't be worried, I will give you one rupee."
The potter said, "But the diamond is sold."
The jeweler said, "DIAMOND?"
The man said, "I am a poor man but I can understand -- who is interested in a stone? And I have got double the price: two rupees cash."
The jeweler said, "You are mad. I could have given you ten rupees!"
The man said, "But you are late. Never be too greedy. I was giving it to you for one rupee. And when the other man on the chariot stopped I knew that it must be worth thousands

of rupees, but what am I to do with thousands of rupees? Two rupees is enough. I am a poor potter: two rupees will give a great boost to my business. I don't want anything more."

The jeweler was very angry. He said, "You are stupid. You are an idiot! You sold a diamond worth one million rupees for two rupees!"

The poor potter said, "Don't be angry. In fact you are an idiot because you knew it is a diamond and you would not purchase it for one rupee. I am a poor man. I had no idea what it is; I have never seen a diamond. I asked you the highest price I could calculate; more than one rupee I have never seen. So who do you think is an idiot? Now go home and cry over the spilled milk as much as you want. As far as I am concerned, two rupees is enough -- diamond or no diamond. For me, two rupees are too much."

People live with greed. Their greed is for worldly things, so when Gurdjieff said to his disciples, "You will have to steal the truth," they thought he was telling them they have to be thieves. Gurdjieff was very much misunderstood. Gurdjieff was really saying that the master cannot give it to you because you will not understand that it is a diamond. You will think it is a stone -- unless you make an effort to steal it. In that very effort of stealing it, you will attain to the recognition that you have found something valuable.

You know the famous proverb: "Stolen kisses are sweet." Why should stolen kisses be sweet? -- because in stealing you are making an effort. That very effort makes it valuable. The more arduous is the effort, the more valuable is the thing you are going to get.

Gurdjieff is right: you should be able to steal the truth. And nobody will be more happy than your master, because he is not losing anything and you are gaining the whole world.

The Path of the Mystic

Chapter #26

Chapter title: I don't answer your questions, I answer your hearts

17 May 1986 am in Punta Del Este, Uruguay

Question 1

BELOVED OSHO,

DURING THE DISCOURSES YOU GAVE IN POONA, YOU WERE OFTEN TALKING ABOUT SURRENDER. WHEN YOU WERE IN SILENCE SHEELA WAS MISUSING THE SENSE OF SURRENDER TO MAKE PEOPLE OBEDIENT, AND THEN, EVEN HEARING THE WORDS "JUST SURRENDER" MADE ME FEEL CLOSED. NOW, BEING HERE WITH YOU, THE WORD "SURRENDER" DOES NOT ONLY REACH MY MIND BUT MY BEING, AND I FEEL COMFORTABLE WITH ITS TRUE MEANING. WOULD YOU PLEASE TALK ABOUT SURRENDER?

It is not only the word "surrender"... there are many words. When heard, they have one meaning; when experienced, they have a totally different meaning. And the problem is how to make you comprehend the experienced meaning through the word. It may be surrender, it may be love, it may be trust.

You heard me talk about surrender. Then certainly it seemed to be that "surrender" means submission, that "surrender" means a kind of spiritual slavery, that "surrender" means you do not have any say even about your own life; somebody else commands it. Then "surrender" means simply to follow, to believe, never doubt, never enquire. It hurts. All these meanings hurt. They hurt your individuality, they hurt your self-respect, they hurt your freedom. That's why it was possible in the commune that while I was silent the word "surrender" could be misused.

But when you are near me -- and I am not talking about surrender at all -- just your nearness, my presence and your presence, falling in a synchronicity...

There are two light bulbs here, separate, individual -- but their light is meeting everywhere in the room, their light is filling the room as one.

Presence is something like that. It is not material; if it was material there would be conflict. The lights of these two bulbs have not drawn a line between them: "Up to here is my territory and don't dare interfere with my territory." They don't have a territory. You can have hundreds of lights and there will be no conflict, no quarrel, because light is a quality. So there is no conflict.

Anything material occupies a certain space; then nothing else can occupy the same space. If this chair is here, then no other chair can occupy the same space. But about light it is different -- the space is the same. There can be a hundred candles occupying the same space -- not the candles, but the light; not your body but your presence.

I am not talking about surrender, but you are experiencing it. It is no longer destructive of your self-respect, no longer destructive of your individuality. It has nothing to do with obedience; it has nothing to do with any submission.

The word `surrender' comes from the vocabulary associated with war. When two countries are fighting, the country which is losing finally has to surrender. It is not a beautiful word. Its associations are ugly. One becomes victorious, another is defeated and erased.

Alexander the Great conquered the frontier land of India. The man who was fighting him was a man of immense insight and immense power -- but not physical power. Alexander had a bigger army, more developed techniques of destruction.

Poras -- that was the name of the man who ruled on the boundary of India -- was really a brave man. His very name "Poras" means a real man, an authentic man. And Alexander, for the first time, was afraid; although he had more armies, he did not have that spiritual quality that Poras had, that meditativeness, that presence.

Alexander had heard many stories about Poras: nobody has ever been able to conquer his land although bigger armies have attacked it. The man has something in him, so that his very presence makes his army ten times bigger. His people feel that their victory is certain because Poras is leading them, and Poras knows no defeat.

Alexander was, for the first time, trembling inside, and for the first time he behaved as a politician -- ugly. Up to that point he had simply been a great warrior, but hearing about Poras, he thought, "He is a far greater warrior, not only

physically but spiritually; and just an army won't do." So Alexander played a cunning strategy.

In India, in the month of Shravan in the rainy season, there is a day, the day of brothers and sisters. The sister binds a thread to the brother's wrist. It is called rakshabandhan, a contract that "You will protect me." The brother promises her that even if he has to lose his life he will protect her. And Alexander sent his wife on that day to the palace of Poras. Of course she was received with great honor. Everybody was surprised that she had come, because on the other side of the Sindhu River Alexander was waiting for the right time to attack. And his wife came alone. She said, "I want to see Poras."

Poras had no sister. She went to Poras and she said, "You don't have any sister; I don't have any brother. I want to become your sister." And she had brought the traditional thread.

She put the thread on the wrist of Poras, and Poras touched the feet of the woman and said, "You need not be afraid of anything. As long as I am alive I will protect you. If you want to ask for anything that I can give to you, I will be honored." And she said, "In the war that is going to happen please don't kill my husband; he is your brother-in-law. You will be destroying my lover. Remember this thread. You have promised to protect me."

Poras could see the strategy, but he was a man of his word. He said, "Don't be worried." And she was sent with security so that she could reach her camp on the other side.

And this was the reason that Poras was defeated. History books written by Westerners simply don't mention the fact;

it was not a victory for Alexander, it was a victory for Poras.

There came a time when Poras attacked Alexander, and Alexander fell from his horse. Poras was on his elephant -- Indian armies fought on elephants -- and he was just going to kill Alexander when he saw the thread on his own wrist. The spear that was going to kill turned back in a second, and Poras said to Alexander, "I cannot kill you. I have promised your wife that I will not harm anything that harms her, that I will protect her."

This was the reason that Poras lost the war. But Alexander still could not understand, because he could not understand the way of the East, that Eastern people have been thinking in totally different terms. It was really a spiritual victory, a great victory for Poras.

Poras was brought in chains, handcuffed, into the court of Alexander, but he came there like a lion -- of course encaged.

And this is the sentence that I want you to understand. Alexander said to him... Remember that this man Poras is certainly rare: his spear had reached just near Alexander's heart; one second more and he would have been dead, and he pulled it back because of a promise given to an unknown woman.

Alexander asked Poras, "How do you want to be treated?" Poras laughed, and he said, "I should be treated as an emperor is treated by another emperor."

There was silence in the hall. In Alexander's court they had never heard such a thing -- that a king who has been enslaved should laugh and say, "There is no question. You

should have learned manners. An emperor should be treated as an emperor."

For a moment Alexander was indecisive, but then his better self came over him. He remembered, because seeing on the wrist of Poras the same thread... It was still there; it is not removed until it falls off by itself.

He told the people, "Make him free. Give his kingdom back to him. And we cannot go deeper into India. It is dangerous. If on the frontier this episode happened, what will happen in the interior parts we don't know. We are going back. It is enough that we have conquered."

"Surrender" comes from defeating someone in a fight. It still keeps the violence in it. It is obscene. But there is no other word to express the experience you are feeling now -- particularly in English there is no word.

The experience is tremendously important. Nobody is conquering you, nobody is defeating you. You are not being submissive to anybody. Nothing is lost. Your self-respect is not touched. In fact, everything becomes enhanced, more strengthened. You are better for it than you were before. It is a subtle meeting and merging of the non-material presences.

So what you are feeling here is really the meaning of what I was talking about as "surrender." I was trying to explain to you, through that word, this experience, and now you know that that word is not adequate -- not only not adequate, it is something ugly.

And the same will happen on many levels. You will come to know a love that is not the love you have heard of before, that you have been in before. It cannot be said but

you will feel it. It is almost tangible -- not a word, but a wordless reality. The same will be about trust.

And beyond love and trust both, there is something that has no name. It can be experienced only in a close feeling of oneness, in silence, without any effort and without any conditions. Not that you are doing it -- if you do it, you will miss it. It is something that is happening. You are just a watcher. Anything that happens and you remain just a witness, is part of spiritual growth.

But when we bring these experiences into words we have to come down from the faraway stars to the muddy earth, and much is lost on the way. And by the time you have reached to the world of language, if you know the experience you are surprised that this word has not even a faraway echo of the reality in it.

But this is the problem of language all over the world because language has been developed by man for ordinary purposes, for mundane purposes. It has not been developed by the awakened people, and the awakened people will not develop it for the simple reason that they do not need to talk with each other. Their silence is enough a song, their presence is enough a message. Just looking into each other's eyes is enough, or holding each other's hand is enough.

So there is never going to be a language of the awakened people. They don't need it. And the people who need it don't have the experience. And if you use their words, naturally those words are overloaded with wrong associations. So this is good, that you felt the essence of surrender, although we were not talking about it. I have not even mentioned the word.

And this is the way you will come to experience many things which I am not mentioning. I want you really to live it, feel it, be it. I want you to remind me -- "Perhaps this is the thing that you were talking about before, but we never understood it."

Question 2
BELOVED OSHO,
SOMETIMES I FEEL VERY STRONG AND RADIANT. WHATEVER HAPPENS AROUND ME DOESN'T REALLY AFFECT ME. I FEEL A BEAUTIFUL DISTANCE FROM EVENTS. BUT AT OTHER TIMES I FEEL MY SKIN HAS BEEN STRIPPED AWAY AND EVERYTHING CAN REACH DEEPLY INTO ME; A SEEMINGLY UNFRIENDLY WORD OR GESTURE CAN HURT ME FOR HOURS. I WANT TO HIDE IN SOME CORNER FEELING VERY WEAK.
I HAVE ALSO EXPERIENCED THAT A LOVING ATMOSPHERE AROUND ME WHEN I'M IN THIS MOOD CAN CREATE A DEEP JOY IN ME, BUT OFTEN I DON'T WANT TO COME OUT OF MY CORNER. I KNOW PERFECTLY WELL I HAVE REGRESSED IN THESE STATES, BUT THIS IS FREQUENTLY JUST AN INTELLECTUAL INSIGHT, NOT REALLY A HELP IN DROPPING THE DIS-EASE. I DON'T LIKE THIS CHILDISHNESS, BUT APPARENTLY I HAVE TO FACE IT IN ORDER TO TAKE THIS STEP.
CAN YOU HELP?

The question is significant, with many implications. First, when you are feeling good, radiant, nothing touches you, nothing affects you. That means nothing really ever affects you. It is just that you are missing your radiance, you are missing your awareness, your aloofness. So rather than becoming too much obsessed with a negative thing, regression into childhood, hiding in a corner and not wanting to come out -- and then thinking how to face it, how to drop it -- don't concentrate on it.

When you know moments in which you are not touched by anything, then concentrate on the positive, spread that radiance, that aloofness, that awareness, so that more and more you are covered with it. The other will disappear on its own accord. You need not even bother about it.

This is something basic in spiritual growth: if you get bothered about something, then some very small thing starts looking very big. You have a small wound, and you start playing with the wound, and you don't allow it to heal -- and you want the wound to heal. But touching the wound again and again and remaining concentrated on the wound is not going to heal it. Forget all about it. The body has its own wisdom; it will heal it. Don't interfere in the body's way.

The mind has its own way. This regression into childhood is a problem of the mind, and the radiance you feel is an experience of your being. Remember the higher. Be filled more and more with the higher so that the lower disappears on its own accord. Rather than getting concerned with the lower... In those concerns the higher will not appear, and you will find the lower becoming more and more strong.

The very idea that you want to drop it is dangerous, because whenever you want to drop something, that means you are very much attached to it. If somebody comes to his door every morning, after collecting all the junk from cleaning the house, and shouts to the neighbor, "I want to throw it. I really want to throw it..." And the person is holding tight to all that junk while he is shouting, "I want to throw it. I really want to drop it." Nobody is preventing. Nobody is concerned. It is junk. There is no need to make so much fuss about it, simply drop it.

But you can simply drop it only if you are at a higher stage. Then only can you see it is junk. If you are in the stage itself, you cannot drop it. You can think.

And remember, thinking that "I want to drop it" is really a way of protecting it. Or thinking, "I don't want it." The more fanatically you shout that you want to drop it shows how deeply you are entrenched in it.

There is no question of dropping anything.

My understanding is, rather than dropping anything, why not move away?

These are two different things.

You are on a rung of the ladder. You want to drop it, and you are standing on it. You will fall flat if you drop it. The only way to drop it is move ahead to a higher rung, and the lower is no more effective. The farther you go from the lower, the more it is disappearing in the darkness.

So always remember, never get concentrated on the negative.

But all the religions have been teaching people negative things. They are responsible for humanity's misery and the stoppage of evolution.

Mahatma Gandhi had five basic principles which are accepted by all the religions of India as five basic principles. But in looking at those basic principles the most important thing to be noted is that they are all negative. Ahimsa, nonviolence -- that "non" shows you the negative attitude. In fact they should be concerned with violence, because that is the real problem. When they say ahimsa, nonviolence, they are saying, "We don't want violence, no violence, nonviolence."

Asteya, no non-truth; they cannot say simply truth. They have to go search a roundabout way, "no non-truth," to make it negative. But the emphasis becomes on non-truth. Non-truth has to be dropped; not that you have to discover truth. Non-truth will disappear.

Aswad -- to eat without tasting -- "a" in Sanskrit means "non," "no;" that is the negative. Ahimsa, asteya, aswad: everything has to be negative. All the religions of India have accepted those five without anybody in the whole history noting a simple fact: why should they make all of them negative when there are positives available? It is not just incidental.

That's how our mind functions. Just a small thing and it makes it big, becomes concentrated on it, wants to drop it, starts fighting with it, and it becomes bigger by fighting. The more you fight with it, the more you give energy to it, and the more energy it has, many more times you are defeated.

So a strange, vicious circle is created. You fight, you fail: and each time you fail, your courage to fight again is less. You know that it is not a simple job, you have fought before; so failure becomes more stamped on your mind --

that whatever you do you are going to fail. You can try once more, but you will fail. Nobody can win fighting against any negative state.

So don't think in terms of dropping your regression into childhood. You already know that there are moments when you don't regress, so why not concentrate on that state and spread it all over you. Concentrate on the positive and the regression will disappear, because it is only a memory. You are no more a child. It is nothing much, just writing on water.

The child you have left far behind. It is just a memory. Don't make it very solid by fighting with it. The best that you can do about it is, ignore it. Don't give any juice to it. Even if once in a while it happens, ignore it; just make it clear to yourself it is just a memory and nothing else. You cannot regress, it is only the memory of childhood. You cannot become a child, but the memory is there.

And in childhood, every child has moments of helplessness. He is small, dependent; everybody is big and powerful, so he finds a small corner in the house and hides there, weeps there. That memory is still there, but it is only a memory. It can be erased, and the simple way to erase it... Your moments of radiance are a reality, not a memory; they are happening now. They are powerful. Spread those moments more.

Just look into those moments, what triggers them, what brings them. Walking on the beach helps it, going to the swimming pool helps it, sitting silently under a tree helps it, playing the guitar helps it. Whatever helps it, all those elements, find them out and let them become more and

more strong. And the memory has no power; you give power to it. It will disappear.

I would not like you to drop it. I would like it to disappear on its own accord. Then it will not leave even a scratch behind. If you drop it... in the first place, nobody has ever been able to drop anything.

I am making it a categorical statement: nobody in the whole history of man has been able to drop anything. Those who have tried have failed. And if somehow they managed to drop one thing, they had to substitute it by something similar. Somebody drops smoking and starts chewing gum. Nothing is dropped. People have dropped -- at least they believed that they have dropped everything, renounced everything -- but in a certain situation what they thought has been dropped suddenly pops up.

Ramateertha, a very famous old Hindu sannyasin, traveled all over the world and was tremendously respected everywhere. He was a good orator and a beautiful person. But being respected around the world... because to Christians he was praising Christ, and to Jews he was praising Moses, and to Mohammedans he was praising Mohammed and talking about the KORAN. Naturally, he was respected. He thought he was respected, and that's where he was wrong. If he had criticized Mohammed, the same Mohammedans who were respecting him would have killed him; then he would have known what was respected. Those Mohammedans were enjoying that a Hindu sannyasin is praising the glory of the KORAN, their holy book, their prophet, their God. Naturally, they would respect that person. It was a mutual phenomenon.

Ramateertha came back to India from his tour all over the world, and deep down he was expecting that if in other countries he was so much respected, then in India he was going to be immensely respected. He wanted to start his movement from Varanasi, the center of the Hindu religion. And as he stood to speak, one brahmin scholar stood up and said, "Before you start speaking, I want to ask two questions. First, do you know Sanskrit?"

Ramateertha was brought up in the frontier provinces of India which are now in Pakistan where Persian and Urdu are the languages.

He said, "No, Sanskrit I don't know, but I have read all the Sanskrit scriptures translated into English or Persian or Urdu."

The scholar laughed and said, "Then first study Sanskrit because there is no way to translate it. It is a divine language, and you cannot translate it into mundane languages. First learn Sanskrit and then come here. "Second, who has given you sannyas?"

Ramateertha had not taken sannyas from anybody. He was a professor in Lahore University when Vivekananda came back from America and toured all over India. Vivekananda spoke in Lahore University where Ramateertha was a professor of mathematics, and he was so impressed that he simply dropped his job and changed his clothes. Ramateertha had no idea that sannyas has to be taken. He simply became a sannyasin with orange clothes and went to the West, from where Vivekananda had returned. So there were already a few people who were interested in Vivekananda, and they immediately gathered around Ramateertha.

So Ramateertha said, "I have not taken sannyas from anyone." And all the people who had gathered laughed. They said, "Look at this idiot. He neither knows Sanskrit nor has he been initiated. You should feel ashamed of yourself. And you became a messenger of Hinduism to the world!"

Ramateertha had been many times in such situations outside India, but they had never touched him. Nothing had ever been a wound in him. People had insulted him, people had protested against him, fanatic Christians had been shouting slogans against him, but nothing had touched him. But that day something happened. He was so much in agony that he went home and threw away his orange clothes, changed into ordinary clothes, and asked a brahmin to teach him Sanskrit.

Now if he was really a realized man, he would have told them, "Nothing is divine as far as languages are concerned. No language is divine, although all languages proclaim that they are divine.

"And language has nothing to do with experience. Just by knowing Sanskrit do you think you become self-realized? Then all these pundits are self-realized. Then Buddha and Mahavira were not self-realized, because they had no knowledge of Sanskrit.

"And whom do you think initiated Buddha? Initiation or no initiation, sannyas is your own decision. You can take it from somebody else, you can take it yourself."

But he could not say simple things. He was ashamed before the ordinary scholars of Sanskrit, who know nothing of realization or of sannyas. He moved from there to the Himalayas, and the shock was so deep that finally he

committed suicide -- he jumped into the Ganges from the mountain.

He had come with such a great expectation of respect, that he would be hailed as the greatest Hindu of the age -- and what happened was just the opposite.

Ramateertha's followers say that he took samadhi in the Ganges. It was not samadhi; samadhi is possible only when you are enlightened and you feel that this body is no more needed, that it has done its work and it should go to rest. It is a decision out of fulfillment, not out of frustration, not out of despair, not out of failure. But at such a time Ramateertha was not blissful. All his blissfulness had disappeared. He had become very bitter, very angry, and out of shame he committed suicide.

And still there is a small group who goes on following Ramateertha's books. I have looked at those books. There is nothing; he simply was a good orator. There is not a single statement that shows any indication of his being enlightened.

And what happened in the end makes it clear that his whole life was just... he was a good professor, articulate -- he could speak. Seeing Vivekananda being received as a great man, he became ambitious. This was an ambition.

People say that he renounced his family. I will not say that, because when his wife came to see him in the Himalayas he told his companion Pooran Singh, "Close the doors. I don't want to see that woman." Even Pooran Singh could not believe it. In his diary he has written, "I told him if you have renounced your wife, then how do you recognize that she is your wife? If you have renounced, there is no question of recognition; all women are the same. You have

been seeing all kinds of women, and you cannot see this poor woman who has come from far away?

"She has sold all her ornaments -- you have left her no other money -- to travel just to see you, just to touch your feet, and you are behaving brutally. So if you tell me that you want me to close the doors, then I am leaving you. It is enough! What you did in Varanasi and what you are doing now is enough for me to understand that you have been just posing, acting. Otherwise, let that woman come in."

And it is immediately after this that Ramateertha jumped into the Ganges.

If you have renounced a woman as your wife, then she has again become an ordinary woman like any other; no distinction should exist in you. If any distinction exists, that means that that renouncing was false.

And my understanding is, every renouncing is false unless things drop by themselves -- whether it is money, whether it is some childhood memory, whether it is some mental problem. Do not try to drop them. In dropping them you are giving them importance. They need to be ignored.

Put your whole energy into that which is grown-up in you, which is growing more. When no energy is left for your childhood memories to be relived again, they will disappear. There is no direct action needed.

Let me repeat it again: no direct action against any negative thing; otherwise you will always be caught in its net. Focus on the positive, on the affirmative. It is the affirmative, the positive, that is going to bring you freedom, freedom from these problems.

Question 3

BELOVED OSHO,
IF THE HEART CANNOT ASK QUESTIONS, THEN IS IT MY MIND THAT BLEEDS LIKE A HEART WHEN I ASK YOU CERTAIN THINGS?

The heart cannot ask any questions, but it can trigger the mind to ask questions for it. The heart itself has no language, but it has a way of its own to trigger the mind to ask its questions. Of course in this transfer from heart to mind, the question changes its form; it is no more exactly the same. Sometimes it can even be the opposite.
That's why the heart may weep and cry. It feels helpless. It cannot ask. It has to use the mind, and the mind can ask only in a way which is of the mind and not of the heart.
It is like you give poetry to a mathematician and tell him to translate poetry into mathematics. If the mathematician is intelligent he will refuse: "This is nonsense. It cannot be done. How can poetry be translated into mathematics?" But if he is some kind of eccentric mathematician, he may do the job. It will be a butcher's job.
You will be surprised to know that in Sanskrit there are books written in poetry on medicine, on grammar. Now what has grammar to do with poetry? What has medicine to do with poetry?
I was puzzled from my childhood. In that small city there were a few ayurvedic physicians, and they all wrote their names on their signboards with the word kaviraj in front of their name. Kaviraj means poet, king of poets. I could not conceive that a doctor ... why? -- and all of them? It is possible that one physician may be a poet too. But no, it was a degree. After passing a few degrees, this was the last

degree. Just the way contemporary physicians will write "doctor" in front, they write "kaviraj" in front, and kaviraj means king of poets.

Even in my childhood I was concerned. I told my father that, "Everything is okay, but if I am sick please avoid these kaviraj -- because what has medicine to do with being a kaviraj?"

One of his friends was himself a very famous physician. And I used to go to him. And I asked him, "You tell me what poetries you have written. I would like to see them ."

He said, "What poetries? It is just traditional. "

In the past, medicine and books on medicine were written in poetry, so it became combined. Only poets were writing books on medicine. And of course they were the kings of poets because an ordinary poet cannot write poetry on medicine. What romance can you have with medicine, describing all kinds of herbs and roots and their mixtures? What kind of romance can you have? But linguistically it can be managed: rather than writing it in prose, you can manage to write it in poetry.

So he told me, "It is just traditional. Don't think that we are poets. We know nothing about poetry, but from the days of the past the most ancient books are written in poetic form, not in prose. So those who wrote those books became really the kings of poets. And now it has become an honorable degree. One who writes a thesis on those ancient books is given this degree of kaviraj. But it is stupid."

The heart will cry and weep because it has only a vague sense of asking a question. It cannot even make clear to itself what the question is. Perhaps it is not a question. Perhaps it simply wants to express itself, its gratitude, its

love, its trust, the way it feels in my presence. In transferring this to the mind, the mind will make a question out of it. Mind is a question creating factory: you put anything into it and out comes a question.

I have heard about a poor man who had come to a big city. He was old. He had never seen a big city and he had never seen an elevator. He saw an old woman, a very old woman, entering the elevator, and the elevator closed. He stood there watching what was happening, where the old woman got lost. The elevator disappeared upwards. He said, "My God, what will happen to that old woman? She has nobody even to help her, and where will she land and what will happen?"

After a few minutes the elevator came back and a beautiful young girl came out. He said, "Now I understand. But I'm an idiot. I left my wife at home! So this is a machine ... you put an old woman into it and within five minutes it changes and a young girl comes out. My old woman would have loved it.

"Next time," he said, "when I come I will bring her." He didn't think of himself because he was standing in front of an elevator where it was written "Only for Women." He thought perhaps this machine works only for women, not for men. But no harm; at least my wife can get young, and there may be some machine somewhere else that makes men also young.

The mind continuously creates questions. It gets a certain vibe from the heart and immediately translates it into a question. And the heart weeps first because this is not what it had wanted.

But you need not be worried. I don't answer your questions, I answer your hearts. So I try to find out what mischief your mind has done with the question, and I try to take out the essential part that the heart may have been wanting to express.
So don't cry and weep. The question is from Chetana -- she is a perfect crying and weeping person. Just wait for my answer; don't start crying and weeping with the question. The mind cannot do anything else.

The Path of the Mystic

Chapter #27
Chapter title: Something that knows no going back
17 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
WHAT DID YOU DO IN THOSE YEARS IMMEDIATELY AFTER YOUR ENLIGHTENMENT?

It is a difficult question. The first thing was that a great silence, almost unbreakable, followed the experience, as if the mind had stopped functioning. There was nothing to do about it -- except to watch. It was difficult for my family, my friends. Obviously, they thought I had gone mad.
My family has always been worried about me, concerned that I'm not following the well-trodden path and I am moving into dangerous experiments; the danger of going mad was easily conceivable.

And when I stopped speaking -- it would be better to say that the speaking stopped itself, I was not a partner to it -- people would ask questions and I would not even be able to give answers to simple things.

For almost two years, inside it was a tremendous rejoicing. Outside, it became a trouble. The people who thought they were trying to help me were really a nuisance. I should have been left alone to myself. But they were worried that I may go deeper into this madness.

They could also feel that I am not miserable, that I am immensely happy. But mad people ordinarily are happy, are rarely miserable. So that was not against their idea of madness; on the contrary, it was supportive of the idea that something should be done to me.

They were bringing people thought to be wise, and I was really amazed that these people were not even in the category of the commonsense people. They were full of the garbage of the scriptures.

Just one man, a man who was not known to be a wise man, met me in those days -- and he was the only sane man in those two years of my silence. He was a strange beggar -- strange because he was respected by many people, but he was a beggar. His only possession was simply a small mug. Because of that mug, he was called Magga Baba. People would drop money or food or anything into his mug. And he would not prevent others who wanted to take money from his mug or things that others had dropped into it. He would be as willing to those who wanted to take money out of it...

One of my uncles thought that perhaps this man could be of some help. He was silent, or sometimes he would speak

gibberish. You could not understand what he was saying. Nobody could even figure out what language it was; it was no language. He was just like small children when they start speaking for the first time -- they go on saying anything, repeating anything.

But the man had some magnetic quality. During the rains he used to lie down at night under the awning just in front of his shop. I had seen him a few times and he had smiled whenever I had seen him -- he was not far away from my place. His smile was of great understanding.

And when my uncle thought that it would be good to bring Magga Baba and "see what he does to him," Magga Baba was brought. His bringing was also a special kind; you could not invite him because he was not on talking terms with anybody. He would not say "yes" or "no." You simply had to bring a rickshaw and catch hold of him. He would not refuse. At least three times he was stolen, because his followers in other villages simply took him away. They would sit him in a rickshaw -- and he was willing, he was not resistant or anything. He enjoyed the ride and he went there. But then hundreds of his followers here missed him. So my uncle went with a few of his friends and put Magga Baba in a rickshaw and brought him home. He came close to me and whispered in my ear, "This is it. And don't be worried about these people; they are all mad." Perhaps this was the first time he had spoken to anybody without any gibberish.

Everybody gathered around. It was a trouble for them to figure it out because Magga Baba would not say what he had whispered, and I was not going to say what he had

whispered. But one thing they felt, that Magga Baba was very happy with me. He hugged me and left.
That helped my family and friends: "There may be something we are not understanding" -- but others thought that both are mad. "He is an old madman, famous; now he has got another one also."
But still it was a great solace that there was one man who was able to understand me. And because of his understanding me, I started slowly to speak -- because perhaps there may be a few more people who can be helped. Maybe they are just on the verge. But as I began speaking... It came in the same way as silence had come, just as if the whole ocean of silence... and when I started speaking the same was the case with speaking. Suddenly the mind started functioning and I was speaking continuously.
People started coming to me, asking my advice. People started coming to me to lecture in their congregation, in some conference, in some other city. I was discoursing sometimes five times a day, almost the whole day, in different conferences and different meetings, colleges, universities. And my silence was untouched.
For many years I traveled alone all over India talking to all kinds of people. And slowly, slowly, troubles started arising. Politicians started becoming afraid. They cannot tolerate anybody who has power over millions of people. It was difficult for politicians to collect a few people to listen to them, and I was speaking before a hundred thousand people or two hundred thousand people. This became a great problem for them, that if this man turns towards politics he can prove a great danger.

They started disturbing my meetings. They started creating chaos in the meetings, blocking the roads so I could not reach to the place in time, even trying to prevent me from stopping at a station. They would collect their people and they wouldn't let me step down from the train to the platform. This was the terminus -- the train could not go ahead -- but they were insisting that I should be taken back, that I cannot stop here in their city.

When it became almost impossible, I dropped traveling. I had already enough people, so I started a new phase: meditation camps in hill stations or in faraway Kashmir for those who wanted to be with me for twenty-one days or seven days -- small camps, big camps.

For a while it went well because I was not entering the cities, but politicians cannot sit silently. They were living so much in the fear of being thrown out of their power positions that they started creating trouble for the meditation camps. Hotels were reserved but when we arrived the government had canceled the reservation. Now the hotel manager would say, "We cannot do anything, it is from higher up; the government wants to have a special conference for these seven days so we cannot give it to you."

And there was no conference. The hotel remained empty just so that we could not have the camp. When even to have a camp became impossible, that was the time I moved to Poona -- just to remain there. "Now, anybody who wants to come should come here" -- because they had made it almost impossible for me to move.

In Poona, thousands of people came, and not only from India -- because now I was staying in one place -- but from

all over the world. This became even more troublesome to them. I was not even going out of my house. In those seven years in Poona, I had gone only twice out of the house: once to see my father when he was dying and once when Vimalkirti was dying. Otherwise I was just remaining in the house because now they were so desperate that they wanted to kill me. Now it was not only a question of preventing me, now people were coming to me. I was not going anywhere so they could not prevent me.

And in front of ten thousand sannyasins they tried to kill me by throwing a knife. It was something unprecedented, because attempts to kill somebody are not made so publicly -- ten thousand eyewitnesses. The knife was there, and twenty highly posted police officers were there because they had got an anonymous phone call in the morning: "Some people are trying to kill Osho this morning in the discourse."

They rushed to the ashram, they informed us, and they were sitting there. In front of those twenty police officers and ten thousand people the man threw the knife. He missed. But the court... It was a police case; we did not put a case, there was no need. The police were present -- and not one policeman, twenty police officers. Ten thousand witnesses were ready to go to the court to testify, the knife was there, the man was caught red-handed -- but the court released him saying, "There has been no attempt at assassination."

The magistrate must have felt guilty. He said to a doctor who was coming to listen to me... They were friends. Through that doctor he sent a message to me, "Tell Osho to forgive me. The pressure from the central government was so much. I am a poor man, I cannot stand such pressure. I

am just going to be promoted, and they threatened me that my promotion will be dropped and I will be transferred to some far-removed area, that my whole life I will not be able to get any promotion. I knew ... because everything was clear. There was no question of doubt in it. And it was a police case. Now twenty police officers are not going to tell a lie for no reason. But I had to release him; otherwise, you know these people -- they can even kill me."

So that man was released. And as I have been moving around, the dangers have been becoming larger and larger every day. First, it was one government, one country, then another government, and now it is the whole world.

It has been a strange experience, of how uncivilized humanity is and how far away is the possibility of its ever being cultured -- because anybody who tries to raise humanity's consciousness to a higher level becomes its enemy. Every friend becomes its enemy, and every enemy who is keeping it enslaved is thought to be its protector; they are its saints, they are its leaders.

Perhaps no man has gone through so much as I have gone through, because everybody before me was localized. Jesus was crucified in a small, faraway corner of the world, in Judea, just a small colony of the Roman empire. Socrates was killed in Athens, a city-state, not even a country. He never went out of Athens.

So those people never came in contact with the whole humanity the way I have come in contact with it, and they never saw the ugly faces -- because all these people who have power are tremendously articulate, skillful in hiding their reality. They are perfect hypocrites.

My whole life's experience will be helpful to anybody who wants to awaken people. They cannot crucify me because I have not committed any crime; neither have I been fighting against one religion nor against one country. My fight has been universal. It is not against any religion in particular or any political ideology in particular. It is a fight against the barbarous in every human being.

So they are a little bit in difficulty to pinpoint how to destroy me. They will not be able to. In fact, all their efforts will expose them more and more.

And their efforts have also been helpful in another way: it has helped me to see amongst my own people who are really with me and who are not, who are only pretending to be with me and who are really with their total heart with me... that if I am crucified, thousands of people will be crucified simultaneously. So it has been, in a way, good. Every attack on me has helped me to get rid of those who were phony.

I am happy that I have found thousands of people who resonate with me, whose love, whose trust, is unconditionally with me. Their lives are being transformed. Even if I am taken away from my people, their transformation is not going to stop. It is something that knows no going back. Once it sets in, it goes on growing in you; it is just like a seed, and your heart becomes the soil.

And I am happy that thousands of people have been courageous enough to be available to me in spite of all kinds of opposition, lies, allegations. When the whole world is against you, you can get only the really chosen few. Then the mediocre cannot come close to you; they cannot gather courage.

So it has been a great experience from all aspects. I had gone into silence again just to see whether you can understand me in silence or not, whether you can be with me in silence or not. And most of you were totally with me, happily, joyfully. It did not matter whether I was silent or speaking. It was not a matter of mind; it had become a question of the heart.

I had to come out of silence because a few people started misusing, exploiting, my people for their own ends, for their own lust for power.

The commune was a great experiment, but because of a few traitors, the government was capable of destroying it; otherwise even the most powerful government of the world would not have been able to destroy it. It is always the traitors within you which allow the political powers to destroy. But as far as I am concerned, that too was good. Anything that has happened to me has been good. Perhaps because of my way of looking at things I cannot see otherwise.

Now we can create small schools around the world as a final phase of my work. I am simply in search of a place where they can let me settle, and a few people can come and go to visit me -- so whatever has remained to be said can be said to you before I enter again into silence. There is too much to be said yet.

Perhaps the vested interests are afraid that I am coming close to saying things which may be more dangerous to their existence than nuclear weapons.

One of the Dutch publishers, who has published a dozen books of my discourses in Dutch, wrote me a letter a few months ago saying, "Now you are talking dangerously. We

cannot risk our publishing company. We are business people. What you were speaking before, we could manage; but now it is beyond us. So I will not be publishing any more books, and I want to be completely dissociated from you. And I am also not going to reprint those books. If sannyasins want to, they can take all those books at cost price; otherwise, I will keep them in the warehouse but they will not be sold. I simply don't want to be associated with your name."

What he is saying is meaningful. All these governments are feeling the same. All the religions are feeling the same. They would like me to stop because I am coming close to saying things which they have been hiding from humanity. For that I don't need thousands of people. I just need a small group like you with whom I can be totally in tune and say whatever I have always wanted to say. I have been holding back many things; now I don't want to hold back anything, and there is no reason to -- because all that they could do against me they have done. So I just want to settle in a small place with a small group, and people can come and go silently. There is no need to make any noise.

And whatever I say, all that is needed is to publish it in all the possible languages. That will be your main work, because now you will not find publishers to publish it. Now we will have to publish it with our own resources: we will have to translate it ourselves, publish it ourselves, make arrangements for the marketing. And that great responsibility falls on you.

The word should reach. People may understand today or tomorrow or day after tomorrow -- that doesn't matter -- but one day they will understand it.

One thing I can say, that whatever I am saying is going to become the future philosophy, the future religio, of the whole humanity; and you are blessed to be co-creators in it.

Question 2
BELOVED OSHO,
SOMETIMES YOUR WORDS REACH ME LIKE A HARD SAW WHEN THE MIND LISTENS TO THEM, BUT IF I WAIT A BIT -- ALLOWING THIS SAW TO GO THROUGH THE BODY AND THEN WATCH WHAT HAPPENS -- I REALIZE THERE IS A DEEP SILENCE AND TRUST.
BELOVED MASTER, THE BOTTLE IS BROKEN, THE GOOSE WASN'T THERE. WHERE AM I STANDING?

Neither the bottle is the concern nor the goose. Let the bottle be broken and let the goose go wherever it wants to go. Our only concern is where you are standing.
You can see the bottle is broken, you can see the goose is not there; then just try to find out who is the seer, who is seeing it all. That's you.
Then forget the bottle and forget the goose, and remember your consciousness, your awareness. That's the only significant thing in the whole existence -- the only treasure, the only richness, the only luxury.

Question 3
BELOVED OSHO,
YOU OFTEN SPEAK OF YOURSELF AS PART OF THE COMPANY OF BUDDHA, MAHAVIRA AND SOCRATES.

I SEE THE SIMILARITY BETWEEN THE GREAT ENLIGHTENED MASTERS WHO HAVE PRECEDED YOU AND YOU AS THE SIMILARITY BETWEEN THE SEEDS AND THE FLOWER. BUT HERE THE ANALOGY FALLS SHORT BECAUSE YOU APPEAR TO BE FAR MORE THAN THEY EVER CONTAINED AS SEEDS.
YOU ARE NOT JUST THE FULFILLMENT OF A HERITAGE IN CONSCIOUSNESS; YOU CONTAIN YOUR OWN SEED AND ARE, PERHAPS, THE BEGINNING OF A WHOLE NEW LINEAGE IN THE DIMENSION OF CONSCIOUSNESS. I SENSE YOU ARE NOT ONLY THE MOST ARTICULATE, ECLECTIC, WELL-READ, HUMOROUS, LOVING, WISE MAN WHO HAS EVER BEEN, BUT MUCH MORE THAT LIES BEYOND MY COMPREHENSION. THOSE ENLIGHTENED MASTERS ARE NOT AROUND TO TELL US WHO YOU ARE; AND IT WOULD CERTAINLY APPEAR THAT THERE IS NO CONTEMPORARY WHO HAS AN INKLING. ONLY YOU ARE QUALIFIED TO SPEAK ABOUT YOURSELF.
OSHO, WILL YOU DESCRIBE FOR US WHO ARE WITH YOU, AND FOR THOSE WHO ARE TO COME, WHO OR WHAT IT IS THAT HAS MANIFESTED AS THE BEING WE KNOW AS "OSHO"?

It is true that I contain the whole heritage of all the awakened ones of the past, but that is not all. I also contain something more for the future.

It can be said that I am the end of an old heritage and simultaneously the beginning of a new kind of awakened man. In other words, I can contain Gautam Buddha without any difficulty, but Gautam Buddha cannot contain me -- for the simple reason that Gautam Buddha cannot contain Zorba. And my whole life's effort has been to bring a synthesis between Zorba and Buddha; in me the synthesis has happened, in you the synthesis is happening. And that is going to be the new man of the future.

It is because of this that first I praised Gautam Buddha, Krishna, Christ, and hundreds of other enlightened masters. But that was not enough because they were all against Zorba, and I had to make a place for Zorba in the awakened man's consciousness. Hence, I have also criticized all these people whom I have praised. People think it is contradictory; it is not. I had praised them as they were; I have criticized them because they were only half. And the half that is missing in them is tremendously important because without it they are bloodless, they are skeletons. Zorba can give juice, can become the roots of Gautam Buddha. He will remain underground. Perhaps ordinary people will never be able to see him; that is his greatness -- that he does not bother to be seen, that he does not bother to be worshipped and praised. It is enough for him that the flowers that are being praised contain his juice, that without him they cannot live, that their life is his life's extension. They are his hands spreading in the sky, they are his essence blossoming in the wind, dancing in the rain. People, perhaps, will never know about the roots, but if the tree itself starts condemning the roots, and people start

following by cutting their roots, they are killing something most valuable in man.
All the buddhas of the past are half alive. They are still beautiful. I would like them to be fully alive; then their beauty will be immense.
So your feeling is right. I can have a deep heart-to-heart meeting with all the awakened people of the world, but they will find it difficult. They will find it difficult to have a dialogue with me for the simple reason that what they have cut, I have been propagating, preaching to grow it. They will be able to see that they are missing something. So there is a possibility they may condemn me, that I am doing something that no buddha has ever done before; or they may appreciate the effort, that what they could not dare I have dared.
It was an every day experience in India. I was worshipped in the temple of Amritsar by the Sikhs almost as one of their masters. They have ten masters. Actually the man who introduced me in their conference said that I could be accepted as their eleventh master. But now they won't let me into the temple.
At that time I was holding back many things. I had talked about one small book, JAPUJI, and the Sikhs were immensely happy because no non-Sikh had ever bothered. And the meaning I gave to their small booklet they had never thought of. But when I said, after two years, in a meeting in their Golden Temple that, "I consider only Nanak to be enlightened; the remaining nine masters are just ordinary teachers," they were ready to kill me. I said, "You can kill me, but you will be killing your eleventh master!"

I know that the real awakened ones will have the courage to see that what they could not dare, I have dared. Somebody has to do it, to make awareness all-inclusive, not a partial thing but a totality -- so that the whole man can grow as an organic unity without crippling any of his parts. But it is certainly a dangerous thing. It will go against all their teachings, because they were all trying to cut this, cut that. They were giving a certain ideal to man.
And my effort is to show that to make man according to an ideal is to make him phony. Man has to grow without any ideal, without any discipline. His only religion should be awareness, and wherever that awareness leads him he should go without fear, whatever the consequences. That's the way I have lived, and I have no regret.
Perhaps those people may not be able to understand, but I can understand even their not understanding it. I will still praise them for whatever beautiful things they have brought into the world -- but I cannot lie to the future of humanity about the things they have done to cripple you. I want the whole man to grow into a spiritual being.

The Path of the Mystic

Chapter #28

Chapter title: Nowhere to go
18 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
I RECEIVED A LETTER FROM ONE OF YOUR SANNYASINS IN EUROPE. SHE SAYS THERE IS

NOWHERE TO GO EXCEPT TO BE WITH YOU. MEANWHILE SHE ENJOYS BEING ALONE AND DOING SMALL THINGS AND IS GRATEFUL THAT AT LEAST WE ARE ALL UNDER THE SAME SKY. CAN YOU PLEASE SAY SOMETHING TO ALL YOUR SANNYASINS WHO ARE SILENTLY WAITING?

It is a great time, because it is a time of test -- a test of your trust, your love. Silently waiting is what I have been teaching my whole life. Don't desire, but wait.

These are two very significant dimensions. When you desire, you are aggressive -- wanting to catch hold of something. In the ordinary world desire is the way because so many people are competing, struggling for the same thing. Moreover, the outside world is the world of quantity. It is not inexhaustible; everything outside is exhaustible. You cannot wait, because while you are waiting others may grab the whole thing.

The inner world is totally different. There, a desire is a disturbance, an obstacle, because in the inner world you are alone -- no question of competition. Nobody else is trying to go ahead of you, nobody is pulling your legs from behind.

And the inner world is so delicate that if you are aggressive, you will destroy it. It is like being aggressive to a roseflower. You may get it, but it will not be the same roseflower that you had seen dancing in the wind, in the rain, in the sun. It will be something dead... just a corpse, a memory, and nothing more.

The inner reality is even more delicate. The very desire is enough to prevent you from getting it; hence a totally different approach is needed: that is, of silent awaiting.
The guest comes.
The host just has to be patient.
And in the subjective field of consciousness, there is nothing to grab. It is not a quantity, it is a quality. If you are silently waiting -- with no desire, no expectation -- there comes one moment when your silence is so total and your waiting is so unpolluted that the doors open. You are taken into your own, innermost shrine. That has been my teaching.
And this is a good opportunity to give a chance to silent waiting. While you were with me you were so filled with me, with my presence, with my words, that you never thought about waiting: I was available. Now I can be available not from the outside but only from the inside.
And that is a great meeting, of utter fulfillment, of absolute joy. So don't make it a despair, don't fall into anguish. Don't feel that you are far away from me.
You are far away only when you are not silent. You are far away only when waiting is not there; otherwise you are very close to me. Wherever you are, the silence will join you with me; and your waiting will prepare the whole ground for the meeting, which is nonphysical, nonspatial, nontemporal.
Use this opportunity. And remember always that whatever happens has to be used as an opportunity. There is no situation in the world which cannot be used as an opportunity.

You feel sad that you are far away; that is a natural reaction, but not a very alert use of the opportunity. Don't waste it in sadness; otherwise despair becomes almost a cancer of the soul.

I have been with you long enough; it is time for you to see whether you can be with me even in my absence. If you can be with me in my absence, with the same celebration -- however difficult it may seem in the beginning -- you will find a tremendous fulfillment. And the absence will no longer be an absence; you will be filled with my presence wherever you are. It is a question of a certain rhythm; otherwise two persons can sit together touching each other's body and may be as far apart as distant stars. You can be in a crowd and still be alone.

So the question is not of physical closeness, the question is of understanding what happens in the presence of a master. Your heart starts beating in the same tune as your master's heart. Your being starts having the same song of silence as the master's being always has. These are the ingredients that bring you close to him. If you can manage these two things... you may be on another planet, it will not make any difference. It has nothing to do with distance.

You have been so long with me, you know perfectly well what happens to you in my presence. Just give it a chance: close your eyes, sit silently, awaiting the same happening. And you will be surprised that I am not needed to be there physically. Your heart can beat in the same rhythm -- you are acquainted with it. Your being can be silent at the same depth -- you are well experienced in it. And then there is no distance. Then you are not lonely. You are alone -- but this

aloneness has a beauty, a freedom, a deep integrity and centering.

So wherever you are, the politicians of the world will make it more and more difficult for you to reach to me. It will not be so easy. I will be making every effort that I remain available to you, but those politicians are not aware that even if they can prevent my physical presence, they cannot prevent the experience of my presence in my people. That is beyond their power.

In China, Lao Tzu -- a great master -- has been dead for twenty-five centuries now, but a small stream of followers has remained. They don't refer to Lao Tzu in the past tense, but in the present tense. To them Lao Tzu cannot be past because they can still feel the rhythm, the silence, the beauty, the peace. What more is needed?

Ramakrishna died. In India, whenever a husband dies his wife has to break her bangles, take off all her ornaments, shave her head completely, use only white saris -- a lifelong mourning, a lifelong despair, a lifelong loneliness starts. But when Ramakrishna died -- and it was just in the past century -- his wife, Sharda, refused to follow the ten-thousand-year-old tradition.

She said, "Ramakrishna cannot die -- at least for me. He may have died for you; to me it is impossible because to me his physical body became irrelevant long ago. His presence and the experience, the fragrance, have become a reality -- and they are still with me. And until they leave me I am not going to break my bangles or cut my hair or do anything, because to me he is still alive."

People thought that she had gone mad: "The shock seems to be too much -- not a single tear." Even when

Ramakrishna's body was taken to the burning place she did not come out of the home. She was preparing food for Ramakrishna. The man was dead -- his body had been carried to the crematorium -- and she was preparing food because it was his lunch time.

And somebody told her, "Sharda, are you mad! They have taken his body away."

She laughed and she said, "They have taken his body but they have not taken his presence; that has become part of my being. And I am not mad. In fact by dying he has given me an opportunity to know whether his teaching has entered my heart or not."

She lived for many years afterwards, and every day there was the same routine: twice a day she would prepare food, and -- as the old Hindu wife sits by the side of the husband while he is eating, fanning him -- she would fan an empty seat. Ramakrishna was not there -- at least for those who can see only the physical. And she would talk and gossip about what has happened in the neighborhood. She would give all the news the way she always used to give. In the evening, again the meal. At night she would prepare his bed, take care of the mosquito net so that not even a single mosquito was inside, touch his feet -- which were only visible for her, for nobody else -- put the light off and go to sleep.

And in the morning in the same way as she used to wake him up, she would come and say, "Paramahansadeva, get up; it is time. Your disciples are gathering outside and you have to prepare -- take a bath, a cup of tea." Slowly slowly the people who were more of the heart, not of the mind, started feeling that there was no symptom of madness in

Sharda. On the contrary... but because of Ramakrishna they had never thought about her; she was always behind.
But now Ramakrishna was gone, and she was the oldest companion. They started asking her advice, and her advice was so perfect on every matter that it was impossible for her to be mad.
But as far as Ramakrishna was concerned, she continued to feel his presence to the last breath of her life. Before dying... that was the only time that she started crying. Somebody said, "You didn't cry when Ramakrishna died. Why are you crying?"
She said, "I am crying because now who will take care, who will prepare the food? Nobody knows what he likes, what he does not like. Who will make his bed? And the place is so full of mosquitoes that if the mosquito net is not put rightly, if just a small place is available for mosquitoes to enter, the old man will suffer the whole night -- and I am dying. I will not be here. And you all think he is dead, so I cannot rely on you."
Now this is the approach of a silent, waiting heart. Even death cannot make any difference, any distance.
So sannyasins who are far away all over the world need not miss me. It is up to them -- just they will have to change their attitudes.
And this is a good opportunity to change their attitudes. While I am still here, if they can start feeling my presence all around the world, then no country can prevent my presence entering into their lands. No country, no power can prevent me from coming into your heart.
Their power is very limited. It may be very big, but it is very limited: it is material. And your capacity is far bigger,

tremendously big: it is spiritual. What is needed is just to be aware of it and to use it. Once you taste the beauty of it, you will be thankful to all the politicians who have been desperately creating walls between me and my people.
I have become a nightmare to them -- and I have not done any harm to anybody. But perhaps their suspicion is right. They suspect that I have the potential to attract all the youth of the world -- to change their approaches towards life, their attitudes towards life, which will cut off their vested interests absolutely. That much they understand -- hence all this harassment.
But you need not be worried about their harassment. They know only one way of connecting with a person; you know something more -- a deeper way, an invisible way. Most probably, once in a while you will be able to come to see me and be with me. But even if that becomes difficult -- they will try hard to make it difficult -- it doesn't matter.
I am available to you wherever you are.
I am with you wherever you are.
Just remain vulnerable, open, receptive.

Question 2
BELOVED OSHO,
DO I HAVE ANY SKELETONS IN MY CLOSET?

This is Cliff. You don't have a closet at all -- forget about skeletons! You are a poor man; you cannot afford a closet. These are the luxuries of rich people, to have closets and skeletons in them.
You are simple, innocent. You don't need; and even if you need, you cannot afford. You are fortunate.

Question 3
BELOVED OSHO,
ONE OF THE SECURITY MEN WHO WAS HERE WITH US FOR A WHILE SAID TO ME, "YOU'RE A WONDERFUL GROUP OF PEOPLE." AND HE WAS SO SURPRISED THAT WE NEVER FIGHT WITH EACH OTHER.
THIS HARMONY HERE IS TRULY A MIRACLE, AND YET FEELS SO NATURAL.
BELOVED OSHO, COULD YOU SAY MORE ABOUT THIS MAGIC. AND ARE THERE THERE ANY WAYS YOUR DISCIPLES CAN HELP ONE ANOTHER ON OUR ADVENTURE TO CONSCIOUSNESS?

People fight not without reason. Each fight, deep down, is a clash between ambitions, a struggle to achieve the same thing the other is also trying to achieve.
Ambition is the source of all fight, all wars.
My people have no ambition. They are not struggling to get anywhere on the ladder of ambition. They are not competitors with each other for anything. So this is a totally different kind of group, where people are not together to fight either amongst themselves or to fight with some other group.
In India it happened... when India became free I was very young, but I used to talk with my father continuously about all kinds of things. My whole family was involved in the freedom struggle; they all have been to jail, they all have suffered. My uncles could not complete their education because just in the middle of the year they were caught and

put in jail. After three years they came out, but then it was too late to join again.

I told my father, "To me it seems to be a fallacy that if Mohammedans get a separate land and Hindus get a separate land, and the country is divided... the principle being proposed is that then there will be no fight; otherwise, they are continuously fighting, killing each other."

And he said, "The proposal seems to be sane. If they have their own countries, what is the need to fight?"

I said, "The need to fight is far deeper. If Hindus and Mohammedans are separated, then you will see the Mohammedans are fighting amongst themselves."

There were three problems... Mohammedanism has two sects, Shias and Sunnis, and they are as deadly against each other as they are against any other religion. They kill each other. For fourteen centuries they have been killing each other over a small difference -- whether Mohammed appointed his son as his successor or his son-in-law. One party believes that the son-in-law was appointed. Now no records exist. The other party thinks the son was appointed as the successor, but they don't have any record either. My feeling is that Mohammed died without making anybody a successor. And these two persons, the son-in-law and the son, became ambitious to have the same power, and Mohammedanism got split into two. And they are still fighting over who was the real authentic successor.

But what is the matter? Are you mad? You believe in the same philosophy, right or wrong; you believe in the same morality. And now it does not matter. The son is dead long ago; the son-in-law is also dead.

But those two factions continued growing more and more distant from each other, because the son-in-law appointed his successor, the son appointed his successor. So now there are two successions going on side by side.
Mohammedans were not fighting in India before the division because they had to be together to fight the Hindus. I told my father, "Once they are alone the first thing will be Shia-Sunni fights. And the second thing will be... they are asking a very strange and stupid thing: that half of Pakistan will be on one side of the country, the eastern part, and the other half will be on the other side of the country, the western part -- because these were the heavily Mohammedan population areas.
"So Pakistan will be divided by one thousand miles into two separate fragments. The eastern fragment is Bengali-speaking; they are Mohammedans, but they speak Bengali. The western section speaks Urdu, Punjabi, Sindhi. And soon there is going to be conflict between those people on the question of language, and the Bengalis are going to separate because they are a minority. They can never become the real rulers of Pakistan. It will always be the Punjabis who will rule -- and that the Bengalis cannot tolerate.
"This will be the situation in Pakistan, and in India the situation will be very much multiplied. Hindus were not fighting amongst themselves because they had to fight with Mohammedans. Once Mohammedans are gone the Gujarati will fight with the Maharashtrian" -- and they fought. They killed each other, over a small thing.
Bombay city is really made by Gujaratis, and Gujarati-speaking Parsees. They are the richest people... all the

industry and everything. But the labor is Maharashtrian. So the majority of the population is Maharashtrian; they speak Marathi, they don't speak Gujarati. So in Bombay there were constant riots between Marathi and Gujarati-speaking people. They were fighting over whether Bombay should remain in Maharashtra or be in Gujarat, because those provinces were going to become separate.

And everywhere there were many fights, because once the main fight has been dropped, where will your fighting instinct go? If you want unity you need somebody to fight -- a common enemy is needed to remain united. If there is no common enemy you will start fighting amongst yourselves, about small things, meaningless things.

Now they are fighting in India. Punjab wants to be separate, an independent country. Bengal has become independent of Pakistan. Thousands of people were killed, but finally they have become an independent nation.

South India wants to be separated from North India, because North India is Hindi-speaking and South India has nothing to do with Hindi; they have their own languages. You will be surprised to know that Hindi is closer to English, Swedish, Swiss, Italian, German -- all European languages -- because they are all sister languages. They are all born out of one source language, Sanskrit. In German at least thirty percent of the words are from Sanskrit. In one small European language, Lithuanian, seventy percent are Sanskrit words -- it beats even Hindi; it is closer to Sanskrit. But in South India the languages have nothing to do with Sanskrit; their origins are totally different.

So now they are fighting that they will not allow Hindi to become the national language, because it is not their

language. They are willing for English to remain the national language, which only two percent of the people understand.

Now what a ridiculous situation! A language which two percent of the people understand becomes the national language, and a language that is understood by more than half of India cannot be accepted because the other half is against it.

In South India there have been riots between Hindi-speaking and non-Hindi-speaking people. Trains have been burned. In the south you cannot have a signboard on your shop in Hindi. Your shop will be burned along with the signboard. You cannot speak Hindi even if the other person knows it. He will not give any sign that he understands Hindi; he will speak his own language.

Fighting is an animal instinct. People simply find excuses to fight. But there is always something as a goal.

Now all the languages -- and there are thirty languages in India -- all want to be national languages. It is impossible. Forty years have passed, and they have not come to any conclusion. They will never come to any, because any language they choose, twenty-nine languages are against it; the majority is always against the chosen language. The chosen language may have the majority, but twenty-nine languages are together immediately -- as soon as you choose one language they are ready to fight.

For English they are ready, because it is nobody's language. It is as foreign to one language as to another language. But a foreign language that in three hundred years of British rule in India could not penetrate more than two percent... it is impossible for it to become a national language. Ninety-

eight percent of the people don't understand anything of it. And all these thirty language groups have dropped English from their school courses. So in the coming generation there will not be even two percent; the percentage will be falling to less and less. These are the old British-trained people who make up the two percent.

But if, by some miracle, you can make some language the national language then there are other problems. As soon as you solve one problem, people raise another problem. Nobody had ever conceived that Sikhs and Hindus would ever fight. It is a very strange situation: in one family the father may be Sikh and the son may be Hindu. To be a Sikh was not conceived as a separate religion, just a separate approach. The husband may be Sikh, the wife may be Hindu; the wife may be Sikh, the husband may be Hindu. Nobody had thought that such a mixture could fight, and now they are fighting and killing people in thousands.

The Sikhs want absolutely no relationship with Hindus -- and they're all Hindus. Any Hindu can become a Sikh with a five minute ceremony, and any Sikh can become a Hindu by just shaving his beard -- there is nothing else that prevents him from being a Hindu.

They worship the same Nanak, they read the same book of Nanak, they go to the same gurudwara -- their temple. Hindus go, Sikhs go. The only difference is that both believe in the first master, Nanak, but Sikhs believe in nine more. Hindus don't believe in the other nine. That's the only difference, there is no other difference. And Nanak has made the whole foundation, so whether you believe in those nine or not does not matter. Your belief system is the same.

But there is some animal in man which wants to fight on any excuse.

So it is certainly possible... anybody who does not know my people will be amazed that these people don't fight. We are not fighting anybody outside, we are not fighting within ourselves. There is no reason to, because our whole world is the world of inner consciousness where no question of competition arises. You are alone. You can grow as much as you want; the other can grow as much as he wants. There is no conflict of interest.

And because each sannyasin is connected to me... it is not a religion where you are connected with a certain system of beliefs. Then problems can arise -- just a different interpretation, just a small problem and a faction separates and becomes antagonistic.

We don't have any belief system. So if you believe in the holy ghost nobody bothers, it is your joy. Just remember, people are known by the company they keep! But nobody is disturbed by it.

Everybody is trying to grow individually. There is no organization, so there are no vested interests of an organization.

You are connected to me individually. Your connection with each other is simply because you are connected with me. And because you are being in tune with me, suddenly you find anybody in tune with me is also in tune with you -- because he is also trying to be in tune with me. We are trying to create a harmonious whole, without making any direct effort to make it. It is just a by-product.

So anybody from outside is bound to be surprised -- watching you for a few days -- that nobody fights. We don't

have energy for fighting. We have many valuable treasures, and we put our total energy into the search for them. So who cares about small things?

In Mahatma Gandhi's ashram tea was prohibited. You could not drink tea. You could not smoke, you could not play cards, you could not do this, you could not do that -- small things. And he forced people to do these things. Because somebody just likes a cup of tea in the morning, he would have to hide -- close the doors and prepare a cup of tea. And others would be watching and trying to find out why he closes the doors in the morning, why he is keeping a stove in his room. And when he is out somebody may search and find some tea leaves. And he is exposed and brought before Gandhi as a criminal -- that he has been hiding tea leaves. Every morning he has been closing his doors, and one knows not what he was doing with the tea. What can you do with tea? At the most you can drink tea! What else can you do?

And slowly there were factions -- somebody else was also doing it -- and those who were in favor of tea would become a party: "Alone we cannot exist, we have to fight." Those who were smokers would become a party.

And what would Gandhi do? He was a masochistic person. He would not punish those people, he would go on a fast unto death. Why? -- because those people are drinking tea! But why are you going on a fast unto death? His logic was, "There must be something still incomplete in my being a master; otherwise, how can it happen that my disciples disobey me? So to purify myself, I am going on a fast unto death till I am purified. I am not going to stop my fast."

And naturally, the poor people who are drinking tea or smoking cigarettes would think, "Now his death will be on our heads," so they would go and they would say, "We bow down to you and we promise that we will never look at tea; we will never touch a cigarette -- smoking is far away -- but please stop this fast unto death."

And he would harass the whole ashram for three or four days. And from all over India wires and telegrams would come -- "This is stupid that disciples should do such a thing; they should give an apology." And they were giving apologies the whole day. From morning to evening they were sitting there saying, "Forgive us! This is the last time -- never again I will see tea! But stop this fast." And finally, after three or four days he would stop the fast. But he had tortured them, he had condemned them all over the whole country.

Love was prohibited. His own secretary, a very talented man... Many people have written on Gandhi, but the two books that Pyarelal has written are just the best. They are big volumes; perhaps each volume is twelve hundred pages. Pyarelal fell in love.

Now, love is not something that you can prevent. One comes to know only when one has fallen. It is not that it comes with a signal ahead that, "Beware! I am coming! If you are a Gandhian, escape!" It comes so slowly that you never know you are falling in love. One day, suddenly you become aware, "My God, I have fallen in love." Now that was the greatest crime.

Pyarelal was his secretary... but he was turned out of the ashram in a very disgraceful way, and condemned all over India -- for nothing, because he had fallen in love with a

young woman. They both were young, and there was nothing wrong in it.

Then his own son, Devadas, fell in love, and that was even more of a problem for Gandhi. Certainly he is impure: his own son falling in love! Devadas fell in love with the daughter of another great Indian leader, Rajagopalachari. And the daughter was pregnant, so throwing them out was not the right thing; they had to be married, and they were not of the same caste. And Gandhi, who was saying his whole life that castes should disappear, there should be no castes -- now he was disturbed that his son is going to be married to someone of a different caste.

Rajagopalachari was of the same age as Mahatma Gandhi, and he became the first governor-general of India after Mountbatten left. But Gandhi was the most cunning politician.

Rajagopalachari was not a follower of Gandhi -- although he was in the party of Gandhi -- but he was of the same age and had his own standing. In South India he was supreme, so Gandhi could not make rules for him. Rajagopalachari would come to visit his daughter and he would drink tea and he would smoke in the ashram -- and then Gandhi would not go on a fast.

Somebody asked, "Why don't you fast unto death now?" He said, "He is not my disciple. I am not concerned with him. And when he leaves we will clean the room" -- and cleaning the room meant whitewashing the wall, putting cow dung on the floor. Cow dung is the purest thing: it purifies every sin! And what sins? -- just drinking tea and smoking a cigar.

But Gandhi could not prevent Rajagopalachari because he was now a relative, of the same standing, and politically he was also very powerful. But he took revenge with that man by making him the first governor-general.

Everybody thought that Gandhi was being partial, making his own relative, his son's father-in-law, the first governor-general, while there were more important, intelligent people more devoted to the freedom of the country. They thought that Gandhi was being partial, but politics is such an affair that you never know the whole story unless it comes to its end.

Gandhi made Rajagopalachari the first governor-general knowingly so that he could not become the first prime minister, because that would be the real power. This was simply a transfer period of fifteen days. What could he do in fifteen days? It was just a transitory period. Britain was leaving, Mountbatten had to turn over his duties to somebody, and the Congress Party had not decided yet who was going to be the prime minister, who was going to be the deputy prime minister.

The post of governor-general was going to be finished! -- because the governor-general was the representative of the British government. Mountbatten was in a hurry and Gandhi managed Rajagopalachari... Rajagopalachari was happy that he is the first -- and the last -- governor-general of the British empire, but he was befooled because now he could not be the prime minister. Gandhi wanted to avoid him.

Now he was the governor-general and he had to give the oath to the prime minister, to other cabinet people. He was out of the running -- he was finished! Once he had given

the oath to these people, to the president of India and everybody, after fifteen days he was back in South India. But politicians can fall so low in dignity. Seeing that he had been cheated, badly cheated -- otherwise he would have been the president or the prime minister... Just to be the first and last governor-general for fifteen days means nothing. He was ready to become the chief minister of a province in the south, Madras. He became the chief minister of Madras, and he agreed to it after being the governor-general of all of India. Such is the lust for power. Now that there was no chance of being the president or the prime minister -- and he was very old -- he was ready to become the chief minister of a small province.

In Gandhi's ashram there was a continuous fight going on amongst the people. I know it intimately because I knew one of Gandhi's sons, Ramdas, very closely. So once in a while when I was passing near his ashram I would meet him, or if I was nearby he would come to meet me. Gandhi was dead then.

Ramdas said that it was not a joy to live in the ashram because Gandhi had been too strict about trivia. He wanted to control everybody in every possible way. He was talking of freedom and creating slavery in his own ashram.

But this has been the way of all the religions, of all the religious saints. They create slavery for themselves, and then they have the right to create slavery in their disciples -- and on such small matters that one wonders about these people. Were they concerned with human growth, with consciousness, or were they just concerned about how many sets of clothes you have? If you have more than three, it is a sin. And at what time do you get up? If you

don't get up at four o'clock in the morning, it is a sin. What time you go to sleep? If you don't go to sleep before nine, you are committing a sin. What are you eating? In every possible way...

And then naturally cliques will develop. People will find ways to manage. A few people want to play cards. There is nothing harmful in it. They are not gambling, there is no money at stake -- just playing cards. But they have to hide to play cards, and if they are caught, then they will be condemned by the whole country.

Gandhi managed in such a way that what was done did not remain only in the ashram, the whole country condemned them.

I am a totally different person. I want you to be absolutely free. I want you to do everything according to your own conscience, your own consciousness.

There is nothing to be kept hidden. You can expose yourself without at all feeling that you will be condemned for it -- because condemnation means that people will remain closed, they will not open up.

So this is a totally new experiment in the whole history of man, where freedom really means freedom -- freedom to be yourself -- because I cannot see how, unless you are yourself, you can trust me. If I am preventing you from being yourself I am creating a wall between me and you. I want you to be yourself, to do whatever feels right to your consciousness. Except for your consciousness, nobody is going to decide about it.

I have never thought in terms of punishment; the very idea does not exist in my vocabulary. I have always thought of how I can reward you for being so silent, so alert. And I

have nothing to reward you with except my blessings. So with my blessings -- under the whole sky, wherever you are -- just feel that you are close to me. Get into the same space in which you get when you are close to me.

It is a question of a knack. It is not something that you have to force. Just watch carefully what happens when you are close to me. Then try it in different situations, and it will start happening away from me.

And in this way -- and this is the only way possible now, because if all the ugly political forces want me to be isolated from my people... and all these great powers have proved cowards, criminals. So the only way left is that whenever it is possible and you can manage, you be with me; otherwise I will be with you. Just allow me. Just have a little space in your heart for me.

And one never knows that blessings come in disguise. There were many sannyasins who were useless. There were a few who were harmful. And I am not a person to say no to anybody. It hurts me, however wrong the person may be. I have never rejected anybody, and I will never reject anybody. Whatever he has done -- even against me -- I will not mention it.

But this has been a good opportunity to see the real faces behind the masks. So those who were harmful are exposed; those who were useless will be lost. And only the chosen few -- for whom I am living, and for whom I will die -- will be left with me.

The Path of the Mystic

Chapter #29

Chapter title: New skies to fly in
18 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
ONE OF THE GREAT IRONIES OF OUR RECENT EXPERIENCES OF SO-CALLED CHRISTIAN COUNTRIES IS SEEN IN RELATION TO THE IDEA CONTAINED IN THE STORY OF JOSEPH, AND MARY, WHO IS ABOUT TO GIVE BIRTH TO JESUS, FINDING "NO ROOM AT THE INN."
THIS STORY IS USED AS A BASE FOR THE FUNDAMENTAL CHRISTIAN TENET OF "CHARITY," AND TO "LOVE THY NEIGHBOR."
AS CHRISTIAN COUNTRY AFTER CHRISTIAN COUNTRY SLAMS ITS DOOR IN THE FACE OF ONE WHO IS PREGNANT WITH THE NEW MAN, ARE WE PERHAPS SEEING, IN OUR JOURNEY, THE FINAL DEATH KNELL OF CHRISTIANITY'S CLAIM TO BE ANY MORE THAN A CHEAP, POLITICAL IDEOLOGY OF CONTROL?

Christianity and all other religions are on their deathbed. They are trying desperately to survive, but their survival is almost impossible; and the impossibility comes because they are not religions, they are pretenders.
The true religion can only be one.
It is such a simple thing to understand. Can you think of science as Christian science, as Hindu science, as Mohammedan science? It will be simply idiotic. Science is

science. It is an enquiry into the objective world without any prejudice. How can it be Christian, how can it be Hindu?
Religion is an enquiry into the subjective world without any prejudice. How can it be Christian or Jewish or Buddhist?
Truth is one, and religions cannot be many.
What is dying is their "many-ness," and out of this death will arise a simple religiousness with no adjective to it.
Can't you think of a man just being religious, just as you think of a man being scientific? If we can visualize a man being truthful, being sincere, being authentic, being nonviolent, being compassionate -- he is a religious man.
Religion is not something to be believed in but something to be lived, something to be experienced... not a belief in your mind but the flavor of your whole being. Whatever you do will have a religious quality to it, just as a scientific mind is bound to do everything in a scientific way, even sometimes to the extent of absurdity.
I have heard about Herodotus, a Greek mathematician, who was the first to discover the law of averages; and because he was the first man in history to discover it, he was so full of it that he was looking at everything through the law of averages.
One day he had gone for a picnic with his three or four children and his wife, and they had to cross a small stream. His wife said, "Take care of the children."
He said, "Don't be worried. Have you forgotten that you are the wife of Herodotus? First, I will take the average depth of the stream and the average height of the children; and if the average height is more than the average depth, there is

no problem." His wife had no understanding of averages, but she was really worried that some accident is going to happen: "What nonsense is he doing?"

He went with his instruments to a few places: he checked the depth of the water, and then he measured the height of all four children. Somewhere the water was shallow, and somewhere it was very deep; but when it comes to averages... An average is not a truth -- because in that average that shallow water will make the deep water less deep.

One child was tall, one was a small baby, but an average... Herodotus said, "There is no problem at all, we can cross the stream. Our children are capable: their height is higher than the river is deep."

The poor wife did not agree, but she could not argue with Herodotus. But she was very alert that some child may be drowned, so she was behind the children; Herodotus was ahead. And then one child started drowning. The wife saved the child and said to Herodotus, "This child is drowning!"

He said, "Then there must have been a mistake in my calculations." And rather than helping the child and the other children, he went back to the bank where he had calculated on the sand the average depth and the average height of the children.

He said, "There is no mistake. How is it happening?"

His wife said, "Don't be mad! At least don't destroy our picnic. Once in months you come with the family; still your science is a disturbance."

They somehow crossed the stream, but he was continuously worried -- not about the children -- he was worried that the

calculations were right and still this boy started drowning? It seemed that he was angry at the boy: "How could you dare to drown, going against mathematics?"
The wife said, "The boy does not know mathematics -- he's so small."
This is going to the extent of absurdity, but a scientific mind remains scientific even when to be scientific is not needed. But it never becomes Christian or Hindu or Mohammedan.
A religious man will be religious in his actions, relations, in his thoughts and feelings. He does not need a church or a synagogue or a temple. What he needs is a clarity of vision, a silence of the heart, an experience of his own being -- because his experience of his own being will make him aware that the whole world is divine; that everything that exists is at different stages of evolution, but there is in it the potential of life and the potential of consciousness. Even in a stone statue of Buddha the potential is there to blossom into a real Buddha because the whole existence is full of divine consciousness.
A religious person also can go to absurd lengths, just like Herodotus -- but these are exceptions. These are eccentric people. They are not the rule; in fact they prove the rule.
In India, there was a great Mohammedan saint, Sarmad, and he had some kind of wound in his chest. He would not take any medicine, and the wound was growing -- not only growing, there were worms in it. They were becoming bigger, they were eating his heart. And Mohammedans -- he was a Mohammedan -- five times a day bow down to God. So sometimes those worms would fall from his wound onto the earth and he would put them back into the

wound. Now this is going to the extreme. Religiousness does not mean that you cannot take medicine because it will kill germs and there will be violence.

Scientific or religious minds have to be alerted not to go to absurd lengths. But there is no need for somebody who is scientific or religious to belong to an organization, and to be against other organizations and to believe that, "Only we have got the truth; nobody else has ever found reality, we have the monopoly."

This kind of attitude and approach is dying. It is good news, because its death will bring a new birth of a consciousness which will be simply religious.

I cannot understand why there should be so many religions. There are three hundred religions on the earth; there are not three hundred truths. And they have all been fighting for centuries, killing each other in the name of truth -- destroying each other, murdering, burning living people in the name of love, in the name of compassion, in the name of nonviolence. Beautiful names and ugly realities -- this is the whole history of your religions.

The story you mentioned is beautiful. The whole story is worth looking into, because it has so many implications. First, Jesus is born to poor parents -- to a carpenter father. That indicates that religion has nothing to do with scholarship. Joseph, Jesus' father, was absolutely uneducated; his mother was uneducated. They were uncultured, simple villagers. They were not rabbis -- learned, wise in the ways of the old, traditional paths -- they were utterly simple people. If Jesus had not been born to them, you would never have heard their names.

To me, it means truth is born out of simplicity, not out of knowledge, not out of great degrees, respectability, fame, power. Truth is very humble, so humble that when Joseph and his wife Mary came to the annual festival in the capital city, Jerusalem ... they were so poor that they could not manage to get a place to stay. Every door was closed.

They tried to convince people. Joseph said that his wife was pregnant and any day, any moment, the child could be born, and he was utterly helpless: "Be kind, be merciful -- just a small corner anywhere." But it is a strange world: people talk about beautiful things, but there is no mercy, no compassion, no love. A pregnant woman alone in the night, on the road...

It was not that there was no space anywhere in the whole capital. Yes, it was true that there was no space in the hearts of the people of the capital. It was not a question of a space in the houses, it was a question of a little space in the heart.

There is an old saying: "The emperor may have the biggest palace in the world, but there is no space in it. And the poor man may have a small hut, but there is enough space." And the proverb is born out of a story.

A poor man lives in a small, one room cottage with his wife. It is raining hard and the night is becoming darker, and somebody knocks on the door. The man says to the wife, "You are close to the door, please open it -- some guest."

The wife is reluctant. She says, "There is not space enough. Two persons can hardly sleep here. Where is a third, a stranger, going to sleep?"

The husband said, "Don't call him a stranger. When he has knocked on our door, he is a guest. Open the door and I will show you how we can manage. If two can sleep well, three can sit; but the guest cannot be turned back on such a night."

The door is opened. The man comes in. They are all sitting talking -- because there is no space to sleep -- and again, another knock. And the owner of the house says to the man, who is now near the door, "Open the door. Some other guest has come. The night is really terrible."

Even this man, who has just come inside, is angry at the owner. He says, "What are you saying? There is hardly any space. Where are you going to put the man?"

The owner says, "If I had listened to this argument before, you would not be inside. And you are only a guest, so don't try to argue with me; simply open the door. Another guest has come. We are sitting at ease; if a fourth person comes, we will be sitting a little more close, more tight. It will be really good. It is getting cold, and to be tight, to be close, will be warmer. And who knows what beautiful stories the new guest is going to bring? For the whole night we have to sit up."

Finally the door is opened, and another man comes in; now they are sitting so tightly. And then suddenly a donkey comes to the door, hits the door with his feet. They are all puzzled: Who is outside? The owner says, "There must be another guest. Open the door."

The last man is sitting near the door now. He says, "This is simply stupidity! We are sitting so tightly -- we cannot manage to have another one here."

The man says, "I am the owner. No guest can go away from this small house. We are sitting. If somebody comes in, we all will be standing; then there will be space."

They all think this man is crazy. They open the door and a donkey comes in. The strangers want to throw him out, but the owner says, "No. It is not a question of man or donkey. It is a question of terrible rain, a dark night; and the poor fellow -- where will he go? He can stand just in the middle of us and we will gossip. What harm can he do? And you have forgotten the old saying, "The emperor's palace, although very big, has no space because his heart is very small. The poor man's hut is very small but has enormous space because his heart is enormous."

That night, when Joseph was taking Mary on his donkey from one house to another and was refused... that shows our barbarousness, that shows our inhumanness. And all these people may have been very religious people -- going to the synagogue, very particular, reading the TORAH, full of wisdom. But as far as their action is concerned, it doesn't show any wisdom, it doesn't show any understanding.

Finally he finds some poor man who says, "I don't have much, just the stable of my horses. If you want to stay in the stable, you can." Something is better than nothing. It was almost nothing, but being on the street... It was humiliating to give birth to a child in a stable with donkeys and horses, but there was no other way: Jesus is born in a stable.

One need not have a palace to become religious. It doesn't matter where you are; what matters is what you are.

And you have said the same is happening with me -- that I have knocked on doors, not only of one city but around the

world. I have not harmed anybody, but all doors are closed. My ideas seem to be dangerous to them. And my ideas can be dangerous only to those who are mediocre, who don't have any intelligence. If they have any intelligence, my ideas will give them new dimensions to think about, new skies to fly in; new flowers will blossom in their being. But to a mediocre mind they are dangerous. They are dangerous simply because he cannot understand them.

Moreover, nobody wants anybody to have more intelligence than him. Nobody wants anybody to have more insight into reality than they have. The politicians are against me, the religious leaders are against me. It is a tremendous experience to see how poor the world is as far as intelligence is concerned.

If I am wrong, prove me wrong. That will give me joy.

If I am right, then have the courage to accept it; that will help the evolution of man. But they are not ready even to listen.

That reminds me of my grandfather. Out of the whole family he was the most friendly towards me. But he was not an intellectual, he was a farmer. I used to go with him to his farm, and he would put earplugs in his ear. I discovered it only later on -- just one day one of his earplugs fell out. I said, "What is the matter?"

He said, "You say strange things I don't know anything about, and I don't want to appear ignorant. And to say anything to you is dangerous because you immediately argue. So I have found this strategy. You go on talking; nobody is listening. I simply go on accepting whatever you are saying as if I am listening."

"But," I said, "you could have told me that you don't want to listen. Why should I waste my breath? And then you have to be unnecessarily deceptive."
He said, "Now you are saying that, but if I had said, `Don't say anything,' you would have argued. And I know that I don't have any argument which can defeat you. I am old, and I enjoy your arguments, but many of those things I don't understand." And he really did enjoy them. He used to take me... if any saint was visiting the town, he would take me, he would specially take me and say, "Now, come on; put this man right!"
I said, "You don't want to listen to me."
He said, "I don't want to because I don't want to argue with you and be defeated -- I'm your grandfather! But I enjoy it very much that my little boy is putting the saint... giving him such slapping arguments and making him feel so embarrassed before the crowd. I feel proud!"
The closing doors of the countries... behind them are the great powers, the greatest powers that have existed in the world: America and the Soviet Union. Both are against me. And it is very strange, because they are enemies -- at least one should be with me. But they are both against me for the simple reason that I love to call a spade a spade, and they are all standing on lies -- lies which have been told for centuries, so they have become almost truths.
Jesus was not allowed even to be born... Those people were not aware of who they were rejecting -- so they can be forgiven. They were rejecting just a poor carpenter, a donkey, and a young wife on the donkey -- pregnant. And who wants unnecessary trouble? They were not aware that

a man like Jesus is going to be born, so whatever they did was done in ignorance.

But the doors that are being closed to me are not closed in ignorance; they are closed in the full knowledge that if I am accepted I am going to transform the younger generation. I am going to give new dreams and new hopes to the young people, which can prove dangerous to the old vested interests -- politicians, priests and others. It is being done with full knowledge, and it has become now a world conspiracy -- it is unprecedented.

Never before was the whole world unanimously agreed against one single individual who has no power except the power of his vision, of his eyes, of his realization. But this is nothing to be sad about. It is really something to celebrate, because they have accepted their defeat.

They have accepted that they are inferior. They have accepted it -- each country is informing the other country that, "This man is dangerous," and I have not harmed even a single ant! What dangers are they talking about? And they are not lying, they are perfectly right. The danger is that I can cut their roots, which are rotten. They are carrying corpses; they have made the whole world stink. They are preparing nuclear weapons just to commit a global suicide. I just want to wake them up: "What you are doing in your sleep is dangerous."

We are in a special time:

Either man will die or a new man will be born.

The people who are closing their doors on me are for the old man -- and the old man is going to die. It has lived long enough. It has lived posthumously; it has already died and just goes on walking out of old momentum.

I stand for a new man with a totally different kind of character, with different qualities. They are afraid that the youth -- the younger people who want to go on an adventure, who want to discover, who want to travel into new spaces of being -- can be impressed by me. In their language, they can be "corrupted" by me. It is the same language they used against Socrates in Greece -- that his life had become a danger because he was corrupting the youth and their minds.

I was arrested in that same land. I was not thinking that after two thousand years they would condemn me with the same crime -- that I could not stay a single moment more in Greece because my presence was corrupting the younger generation. Neither was Socrates corrupting the younger generation. There is not a single word which can prove that he was a corrupting influence. Yes, it was dangerous to the older generation because he was saying things which the older generation was not capable of understanding, and was threatened by.

Whatever I am saying to people is very simple... just an effort to wake them up so they can see with their own eyes that the old is either dying or is dead, and now it is time to bring in a new concept of man.

The old concept was repressive. The old concept was based on fear. The old concept was full of greed, ambition, desire. That's why we have lived all through these centuries going from one war into another war.

In three thousand years, five thousand wars have been fought on the earth. Anybody looking from another planet will think that this planet, earth, has gone mad! In three thousand years, five thousand wars? And in between,

whatever time you have, you have to prepare for the new... as if the whole function of life is to prepare for war and then to fight, die and kill; and then again prepare. And now they have come to the very culmination, to the ultimate preparation.

Somebody asked Albert Einstein, "Can you say something about the third world war?"

He said, "No, but I can say something about the fourth."

The questioner was puzzled. He said, "You cannot say anything about the third, and you are ready to say something about the fourth? What do you mean? Are you kidding?"

Albert Einstein said, "No. About the fourth, one thing I can say with absolute certainty: it will never happen. But about the third I cannot say anything. The fourth is not going to happen -- the third will be enough to finish all living organisms on the earth. Then there will be nobody to prepare for the fourth."

I am carrying within me the vision of the new man -- who will not be forced to be somebody other than himself, who will not be given an ideal that he has to follow, but a freedom so that he can realize his own potential. He will not be given ambitions. He will not be given an education which creates ambition -- that is pure poison. He will be given something else -- the ability to rejoice, to sing, to dance, to make his life a bliss... not in competition with anybody else, but a growth of himself.

He will not be given any hope of a heaven so that he can sacrifice this life to attain heaven -- which nobody has seen, which is simply a fiction to befool people to sacrifice their lives in the name of nations, in the name of religions... and

he will not be made afraid of hell, because there is no hell anywhere.
Freed from hell and heaven, freed from fear and greed, this small life that you have got can be turned into a paradise. This very earth is the lotus paradise. And you can enjoy each moment of your life to such an extent that through enjoyment you become aware of the divine.
Do you see the difference? The old man was taught that through torture you will attain to the divine: "Torture yourself, your body." I cannot see any relationship; why should torture lead to the divine? Torture will lead to more torture. It can lead to the devil, but it cannot lead to the divine. Only rejoicing, blissfulness, silence, peace, and harmony can lead you into the experience of the divine. And for that, no sacrifice is needed.
All the old societies depended on sacrificing individuals; individuals were for the society.
The new man will turn all the tables. The society is for the individual, not vice versa. The individual is the highest quality in life, and society is just to serve the individual to realize himself. You cannot ask the individual to sacrifice himself because his religion needs it, because his nation needs it, because communism needs it, because fascism needs it. Sacrifice all of them and save the individual. They are only words, and the individual is the reality, the living reality, the only proof of any godliness in existence.
The doors are closed, but I will go on finding ways. Perhaps a window is left open. Perhaps somebody is courageous enough to take me in. In this big world there must be somebody. If Jesus was born in a stable... Even if a stable opens its doors for me, that will do. I can put

dynamite into my words... from the stable into the whole society.
And whether I do it or not, it is going to happen. Evolution cannot be stopped. Perhaps it may be delayed a little bit, postponed, but it cannot be stopped. It is only blind people who cannot read the writing on the wall -- evolution cannot be stopped.
So it doesn't matter who becomes the vehicle, but truth should win and a new man should be allowed to appear -- that is the only hope, not only for this earth but for this whole universe.

Question 2
BELOVED OSHO,
IF THE IDEA OF ENLIGHTENMENT IS THE LAST JOKE THE MIND PLAYS ON ITSELF, WHO HAS THE LAST LAUGH?

Nobody has the last laugh. Beyond the mind there is no laughter, no tears; it is eternal silence. Everything that you experience and express is part of the mind, and enlightenment is the last thing. After that, you are part of the whole universe. And I don't think you have ever heard the ocean laughing or the clouds laughing or the flowers laughing. In the whole universe there is no laughter.
"Strange," you will think. "If there is so much blissfulness then why is laughter missing?" You will have to understand the whole psychology of laughter.
First, you must understand that except man, no animal laughs. If you come across a cow laughing or a buffalo laughing, you will go mad. Then even if the Uruguay

government says, "Stay here," you are not going to look back -- where cows and buffaloes laugh, it is finished! You will think either this world is mad or you are mad! Only man laughs.

Neither can that which is below mind laugh... because it cannot see the ridiculousness of things. For laughter, you have to see the ridiculousness of things. There is not enough intelligence in the buffalo to see the ridiculous, the absurd.

Nor above the mind, because above the mind, everything is accepted; there is nothing ridiculous. It is only the small space of mind in which you are able to see the ridiculous and you can laugh... and you can laugh only because you can cry, you can weep, you can have tears. Laughter is just the opposite polarity of tears.

Life is so miserable that even small opportunities to laugh you don't miss -- because life is so empty, there is nothing. So small opportunities, which really don't have much... Somebody slips on a banana peel. Why do you start laughing? -- because neither the banana peel has done anything nor the person who has slipped has done anything. It was absolutely natural; anybody would have slipped on the banana peel.

But small opportunities... and you cannot miss them, you have to laugh. Life is so miserable that these small laughters make it tolerable. They help; there is not only misery, there is laughter too -- although it was just a small thing, not of much significance.

Beyond the mind there is no misery; hence there is no necessity for laughter. So once you go beyond the mind, nobody has the last laugh. You are beyond the mind; mind

has no life, it cannot laugh. And you cannot laugh because there is no misery: you are part of this whole existence which is utterly silent.

Thousands of people can go on slipping on banana peels: this existence will not take any note of it. Not a single tree will laugh. The moment you are also part of this universe there is nobody to laugh, there is nobody to weep; there is nobody as a separate entity. So you can laugh as much as you want before you become enlightened.

Laugh before! Don't wait, thinking that you can laugh after. Have as much laughter as possible -- but before. Don't postpone it thinking that there will be eternity available: "First, let us have enlightenment and then we will sit and laugh. What else will there be to do?"

But then there will be no point in laughing; the whole situation of laughter is gone.

The mind was creating the misery, and to balance it the mind was picking up things to laugh about -- to make you happy, to keep a certain balance between misery and laughter -- because if there is one hundred percent misery, you cannot tolerate it; you will simply jump out of it. But it is not one hundred percent misery: there are moments when you feel very good, moments when you smile, moments when there is happiness, moments when you have a full-hearted laughter. These are the things which keep you in the mind and make you able to suffer the misery. It is a mind trick.

The more miserable you are, the more you will find things to laugh at. It is not incidental that Jews have the best jokes in the world because they have suffered the most. Since that unfortunate moment when Moses took them out of

Egypt until today, they have been suffering and suffering -- in different nations, among different races, in different ways. They have suffered so much that they had to invent something so that they could forget suffering at least for a moment. They have created the best jokes.

I was amazed by the fact that in India we don't have any jokes. All the jokes that people in India use are borrowed; none is of Indian origin, they are all from other countries. Not a single joke have I been able to find which is authentically Indian -- because India has had a very peaceful, silent past.

Just in the last few hundred years there have been invaders, but that has not mattered much because of a ten-thousand-year-old contentment -- living peacefully with nature, harmoniously, no revolution, no rebellion, absolute acceptance of whatsoever was. India was a big country and the invaders had come in a small number. Even the invaders were accepted; otherwise, they would not have been able to conquer. But nobody cared; everybody was so content in himself.

Even today, when half of the country is starving, if you go to the starving people you will not see any complaint. They accept it: "Perhaps this is our destiny." Those ten thousand years have left such a contentment that it still goes on lingering.

Strangely all Indian stories, dramas, that have been created in the past, are only comedies, no tragedy. Not a single tragedy has been written in ten thousand years. And great masters, novelists, dramatists, poets, have been working; great literature has been created, but it is all comedy. Every story ends up in something beautiful, something good; no

story ends up in something tragic. Naturally, these people had no idea of suffering.

But Jews suffered tremendously; and there seems to be no end, the suffering goes on. Now, this creation of Israel is again a political strategy of Christian nations to create an endless source of suffering for the Jews. And the Jews have not been able to understand why Christian nations were so interested, after the second world war, in giving them Jerusalem -- because it is a holy land to Christians too; they could have made it their own holy land. Why should it be returned to the Jews? -- who have not been in power there for centuries. And it was a Mohammedan country surrounded by an ocean of Mohammedan countries.

To give it to the Jews is one of the worst, most mean acts of Christian nations. It means they have put Jews in a state where they will be tortured continuously. Mohammedans cannot tolerate them; they will torture, they will fight -- and they are a vast majority. And the Jews will remain continuously beggars before the Christian nations. So for both the Christians and the Mohammedans it is a joy -- reducing the Jews to beggars for war material, for everything that they need. And their needs will be there continuously because Mohammedans are not going to leave Israel peacefully. They are going to fight.

Now Israel is like a wound, and all the Jews of the world are pouring their moneys, their wealth, into making Israel survive somehow. In the first place, it is not going to survive. In the second place, it will take all the Jews of the world to put in all they have to help it survive. So they will be losing their money, their productivity. They will be

sending their young people to fight there, to be killed, kidnapped.

Now this is a grand strategy of Christian nations. Nobody has said it. I am saying it -- and it is being said for the first time that it was a conspiracy. Things were perfectly okay. What was the need of a nation? Jews were perfectly happy in being in America or in other countries. What was the need to have your own country? -- and a country which is going to be a continuous trouble, which will suck all the energies of the Jews and will keep them always with a begging bowl before the Christian nations.

On the one hand, the Mohammedans will be destroying them, invading them. On the other hand, the Jews will be pouring in all they produce, which will go to waste, and they will be always begging from the Christians. If you look at it, you can see how politicians can be mean, utterly mean.

In India there are not many Jews, very few. One Jew had become a sannyasin -- an Indian Jew; otherwise I have amongst my sannyasins, forty percent Jews. One Indian Jew had become a sannyasin. I asked him, "Do you still think you are the chosen people of God, after four thousand years of torture?"

He said, "I think that we are the chosen people of God, but we don't want to be anymore. Somebody else should be. Enough is enough! We have carried this burden for four thousand years. Now we don't want to be the chosen people of God -- somebody else should take the responsibility."

He was right. He was an old man, and he was right that this idea of the chosen people of God and four thousand years of constant suffering and murderous killings, gas

chambers... Alone, Adolf Hitler killed six million Jews. This is the great gift of being the chosen people of God!
I say to my sannyasins, "Just be ordinary people. Never be special. Just be utterly ordinary and simple." The history of the Jews will give you a clear-cut picture that the moment you start thinking you are the chosen people, difficulties arise. Everybody is against you because they all think they are the chosen people.
Adolf Hitler would not have killed six million Jews... He had to, for the simple reason that he thought the Nordic Aryans, the Germans, were the chosen people of God, and the Jews were the only other contenders. So only one could remain alive -- either the Nordic Germans or the Jews. And whoever survived would be the proof that God had saved his chosen people.
But the misery, although it was tremendous, has given beautiful jokes to the world, and Jews have been able to tolerate all kinds of sufferings by joking, telling stories, and not taking much note of what is happening all around.
The moment you pass the mind's borders, there is no question of laughter... only eternal silence.

The Path of the Mystic

Chapter #30

Chapter title: The name is love, but the game is politics
19 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,

WOULD YOU PLEASE TALK AGAIN ABOUT LOVE, HOW YOU SEE IT? IN KATHMANDU, I WAS SO TOUCHED WHEN YOU WERE SPEAKING ABOUT GOING BEYOND THE POLARITY OF LOVE-HATE. I FEEL SO GRATEFUL TOWARDS YOU BECAUSE YOU TOLD ME THAT GIVING LOVE WILL BE MY MEDITATION.

No man is an island. This has to be remembered as one of the fundamental truths of life. I am emphasizing it because we tend to forget it. We are all part of one life force, part of one oceanic existence. Basically, because we are one deep down in our roots, the possibility of love arises. If we were not one, there would be no possibility of love.
You can like a house, but you cannot love it. You can like any thing, but `love' is not the appropriate word to be used for liking. Love is reserved only for those who are on the same ladder of evolution.
The second thing to be remembered is that evolution functions through polarities. Just as you cannot walk on one leg, you need two legs to walk... existence needs polar opposites -- man and woman, life and death, love and hate -- to create momentum; otherwise, there will be silence.
The opposite attracts you on one hand and on the other hand makes you feel dependent. And nobody wants to be dependent; hence there is a constant struggle between lovers: they are trying to dominate each other. The name is love, but the game is politics.
The very effort of man is to dominate the woman, to reduce her to an inferior status, not to allow her to grow, so she always remains retarded. For thousands of years, what man

has done to woman is simply monstrous: no education -- she cannot read the holy scriptures. She cannot think of herself as equal to man. And she has been conditioned so deeply that even if you say she is equal, she is not going to believe it. It has become almost her mind -- the conditioning has become her mind, that she is less in everything: physical strength, intellectual qualities... Man has made a society in which he has become the protector and the woman is the protected.

The Hindu scriptures say that in childhood the father should protect the girl; in youth the husband should protect the woman; in old age the son should protect the mother. But she is always to be protected, and man is to protect her. He has made her weak, uneducated, uncultured; he has stopped her movement in the society. And the worst thing he has done is, he has taken her liberty, her financial freedom, which cuts her very roots to be free. She has to be dependent; she is not capable of earning for herself.

For centuries there was a certain logic in it because the woman had to become a mother. And out of ten children, nine children were dying, so a woman was pregnant for almost the whole period of her life until menopause. How can she work? How can she earn? She is carrying a child, and she is caring for other small children, looking after them, looking after the house. In short, man made women slaves -- and very cheaply, without purchasing her. You can see the irony...

In India... and I think in other countries also, in different ways, the same thing happens. In India, when a boy has been born he is welcomed with bands, dancing, singing, so the whole town knows that a boy has been born. But when

a girl is born there is no celebration. The whole town knows by the silence that a girl has been born.

What is the problem for the parents? To them, a daughter or a son should be the same. But the problem is that the son is going to earn, is going to help them in their old age, is going to have the inheritance of the family. The daughter, on the contrary, is a financial loss. You feed her, you clothe her -- and when you marry her you have to give a dowry. Strange -- she is becoming a slave, and the parents have to pay: "Please accept my daughter as your slave." The dowry is the payment. Ordinarily slaves are purchased, and whoever purchases has to pay. In the case of women, the parents of the woman have to pay instead -- give the daughter and pay enough money.

The woman does not want -- nobody wants -- to be dependent. Nobody wants to be a slave. Nobody wants to be inferior because nobody is inferior. People are different; the question of superiority and inferiority is simply absurd. So she starts taking revenge unconsciously. She cannot love the man who owns her as property, who does not recognize her as a human being equal to himself.

One of the Hindu saints -- I don't call him a saint, but Hindus worship him, read his book more than that of any other saint -- is Tulsidas. He condemns woman in such ugly terms. He says if you want to remain in control of a woman, you have to beat her once in a while; any excuse will do. Keep her afraid. She should not be given any equality, any friendship. And this has been called -- for centuries -- "love."

The woman is boiling -- unconsciously of course -- and she explodes in small ways. Whatever she can do, she does.

She cannot beat the husband because she has been told, "Your husband is your god. You cannot beat him, you have to worship him." So she beats herself. Having no choice, in anger she beats herself.

When I started criticizing Mahatma Gandhi I said that what he is doing is nothing but the age-old, feminine strategy. You cannot fight with the foreign rulers; you don't have arms, you don't have strength, and you don't have even the desire. All his nonviolence, passive resistance, is nothing but what the woman has always been doing. But nobody has given her the credit of creating a philosophy of nonviolence! She does not beat anyone when she is angry, she tortures herself. And the man who has reduced the woman to such a state also cannot love her.

Love can exist only in equality, in friendship.

The freedom of woman from man's slavery will also be a freedom for man to experience. So I say the women's liberation movement is not only women's liberation, it is also the men's liberation movement: both will be liberated. The slavery is binding them both, and there is continuous struggle. The woman has found her own strategies to harass the husband, to nag him, to put him down; the man has his strategy. And between these two fighting camps we have been hoping that love is happening. Centuries have passed -- love has not happened, or only once in a while.

This is the situation of the ordinary love, which is only a name, not a reality.

If you ask my vision of love... it is no more a question of dialectics, opposition. Man and woman are different, and complementary. Man alone is half; so is woman. Only together, in a deep feeling of oneness, do they feel for the

first time totality, perfection. But to attain to this perfection you have to go beyond the love/hate duality.

And you are capable of going beyond the duality. Right now they go on hand in hand in your life: you love the same person you hate. So in the morning it is hate, in the evening it is love -- and it is a very confusing thing. You don't even understand whether you love the person or you hate the person, because you do both at different times. But this is how the mind functions, it functions through contradictions. Evolution also functions through oppositions -- and those oppositions in existence are not contradictions, they are complementaries. But in the mind, contradictions are contradictions. Mind cannot conceive anything that is non-contradictory, that does not have its opposite hiding just behind it.

And we have been told, taught, programmed in such a way that even a thing like love has to be a mind thing. It is basically of the heart, but our whole society has tried to bypass the heart, because the heart is not logical, is not rational. And our minds have been trained through education that anything illogical is wrong, anything irrational is wrong, only a logical thing is right. In our educational programming there is no place for the heart; it is only mind. The heart has almost been removed from our existence, silenced. It has never been given a chance to grow, to have its potential become actual. So mind is dominating everything.

Mind is good where money is concerned; mind is good where war is concerned; mind is good where ambitions are concerned -- but mind is absolutely useless where love is

concerned. Money, war, desires, ambitions -- you cannot put love in the same category.

Love has a separate source in your being, where there is no contradiction.

An authentic education will not teach you only the mind, because mind can give you a good livelihood but not a good life. The heart cannot give you a good livelihood, but it can give you a good life. And there is no reason to choose between the two. Use the mind for what it is made for, and use the heart for what it is made for.

Heart is the transcendence of duality.

Heart knows no jealousy -- that is a mind product. Heart is so full of love that it can love without any fear of being exhausted. We can fill the whole world with love, but we are almost crippled. The heart has been simply bypassed in our growth; it does not play any role.

It is such an ugly system of education... but it is understandable. Religions, politicians, business people, warriors -- all have wanted the mind to be trained. And the heart can be a disturbance -- it is going to be a disturbance. If you are a soldier and if you have a heart, you cannot kill the enemy, because the moment you take up your gun to kill someone, your heart will say, "Just as you have a wife waiting for you -- your children, your old mother and father -- this poor man's wife must be waiting also. His children, his old mother and father, are waiting for him to return home. He has not done anything to you, and you are going to kill him. For what? -- to get an award from the military academy? To get a promotion?"

The heart will be a disturbance. It is better to make soldiers forget their hearts so they can simply go on killing like robots, without any feelings.

The people who are after money don't want the heart because the heart will be a disturbance: it cannot exploit people.

My father was a small businessman... he was a very simple man. And once a customer had dealt with him -- my grandfather was there, my uncles were there in the shop, but anybody who had dealt with my father would ask for him. My grandfather would say, "But we are here. What do you want? He has just gone to take his lunch."

They would say, "We will come back. We want to deal only with him." Because he would tell them what the cost price of any item was. "And this is my profit. If you think the profit is too much, you can tell me. If I can manage to cut it, I will. I have taken the minimum profit; you can go around the market and you can see."

They said, "You are the only person who tells us the cost price. You also tell us your profit, and it is so small that we cannot even tell you to cut it a little. After all, you also have to live. But nobody else does it; even your brothers, your father -- nobody talks about the cost price. They simply say, `This is the selling price,' and we don't know how much profit they are taking."

My whole family was against my father. They said, "This is not the way to do business. This is not a charity shop. You could have made so much more money -- but first you tell a person the cost price! And he is not asking the cost price, he is asking the selling price."

My father said, "It is impossible for me to cheat a man, to exploit him. And what are we going to do with the money? Whatever we need, we have. More money brings more troubles."

But nobody was agreeing with him, and if there was a new customer, my grandfather would tell my father, "You go inside. Don't destroy this customer -- let me tackle him."

And my grandfather was asking double the price. If it was worth ten rupees, he was asking twenty rupees, then haggling, and somewhere near fifteen they would agree. Both were happy: he was happy because he was getting five rupees, and the other man was happy because he had brought him down five rupees.

I used to sit, when I was free, just outside the shop. And when the man was leaving, very happy that he had haggled well, I would say, "You are a fool! This thing that you have purchased costs only ten rupees. If you had purchased it from my father, you would have got it for twelve rupees, because he would not ask more than that. You have lost three rupees, and you are still looking happy."

He would say, "I have been cheated!"

I would say, "You haggled, you tried in every way. You enjoyed, and you were coming out smiling."

And the man would say, "You have destroyed my whole joy. Who are you?"

I said, "I am no one, I am just sitting here to tell new customers to ask for my father. Don't deal with anybody else; otherwise your pocket is going to be cut."

My grandfather would be very angry with me, and say, "Who are you? Are you an agent for your father?"

I said, "I am nobody's agent. I simply see what is going on and what should not be going on. You moved my father inside, but you forgot that I was sitting outside."
The heart will mismanage everything that the society wants: exploitation, manipulation, domination, obedience, dependence, sacrifice -- the list can be miles long. If the heart is allowed to grow side by side with the mind, the mind cannot manage to do atrocities, murders. But even religious leaders are not ready for the heart. They talk about love, but it is all talk, mere talk. They have destroyed the source from where love arises, and then they talk about love and give sermons about love.
There was a small church in my town, but there were not many Christians. I used to go into the church, and the priest was very much surprised because I was the only non-Christian who had ever entered the church. We became friends.
I said to him, "You talk so much about love, but I see you beating your wife, I see you continually quarreling with your neighbors. I have even seen you hitting a dog who was not doing anything to you. He was going on his own way and he just passed you -- I don't know what came over you that you hit the dog. A strange Christianity!"
He said, "You don't know that dog."
I said, "I know that dog because I also live here. He has never hit anybody. And if he bites you that will be perfectly right, because without any cause you have hit him."
He said, "You don't understand. These vagabond dogs" -- and in India you will find them everywhere, they belong to nobody -- "if you don't hit them and you don't kick them, they take advantage. They will follow you, they will wag

their tail, they will persuade you. Before you know it they will come to your house, and naturally one thinks to give them something to eat..."
They are almost starving, because in India you cannot kill them. The municipal committee, the corporations, cannot simply give them poison and finish them. If nobody is the owner they should not be left around, but in India you cannot kill anybody. And he was rationalizing his kick.
I said, "I don't think your rationalization is right. You really wanted to kick. You were angry with something; the poor dog became unnecessarily the object. He had not done anything."
He said, "How do you know about it?"
I said, "It is simple. The dog was going on its own way -- I was watching. He was not doing anything to you, he had not even looked at you. He was a Hindu dog, and you are a Christian priest -- he did not even bark at you. There is no dialogue possible. You hit him, and he is starving. There must be something in you that wanted to hit, it didn't matter whom. You wanted to be violent."
He said, "Perhaps you are right. I was angry with my boy but I cannot hit him, because if I hit him he disappears from the house for days. Then we are all in trouble. We have to report to the police, and now even the police become angry and say, `In the whole city it is only your son who gets lost. It is not a big place, nobody is kidnapping anybody, and for what should your son be kidnapped? -- you are a poor priest. You must have been misbehaving with him.' "
He said, "It is true. I wanted to hit him because he had broken some statue we had of Jesus Christ."

I said, "You should think of your Jesus Christ -- I have listened to you -- he says, `Love your enemies.' I think he forgot to say, `If somebody breaks a statue of me, love him.' A statue is broken, nothing much -- you can't have a very valuable statue."

Man is angry about many things. In life, he is in a struggle. He does not always succeed, everybody cannot succeed -- he is angry. He comes and throws his anger over his wife, his children, and these are the people he believes he loves. Even religious leaders don't want your heart to open to reality, because it will bring a great transformation in your actions, in your thoughts, and they don't want that. They want you to be bound to the tradition, to the old. Whether it is right or wrong does not matter; it has respectability because it is ancient.

The heart knows nothing of the past, nothing of the future; it knows only of the present. The heart has no time concept. It sees things clearly, and love is its natural quality -- no training is needed. And this love has no hate as a counterpart.

I was talking about a love that goes beyond love and hate. Love that comes from the mind is always love-hate. It is not two words, it is one word -- lovehate -- not even a hyphen dividing them. And a love that comes from your heart, which is beyond all dualities...

Everyone is in search of that love. But he is searching with the mind, and hence he is miserable. Every lover feels failure, deception, betrayal. But nobody is at fault; the reality is that you are using a wrong instrument. It is as if somebody is using eyes to listen to music, and then freaks

out that there is no music. But eyes are not meant for listening, nor are ears meant to see.
Mind is a very businesslike, calculating mechanism; it has nothing to do with love. Love will be a chaos, it will disturb everything in it.
Heart has nothing to do with business -- it is always on holiday. It can love, and it can love without ever turning its love into hate; it has no poisons of hate.
Everybody is searching for it, but just through a wrong instrument; hence the failure in the world. And slowly slowly, seeing that love only brings misery, people become closed: "Love is all nonsense." They create a thick barrier against love. But they will miss all the joys of life; they will miss all that is valuable.
Just change the instrument.
There is a song in Urdu... there are songs which cannot be played on every instrument. The right instrument is needed for a certain kind of music. Love is a music, and you have the instrument. But because the heart is starving, your life is misery. And you go on making it more miserable because you go on making the same mistake -- a wrong instrument and you are trying to play music for which it is not made.

Question 2
BELOVED OSHO,
"BUDDHAM SHARANAM GACHCHHAMI:" IN INDIA THERE WAS NO ROOM FOR THE "BUDDHAM." "SANGHAM SHARANAM GACHCHHAMI:" IN AMERICA, THE "SANGHAM" WAS DESTROYED.

"DHAMMAM SHARANAM GACHCHHAMI" ... BELOVED MASTER, WILL YOU FILL IN THE BLANK?

The sutra is so important. Buddham sharanam gachchhami was always there, undeclared. It was happening, there was no need to say it.

To be with a master, there is no other way except buddham sharanam gachchhami: I go to the feet of the awakened one. Only in such humbleness do you become part of the master's experience and his life. Sangham sharanam gachchhami was not destroyed in the commune in America. The commune is destroyed, but the sutra cannot be destroyed.

If you love the master, you cannot avoid loving all those who love your master. How can you avoid it? You have chosen a master, somebody else has also chosen a master; suddenly you become aware that you are both on the same path, you are connected through the same master, the same energy. The commune can be destroyed, the physical component, but not its spiritual content.

And those who think that in America they have destroyed the commune are just befooling themselves: the commune has spread all over the world. Now we can declare the whole world as our commune. It is out of our generosity that we allow other people also to live there, in the hope that sooner or later they will become part of the commune! They are our sources, because from where are we going to get new sannyasins? Our sannyasins are so understanding that they are not going to create children; they have no time. Sitting silently, doing nothing... children are not born

by themselves! Something will have to be done, and our sannyasins are not interested in doing anything. So no children, just grass growing.
So we will need new sannyasins. And there are so many people who don't know the secret of sitting silently, doing nothing, waiting for the spring and enjoying the grass growing. They never sit silently, they are always doing something or other -- they will produce children for our sannyasins, so we allow them to remain on the earth. Otherwise, we have covered the whole planet.
So nothing is destroyed, and it is impossible for the concept to be destroyed. Even if just you few people are here, it becomes the sangham; it becomes a gathering of fellow travelers. Your love for the same master creates a strange kind of unity. You are not directly related to each other, but you are related through me to each other. Directly, you can sometimes come into conflict, but through me you cannot come into conflict; I will be neutralizing your conflict.
Dhammam sharanam gachchhami -- that is the last part of the sutra. That is our search, that is our seeking. Dhammam means truth, ultimate truth. The first two steps are just to help you towards the third.
There is a group of Sufis who simply call themselves the Seekers. There is another group of Sufis who simply call themselves the Builders. They have beautiful names; you cannot imagine that they have anything to do with religion. But the Builders are building to reach to the ultimate star; the Seekers are searching... and they have chosen these names so the religious authorities don't get offended.
If you go to the Middle East and you simply tell anybody, "I want to go to some Sufi school," they will shrug their

shoulders because nobody knows what you mean. To enter a Sufi school is difficult, unless by chance you come across a person who is connected and who can take you to the master.
But you will be puzzled, because Sufi masters, just to avoid unnecessary persecution, unnecessary harassment, live in a very ordinary way. Somebody is a weaver, somebody is a potter, somebody sells perfumes, somebody does some other thing -- and you cannot think that this man is a Sufi master. And in the night, in some friend's house, you will see the same man sitting with his disciples. And you cannot believe it, because this man, although he is the same, is radiating something that was not there when you had seen him as a perfume seller or a potter or a weaver. The Sufis have methods to prevent people from seeing them as masters, so that their work can continue silently underground.
The work is the same, whoever is doing it.
It is dhammam sharanam gachchhami -- a longing to know the truth, to be the truth.
A man is not really a man if this longing is not in his being.

The Path of the Mystic

Chapter #31

Chapter title: I cannot leave my garden unfinished
19 May 1986 pm in Punta Del Este, Uruguay

Question 1

BELOVED OSHO,
WHEN THINGS BECOME DIFFICULT FOR ME I TAKE REFUGE IN THE HERE AND NOW. IN THE MOMENT ALL IS STILL, AND IT IS THE ONLY WAY FOR ME TO STAND ON THE RAZOR'S EDGE. AND YET A DOUBT COMES IN THAT I AM ESCAPING WHAT IS REALLY HAPPENING: I MAY SIMPLY BE WEARING BLINKERS. BELOVED, PLEASE HELP ME UNDERSTAND WHICH IS TRUE.

Never listen to the mind. Mind is the great deceiver. If you are feeling silent and still in the present moment, that experience is so valuable that mind has no authority to judge it. Mind is far below it.
Mind is always of the past or about the future. Either memory or imagination, it knows nothing of the present. And all that is, is in the present.
Mind is a beggar. It goes on hoping that tomorrow things will be better, that the golden age is going to come... or the golden age has passed and there is nothing in the future except darkness. These are the two possibilities for the mind to take. About the present, whatsoever it says is a lie, because it has no experience of it; it has never come into the moment. By its very nature it is either in the past or in the future.
Because the mind has no experience -- and cannot have any experience -- of the present, don't listen to it when it comes with any judgment concerning the present moment. And silence is of the present. Joy is of the present. Ecstasy is of the present.

Mind can do only one thing: it can create doubt. It cannot say directly, "What you are experiencing is wrong," because that much is beyond it, but it can say, "You are escaping from the reality that is past, or the reality that is to come, the future." It can condemn you as an escapist, saying, "You are afraid of life. Life is big enough; the present moment is too small. Life is vast. Don't escape from life just to enjoy a momentary silence and joy and peace." And it looks logical on the surface.

But life consists only of moments; there is no past life, there is no future life. Whenever life is, it is always in the present.

And this is the dichotomy: life is herenow, and mind is never herenow. This is one of the most important discoveries of the East, that mind is absolutely impotent as far as your subjectivity is concerned, as far as your being is concerned.

Mind is perfectly all right with objects, but the moment it comes close to life, it starts doubting even the existence of life. It starts creating philosophies that life is only a by-product.

Materialism is an old philosophy, but one of the most dull and dead. From the charvakas in India, five thousand years past, to Karl Marx, it has repeatedly said the same thing in different languages -- that life is a by-product, it has no existence by itself. Man is just a machine, pure matter. Just a certain combination creates the illusion of life and consciousness -- they are epiphenomena.

Materialism, to me, seems to be the most unprogressive ideology in the world, because in five thousand years it has not produced a single new argument -- the same old rut.

But mind feels very happy with it, because then there is no need to bother about meditation -- which is a deep fear for the mind, because it is committing suicide as far as the mind is concerned. Then there is no need to be in the present. But you will be missing everything, the whole treasure that existence is ready to bestow upon you.
Whenever you experience something that is beyond mind, mind will create doubt, will argue against it, will make you look embarrassed about it. These are its old techniques. It cannot produce anything of the quality that the present moment creates. In fact mind is not creative at all. All creation in any dimension of life comes from the no-mind -- the greatest paintings, the great music, the great poetry -- all that is beautiful, all that makes man different from animals, comes from that small moment.
If knowingly you enter into it, it can lead you to enlightenment. If unknowingly, accidentally, it happens, then it still leads to a tremendous silence, relaxation, peace, intelligence. If it is just an accident... you had reached the temple but missed by just one more step. That's where I think all creative artists, dancers, musicians, scientists, are... just one step more.
The mystic enters to the very core of the present moment and finds the golden key; his whole life becomes a divine rejoicing. Whatever happens, his rejoicing is not going to be affected.
But until you have entered the shrine, even at the very last moment, mind will still try to pull you back: "Where are you going? This is sheer madness! You are escaping from life."

And mind has never given you any life. It has never given you any taste so that you can see what life is. It has never revealed any mystery. But it is constantly pulling you back, because once you enter the shrine it will be left outside, just where you leave your shoes. It cannot enter into the shrine. It is not in its capacity, its potential.
So be watchful. When the mind says to you that you are escaping from life, say to the mind, "Where is life? What life are you talking about? I am escaping into life, not from life." Be very alert about the mind because that is your enemy inside you, and if you are not alert, that enemy can sabotage every possibility of growth. Just a little alertness, and mind cannot do any harm.

Question 2
BELOVED OSHO,
I FEEL TODAY AS IF I AM HAVING A BRIEF RESPITE AFTER BEING PUT THROUGH A WASHING MACHINE IN THE LAST TWO DAYS. IT IS SUCH AN INCREDIBLE SWEET AND CLEANSING EXPERIENCE TO LET OURSELVES BE TAKEN UP IN WHATEVER WHIRLWIND IS PRECIPITATED BY OR AROUND YOU... SO MUCH SO THAT ONE IS SIMPLY QUIETLY AMAZED TO FIND THAT ONE HAS EMERGED FROM THE OTHER END.
I DON'T THINK THIS IS A QUESTION, JUST A WAY OF SAYING "AHHHHH!"

Aha! This is not a question; otherwise I would have to answer it. Great! Thank you!

Question 3
BELOVED OSHO,
WHEN I HEARD YOU SAY LAUGHTER IS A SMALL RELEASE FROM OUR MISERY, MY MIND WOULD NOT COMPUTE. IT FELT AS THOUGH HYSTERIA WAS FILLING THE ROOM AS WE ALL LAUGHED, AND I AM STILL ASKING MYSELF, "WHAT HAPPENED?"

You can see what happened! It can look like hysteria. For example, when you understand something and laughter happens as a relief from misery, a great energy is released. Every understanding releases accumulated energies in you. For example, you are not laughing the whole day -- only once in a while. You are not being loving the whole day -- only once in a while. What happens to the energy in the big gaps? It accumulates, and if you come to an understanding of a certain phenomenon there is a great release, and the release is so strong that it will feel hysterical. But it is not hysterical; it is really getting relief from energy which could have become hysterical any moment.
You can find people in madhouses laughing for hours, laughing so much that tears come to their eyes. They are mad because they could not manage to release their energies in a healthy, in a proportionate way.
Those energies accumulated in you are a potential danger -- and your whole society is for repression. Everything has to be according to the manners and the etiquette; you can never have a good hearty laugh. The society does not allow you that much.

It seems there is a fear running in the society from generation to generation that allowing all man's energies to be expressed is dangerous, because there is anger, there is violence, there is jealousy, there is a suicidal instinct, and so many things. If all these are allowed, everybody will go mad -- he will not be able to control them. So our whole society is based on controlling and repressing. But it has not created a beautiful man. It may have avoided madness, but it is a negative phenomenon -- it has not created sanity. My approach is simple: energies should not be repressed but expressed, and you should find ways of expressing them so that those very ways become creative.

In India I used to visit jails to talk to the prisoners, and the strangest thing that I came to understand was, these prisoners were more innocent than the ordinary people outside. At first it was very puzzling because these were criminals: somebody was a murderer, somebody was a rapist. They had done every kind of thing against the law, against society, against order, but they looked very innocent, and they had a certain calmness. You could not see on their faces violence, murder, rape -- no signs. Outside you can stand on the road and you can see on people's faces all kinds of crimes that they are repressing. The thing was clear: these people did not repress. They simply did whatever came to their mind; they simply did it. They did not bother about law and society; naturally society cannot tolerate these people. They have to be criminals, they have to be punished. It is a vengeance.

I enquired of all the superintendents whose jails I had visited... because the governor of my state was a very innocent man, almost childlike. He was not a politician. He

had come into power... because when the British government left, it was not a question of only politicians getting the power. The first generation of politicians were almost nonpolitical, because India had not been free for almost two thousand years so there was no politics. And these people were chosen for their qualities -- particularly the governors because they were not elected. They were appointed by the president.

The president himself was a very simple man. He had a great attraction for my way of thinking, and he used to tell me, "Just do one thing: when I die, just tell God that I was not a bad man."

"But," I said, "there is no God, and even if there is, I have no direct communication with him!"

He said, "I will not listen to you, and you cannot deceive me. You have to promise me that when I die you will tell God, `This man was not bad.' "

I said, "This is a strange idea! I don't have any God, and I don't think you need any recommendation. You are a good man; only bad people need recommendations." But he was very innocent, and he told me, "If you can go to the jails and help these people..."

I had time, and I started going to the jails. I asked all the superintendents, "Has any criminal who has murdered, raped, done any other major crime, ever gone mad?" And the answer was always no.

I said, "Have you ever thought about it? -- that outside, people go mad? These are the people who should go mad, if your theologies and your religions and your so-called philosophies are right, because they have done everything that you think is wrong. But they are so innocent, simple."

They said, "We have never thought about it." It seems nobody is concerned with the basic human evolution. These criminals are so innocent, because they don't have anything repressed; that is their innocence. And because they don't have anything repressed, madness is impossible.

I am not saying that everybody should start committing crimes to avoid madness and to become innocent. What I am saying is that this can give you an indication that energies should not be collected. They should be used. And if we live in a right society, they will be used creatively. The same violence which kills a man can sculpt a beautiful Gautam Buddha, because as far as the hand is concerned, it releases energy whether you cut off somebody's head or you cut stones or you cut wood. It doesn't matter to the hand and to the energy -- the energy is released.

I have known many hunters in India -- accidentally, because I was touring all over India, and I was often a guest in a maharaja's palace. And all these maharajas -- and there were hundreds in India -- and their sons and their brothers, they were all hunters. They had their own forests reserved for their hunting. But I found them very human. Their hunting was taking all their violence. You could see from their faces that there was no tension.

But hunting animals is also violence. We can find ways in which the energy can be used and yet no harm happens to anybody; on the contrary, something beautiful is created. In one of our therapy groups a man's hand was fractured, and it got immense publicity against me -- although I was not involved in any way; I was not present in the therapy group. But nobody asked the man himself.

I called him and asked him, "What is your feeling? How are you feeling?" -- the fracture was now healed, the plaster had been removed.

He said, "I am amazed. I have always had the feeling that I could murder somebody. Since the fracture of the hand that feeling has disappeared. I don't know what has happened, how it has happened, but since that time I am feeling very humble; otherwise I was very arrogant." Perhaps his hand was collecting violence and he was repressing it. The fracture released the energy.

I was condemned all over the world by the newspapers, that in my therapy groups violence is being used. But I was amazed: not a single journalist had the sense to have an interview with the man and enquire what had been his experience. His experience was totally different. He was feeling fortunate that it happened, because a load that he was carrying from his childhood had simply disappeared.

So one thing: we should understand every energy -- its mechanics, its working -- and give it expression.

I had a meditation specially for laughing and many people came to me and told me that it was something they had never experienced, that it was almost psychedelic. And it was nothing: just a group was sitting, and they would start laughing. One would start, then naturally it would catch others; others would simply laugh because "this idiot is laughing for no reason." Then others would laugh at them, and soon it would become a collective unconscious phenomenon: everybody was laughing as they had never laughed but had always wanted to.

And it looked hysterical because they wanted to stop it but they were not able to stop it. They had opened a door that

they were not able to close -- and that made them laugh even more. "This is strange! Nothing is happening, there is nothing to laugh at, and I am laughing like a madman." And this made them laugh more! And it is catching, contagious. After one hour's laughter they were all relaxing because they were tired, but a great peace... They had released an energy which society does not allow you unless there is a proper occasion.

You have to go to a movie, you have to read a book, you have to talk gossips, meaningless, just to release it. But why not simply release it? Sit in a corner and start it. You will think that it will be difficult; it won't be difficult, it will be very simple. Once you start, then it goes on increasing on its own.

I have developed many meditations simply to help you unburden. And anybody who has come as an outsider to see will think, "These people are mad! Why are they laughing?" -- as if the energy needs any "why." It has to be expressed. All the energies have to be expressed. Those which can be creative, make them creative; those which cannot be made creative, make them harmless. And you will be surprised that as you release energies, you are unburdened and you are saner. There is less possibility of you ever falling into madness.

And secondly, you will find fresher energies arising in you. We are continuously creating in ourselves, by food, by breathing, by exercise, by the sun, by the moon, by the stars... from everywhere energy is being poured into us. And you are carrying loads of stale energy because you don't have space for the new energy. It is always good to have fresh and new energy, because that will keep you

younger, fresher, sharper, more intelligent and more innocent.

The meditation looked hysterical -- it was not. It was releasing hysteria; otherwise you were keeping it in. And it is good if you feel anything like that in you, just sit in your room and laugh. It is your room, and it is nobody's business to interfere, unless somebody wants to join -- he can join. And you will be surprised that by and by others will join, and you will find that everybody has come. First perhaps they had come just to see what is happening, and then seeing it, they will get triggered and they will become part of it.

In Japan there was an enlightened man called Hotei, whose only teaching was laughter. He would laugh, his disciples would laugh. His disciples would laugh because, "This is absolutely absurd! A buddha has never laughed! All the buddhas have been serious; this Hotei is simply falling out of the category of buddhas." But his laughter was catching, and then others who would be judging him would start laughing, and it would spread like a fire amongst his disciples, and for hours they would enjoy... until everybody had fallen on the floor, asleep. They had laughed so much that they were like small babies, lying down.

Hotei was very much condemned by other so-called religious people, but people like Hotei don't care. They say, "Who bothers? This is my teaching, this is my way. And if you can laugh all the way towards enlightenment then why choose another way!"

And many of his disciples became enlightened just by laughing. They became so innocent, so unburdened; slowly slowly they understood what the man was doing, and they

were grateful. By teaching perhaps he would not have been so helpful, but he had found something existential. He would move from one place to another place with his group of disciples, and wherever he was, the people were laughing -- even the people in the town were laughing hearing the noise that Hotei's people were making. They were simply laughing -- "We have never heard that religion has anything to do with laughter!" But seeing this buddha, seeing Hotei himself and Hotei's disciples, they had to recognize that "Whatever their way may be -- a little berserk, bizarre -- Hotei has changed people's lives; he has made them saner."

Question 4
BELOVED OSHO,
SOMETHING YOU SAID STRUCK ME LIKE A GONG. YOU SAID -- OR I HEARD -- THAT ENLIGHTENMENT IS THE LAST EXPERIENCE OF THE MIND. CAN YOU ELABORATE ON THIS PLEASE?

It looks very contradictory to my other statements. I have said again and again that enlightenment is beyond mind. So naturally when you heard it, that I am saying enlightenment is the last experience of the mind, the contradiction was absolutely clear. But you have to understand something very subtle: experience as such needs a mind. What experience it is, does not matter, because experience means duality: the experiencer and the experienced.
So what I have said before was just to help you drop the mind. My words are devices, not statements. What I said

yesterday was actually the fact. It is the mind's last experience -- because for experience mind is needed.
If there is no mind, there is no experience. You are, but you cannot talk about any experience of bliss, of ecstasy, of godliness, of nirvana. You cannot talk.
And the problem for me is that unless I give you these incentives, why should you bother to be enlightened? If with the mind gone, enlightenment is also gone, and just eternal silence prevails -- that too you cannot say is your experience. You are no more. That old world of subject and object, I and you, does not exist.
You should also try to understand the difficulty of the master, just the way the master tries to understand your difficulties. His difficulties are far greater.
I have to give you an incentive, encouragement. The idea of being blissful, the idea of being enlightened, the idea of attaining the truth, somehow catches a few people's minds, and they start moving in that direction. Finally they will find that all these things will happen -- but they will still be of the mind. Don't stop at that. But that can be said only to those who have traveled the path. There is something more than experience that is beyond mind.
Gautam Buddha used two words. For enlightenment he uses a word: nirvana. But he knows that there is still a step more, so he calls it mahaparinirvana.
The word nirvana itself means attaining to a state of silence so deep that no self exists -- because that is also a disturbance. Nothing exists. You are in a state of selflessness, but still it is an experience, so you may not be seeing the self but the self is experiencing it as a selfless state.

It is difficult to bring even this experience into language, but there is something more, which is absolutely difficult: he calls it mahaparinirvana. And he does not define it; he does not say what it means. You have to experience it -- that he leaves to you. Up to nirvana he is willing to explain, because mind, in a very subtle way, still exists to experience the selflessness, the silence, the blissfulness. But when the mind is completely gone... So he has made a word in which nirvana is there: maha means bigger, higher, greater than nirvana; and pari means transcendental. So to translate it will mean: a selflessness which is greater than the selflessness you experienced in nirvana, because now there is no experiencer.

You cannot call it an experience; hence he calls it parinirvana. It transcends everything that can be conceived, because anything that you can conceive is conceived by the mind. We have to use the mind for a certain stage, but we cannot say that with the mind we have achieved the ultimate.

So nirvana is the last milestone from where the road ends. Beyond that one has simply to go and see. Just to indicate it, he calls it mahaparinirvana: the great transcendental selflessness.

The problem is that I had to talk to many kinds of people all my life, and I had to talk the way they can understand; otherwise it is pointless. Slowly slowly I gathered my own people, and I started talking irrespective of whether they understand or not, because I knew they loved me: they will try to understand it.

But many of them could not rise to that level where they are ready to understand, in spite of themselves, something

that goes beyond their heads. But now I am going to talk only to those people whom I can completely forget when I am talking. I can trust that they will manage to get at least a certain sense and taste of it.
So you will find more and more contradictions because now I will not be talking to you, I will be simply saying whatever is the case -- whether you can understand it or not. If you don't understand, you can go on asking questions, but before I leave the world I have to complete what I have started. I cannot leave my garden unfinished.

The Path of the Mystic

Chapter #32
Chapter title: My vision is of the whole
20 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
JAPAN IS ABOUT TO SURPASS THE UNITED STATES IN PER CAPITA INCOME. IT IS ALREADY AN ECONOMIC SUPERPOWER, DOMINATING LARGE SECTIONS OF WORLD TRADE, AND HAS RECENTLY BEGUN TO DOMINATE THE FINANCIAL MARKETS. IN FACT, THE ONLY MATERIAL THING THAT JAPAN'S ONE HUNDRED AND TWENTY MILLION PEOPLE DO NOT HAVE MUCH OF, IS LAND. ITS AREA IS LITTLE BIGGER THAN THE INDIAN STATE OF RAJASTHAN. IN ADDITION, JAPAN IS SURROUNDED BY SEVERAL OTHER

ASIAN COUNTRIES WHOSE ECONOMIC PROGRESS IS OUTSTRIPPING THE WEST.
FOR THE FIRST TIME IN SEVERAL CENTURIES THE GEOPOLITICAL CENTER OF THE WORLD IS MOVING AWAY FROM THE CHRISTIAN COUNTRIES OF THE ATLANTIC TO THE BUDDHIST COUNTRIES OF ASIA -- TOWARDS THE LAND OF ZEN. WILL THIS CHANGE HAVE ANY SIGNIFICANCE FOR YOUR WORK?

The history of the world has been like a pendulum. It has never been the whole world progressing together in all the dimensions of life. At the time of Gautam Buddha, the East was at the very peak of its glory, richness, wisdom, and the West was still barbarian. There was no progress, no evolution. After Buddha, the East started declining and the West started progressing. Just at the beginning of this century the West was at the peak and the East was just a poverty-stricken, uneducated, uncultured, backward section of the world.

It is possible that the East may again rise and the West may decline. But it is not my vision, it is simply the historical mechanics of a pendulum. My vision is of the whole -- neither of the East nor of the West -- because every growth of the part is bound to create a very monstrous situation. For example, half of your body grows, and the other half remains retarded -- it won't be a very comfortable, restful, beautiful situation. And it can be changed: the other half can start to grow, and the first half starts declining.

The mechanics of economic power, richness, have to be understood. Whenever a country becomes very rich, a few

significant things happen. One, it loses interest in richness -- obviously. It has it. The whole interest of the mind is in the longing, in the tomorrow. Whatever you have got, the tendency is to forget all about it. You see only things which you don't have; you don't see things that you have. So a poor country thinks about riches; a rich country starts forgetting about riches. And it seems psychologically valid too -- that when you have it, what is the need to think about it?

So the first thing: whenever any section of the world becomes economically dominant, it starts losing interest in the very power for which it was striving for centuries. And secondly, the moment a section of humanity becomes very rich, dominant over the other sections of the world, it starts feeling empty, because now the old longing is no longer there, and man cannot live without a longing. Man cannot live without a hope. Man cannot live without tomorrow.

I am not counting the awakened ones; I am talking about the common man. To live he needs desire, longing, future. His eyes have to be fixed on a faraway star. But when you are standing on it, all around there is darkness. You have achieved it. And the greatest failure in the world is to be victorious, because at that moment you understand that you have been chasing a shadow. By being victorious you have not gained anything.

So the moment a section of the world -- and it has been this way up to now -- the eastern hemisphere or the western hemisphere, whichever becomes rich, comes to a point which is the dead end of the road, it starts thinking of things it has never dreamed about.

The riches, the wealth, the power, have deceived... they were looking so beautiful from far away, but as you came closer you found out it is not so. The oasis was only an appearance. It had no existence. It was an hallucination created by your thirst, by your longing, by your desire.
Then the mind turns one hundred and eighty degrees. It becomes antagonistic to the same things for which it has lived up to now. It starts thinking of renouncing the world, renouncing the riches, renouncing desire, living a simple life -- a life of silence, a life of meditation -- and forgetting all about this nonsense.
This had happened in Buddha's time in the East. The East was known as a golden bird -- and it was; otherwise it would have been impossible for thousands of sannyasins of different denominations to live just by begging. If the country was poor, who was going to give these people food, clothes, shelter? And they were there in thousands. Buddha alone moved with ten thousand sannyasins. Mahavira moved with ten thousand sannyasins. There were eight teachers in the small state of Bihar alone, and they all had thousands of followers. They all had come from royal families -- disgusted, disillusioned, disappointed.
Naturally, they were so much against wealth, against comfort, against luxury, they forgot completely that they were not being objective; these are subjective reactions. You had hoped for much and found nothing. That does not mean that comfort is useless. It simply means you have asked too much -- something which is not in the power of comfort to supply to you. You had asked too much -- something which money cannot give to you. You were thinking that when you have all the money you will relax,

you will enjoy. But the way it works is that while you were earning money, you were also earning tensions, side by side.

As you were progressing towards your goal of desire, you were becoming more and more tense, more and more violent. At any cost, the goal has to be achieved. Even if the means are not good, it doesn't matter; the goal has to be achieved. You did everything right or wrong to reach to your goal, hoping that after that you will be able to relax in silence, in peace, and you will have a meditative life. But you miscalculated.

You do not understand the arithmetic of life. For sixty years a person runs after desires, remains tense, dreams of wealth, thinks only of wealth, and then suddenly at sixty he has achieved it, but the mind has learned a habit. Sixty years is a long time. You may have achieved the wealth, but the mind goes on playing the old game, the old routine, the old dreams. And you don't know how to get rid of them -- those mental agonies have been created by your desire for wealth, desire for a beautiful woman, desire for a beautiful house -- so you turn bitter. It is a reactionary attitude; you react. You think that it is because of those things that you are caught up in a tense life and you are not able to get out of it.

Your mind says, "Renounce all this." It is the same mind who has been telling you all these years, "Achieve, achieve more." Now that achievement has happened, the mind gives you a new clue, "Abandon all this. Renounce the world, renounce its wealth, renounce its comforts; become a renunciate." That was the old meaning of sannyas.

And when kings and their sons stepped down from their thrones and became beggars -- thinking that if it is not at one end, richness, then it must be at the other end, poverty -- poverty became something spiritual. This is how the East started declining, because when poverty becomes spiritual then nobody bothers about creating more wealth, better technology. People started becoming more and more poor. The last step was to become a beggar, and the beggar was not an ordinary beggar: he had renounced his throne, he had become a beggar by choice. It was not out of compulsion. It was not because of the circumstances, it was his reaction.

I call all the religions of the world reactionary; they just move from one polarity to another. So in India at the time of Gautam Buddha... that is twenty-five centuries ago, the East was rich, the West was poor.

The East was well-cultured. You will be surprised to know that the printing press was invented in China three thousand years ago. Currency notes have been used in China for four thousand years. When Marco Polo came back with currency notes and other things to show to the pope and to the kings of Europe, saying, "We are lagging far behind; the Chinese think the Western people barbarous," do you know what the pope did? He took a note and burned it, and said, "Do you say this is money?" And then he brought out a silver coin and dropped it on the floor, making a sound, and said, "This is money. So who is barbarous?"

Marco Polo said, "You don't understand their logic. How many golden or silver coins can you carry with you? It is only possible if the country is poor that you can have gold

and silver coins. But when people are carrying millions of dollars, they cannot carry gold coins."

And four thousand years ago, China conceiving currency notes... it must have been a rich, very rich, country, because poor countries cannot even think of it. The poor man will think that it has to be a gold coin, because he does not understand the whole meaning of money. The meaning of money is the exchange value. What does it matter whether it is gold or paper? If it serves for the exchange of things, it is money.

And the notes that have survived from four thousand years ago are exactly the same as the notes that you have: the best paper, the best printing, with the promise of the emperor. They are promissory notes -- that if you want, you can come to the treasury and exchange the notes for gold coins. So you need not be worried that you are just being taken for a ride -- instead of real gold, you are being given paper notes. The treasury was there, and the treasury had to keep exactly the same amount of gold and silver as the notes they had issued. So anybody, anytime, could take gold or silver -- whatever he wanted. Then people became satisfied: "There is no problem; these are promissory notes."

The pope behaved like an idiot by burning the note. That was his argument. He thought that this is absolute proof that this is not money. Real money is a silver coin or a gold coin.

Marco Polo tried to say, "First I was also amazed -- paper money? But when I understood their idea I was amazed. Those people are really far advanced. There is no need for anybody to carry a load of gold -- which is dangerous --

when you can carry a small note in your pocket and nobody will know."

Everybody in the court of the pope laughed at Marco Polo. They thought, "He is a fool. He thinks they are culturally ahead of us."

He said, "I absolutely know they are" -- and he produced a printed book, three thousand years old. In the West printing happened only three hundred years ago. And printing in Chinese is very difficult because it is nonalphabetical. Printing in any other language is a simple phenomenon. Still, three thousand years ago they had printing presses.

In Indian scriptures there are descriptions, detailed descriptions, of airplanes and the description of something that looks like atomic bombs. Perhaps atomic bombs were used five thousand years ago in the Mahabharata war, the great Indian war. After that there has been no Indian war. The experience was so horrible that India became antiwar, antiviolence. It cannot happen out of the blue that only India has developed the philosophy of nonviolence. Things are interconnected. It cannot be that you just start developing a philosophy... unless it has some roots somewhere.

India suffered so much in the great Indian war that it was necessary to develop a philosophy and a way of living which excluded war completely, even violence, completely. Gautam Buddha and Mahavira, who are both great teachers of nonviolence, were both born as princes in warrior families and were trained as warriors, but seeing what had happened to the great warriors in the past, they turned to the opposite.

Man's mind never stops in the middle -- either to the far east or to the far west -- in the middle is death because whenever a pendulum stops in the middle, the clock stops too. The pendulum goes on moving from one extreme to the other -- that is the way the clock works. It gives momentum to the mechanism.

In the whole world, nobody has developed a philosophy of nonviolence to such an extreme. That is a proof to me that these people must have experienced an extreme violence; otherwise their philosophy is impossible.

Mahavira sleeps in the night only on one side; he does not change sides. And he sleeps on the floor, on a bare stone floor. He does not use any comfort, and he even does not allow himself to change his position in the night. His idea is that some ants, some insects, may have crawled there, and if he moves they will be killed. So it is better to remain in the same place which he has cleaned; then he knows that nobody is killed.

Jaina monks carry a small broom, a strange kind of broom. It is made of very soft wool, so whenever they sit anywhere... They don't have anything else, just the broom; that is the most important thing for them. Wherever they sit, first they clean the place with the soft wool which cannot kill any insect -- and only then will they sit. In the night they clean the place with that soft broom, and then they go to sleep.

Now such extremes... In the night they will not eat. Electricity was not available, and in the dark any insect could fall into the food, and unknowingly you may kill or eat the insect. In the night they will not drink -- even in the hottest summer. These are extremes. Mahavira will not take

a bath, will not brush his teeth, for the simple reason that taking a bath... the water has very tiny living cells and they will be killed. And the saliva and the teeth -- they have tiny, living cells which will be killed.

Now this extreme nonviolence is possible only if a person has experienced something like Hiroshima and Nagasaki. And there are detailed descriptions of what happened in the great Indian war -- how many million people died, what kind of weapons were used -- only the names are different, but you can figure out which weapon is parallel to some other weapon we have today.

In Gautam Buddha's time the East had reached to the very peak, and the decline began -- because after the peak, where are you going to go? You cannot stop. Life knows no stopping except in death, so when you have come to the peak you naturally start descending. And you philosophize it. You say, "Because all these riches have not given anything -- they are all empty, they are allurements which distract people from their real search -- so disown them, renounce them." Those people became beggars.

And when the geniuses of the country become beggars, then the mediocre people can simply worship them. The wealth, the technology, and everything is created by a few geniuses. The whole society is enriched -- that's another thing -- but the whole society does not participate in creating, in inventing. And when the genius has come to a point that it is useless... The whole East became filled with an idea that is anti-comfort, anti-life -- it has to be, because all desires have to be dropped; only then will you find peace.

The natural result was poverty and starvation. And the Eastern mind managed to explain away that poverty, that starvation: all these are tests to see how deep is your renunciation.

They dropped all training for warriors. They stopped manufacturing all kinds of arms. This was the fetter that for two thousand years... Small tribes came and invaded India; there was no resistance. They came, they looted and they went away -- and this went on for two thousand years. And India did not resist; naturally it was becoming poorer and poorer and poorer. Meanwhile, the West was on the other end; it was poor...

You can see the fact -- nobody takes note of simple things -- that in India all the religious founders are kings: Rama, Krishna, Mahavira, Buddha. They are all either kings or they were going to be kings after their father's death. In the West, all the religions -- the three religions -- are not founded by any king. They are founded by poor people, and when a poor person is founding a religion it cannot be the same as the rich man's religion. Christ is a poor man -- uneducated. He cannot be compared with Gautam Buddha in any way. Mohammed is uneducated. He cannot be compared with Buddha in any way. Moses is not a king. The whole West was poor. But when the East became nonviolent, invading the East became easy, without any difficulty. They were almost inviting you to invade them, because they had dropped all kinds of security. All the Eastern countries sooner or later came under Western countries, under their empires. And the West exploited the whole East to the last drop of blood. And on that

exploitation it managed to create its own wealth, its manufacturing factories.

In Dacca, which is now the capital of Bangladesh, there was a centuries-old art. They made the thinnest material for making clothes so when it was hot summer you were almost without clothes, it was so thin. And it was all made by hand. When Britain started producing cloth in Lancashire, the man could not compete with the machine. And it is an ugly chapter in history that thousands of people's hands were cut off by Britain. Those artists who could produce finer material than their mills could produce in England... their hands had to be cut off so the market had no competition.

The West started rising, and new factors added to the rise of the West. One was science.

Christianity, or as we go deeper, Judaism, is responsible for many things. It was Judaism who gave the idea of prophets to the world. In the East there was no idea of prophets or messiahs or saviors. It was because of this idea... but remember, this kind of idea can exist only in a poor society. In India there are now enough Christians; their number is the third greatest majority. First is Hindu, second is Mohammedan, third is Christian -- but they all are from the poorest of the poor.

A rich man does not need a savior or a prophet.

In India, the idea has never appeared. In India there was a totally different idea, and that was the incarnation of God. And you will be surprised... the word for "God" in India is ishwar -- the word ishwar comes from a Sanskrit root, aishwarya, and aishwarya means luxury -- the most luxurious one. God has to be the most luxurious one, at the

very top. Everything is his, so his name is ishwar -- the most luxurious one. He comes down once in a while. He does not send messengers. He does not send prophets and saviors -- he himself comes down. It is a rich world, and he is the richest man in that world. There is a certain similarity; in the East man and God are different only in degrees. So he himself comes. God may have more -- man may not have that much -- but he cannot pretend to be a savior.

In the West, Judaism gave the idea of the savior, of the messenger, of the prophet. That has to be understood in its roots. That means the society is so poor that to conceive of God's incarnation is not possible. The society is so poor that at the most a messenger can be sent to it; it needs a savior, a prophet. But these are all to give solace to the poor man.

Jesus could have never become what he became in the West if he had been born in the East. All the avataras were from the royal families; they had to be. It was a rich society. Who would have listened to a carpenter's son? People would have simply laughed. "Has God gone crazy! There are great kings, great scholars, great seers -- and he has chosen a carpenter's son to be his only begotten son!" The very idea would not have been possible, but in the West it was possible.

The West was poor in those days, really poor. It needed solace, and it was easier for the West to accept a poor man because he belonged to them. Christianity became the biggest religion in the world because Jesus was a poor man. If he was not a poor man, Christianity would not have become the greatest religion... it is impossible.

Christianity spread the gospel of the blessedness of those who are poor, those who are meek, those who are humble, those who are downtrodden. And it had appeal because that was the major part of the society.

After Jesus the second most important man is Karl Marx, who is also a Jew, just as Jesus is a Jew. He carries the same idea further without knowing it, to its logical end. He cannot accept a God for the simple reason that if there is a God then the world should not be poor, then people should not be exploited. "What does God go on doing? He should prevent it." His rejection of God is because the world is so poor that we cannot afford a God.

India was so rich in the old times that they could afford thirty-three million gods -- that was the population of India, so why be miserly? One god for every man! But Marx could not accept even a single God, because his very existence is contradictory to the poverty and exploitation in the world. If God cannot do anything for the poor, then he may as well not exist; it doesn't matter whether he is or he is not.

Marx went further, saying that the small group of rich people should not remain rich; their riches should be distributed to the poor. And he knew perfectly well -- anybody can understand it -- that you can distribute the riches of the few people to the poor, but you cannot make, in that way, the whole society rich. But he was simply angry. His father was a rabbi. They lived in poverty, and he could see that even his father, who was a simple and humble man serving God, had to suffer poverty. Richness cannot be allowed to a few people, even if it means only distributing poverty equally.

And you will be amazed -- these are amazing facts -- that just as Christianity became the biggest religion, communism became the biggest political ideology. Just as Christianity is almost half of humanity, the remaining half is communist. Both are offshoots of Judaism.

Because of this immense poverty, the West became more and more violent in conquering those people who were enjoying riches. And all the Western countries -- England, Spain, Portugal, France -- spread their empires all over the world and sucked as much as is possible, so all the money gathered in the Western capitals.

And this was the time when a new factor appeared -- which always comes with riches -- and that was science. When you have riches your physical needs are fulfilled; then your mind starts enquiring about objects, the objective world. And three hundred years ago, when science was born, it multiplied the riches of the West.

It has to be noted that the church was against science, and it tried to prevent, on every step, science from growing. This has some significance, and the significance is that if science and technology grow, poverty will disappear -- and the church depends on the poor. In fact, "Blessed is the church if the whole world is poor" -- because the rich person, the rich society, is beyond the church's power.

Only the poor man wants a savior God. Here, he is poor; he wants at least to guarantee that in the afterlife he will be allowed into paradise. And it gives real consolation that only the poor will enter into paradise. Riches you can enjoy here, but these same riches will make you fall into the eternal darkness of hell.

The church was basically against science, but science is an enquiry into truth. It was difficult, with the church obstructing it on every inch, but still science overcame, and now the West is in a condition to think of meditation, to think of peace for the soul, to think of eternal life. It can turn its eyes from the object to the subject -- and that will be the beginning of the decline of riches, of power. And that has started in a way. That's why you see that Japan and other small Asian countries have tremendous power, riches, technological expertise, and the per capita income of Japan has gone higher than the United States.

It is a very symbolic fact. It may carry far-reaching effects. And what is happening in Japan will spread into other Far Eastern countries. Now the whole East is tired of poverty, is tired of religion. It wants science, it wants technology. From the East, the talented students come to the West, to the universities, to learn medicine, engineering, electronics, and all kinds of technical subjects.

It was an amazing experience that well-known Western doctors, engineers, electronics people and other technical experts were coming to me in India for meditation. Naturally they had friends in India, colleagues they had studied with in Oxford or Cambridge or Harvard, and their Indian colleagues were simply amazed, because they had never thought about meditation. They discouraged these people, saying, "What are you bothering about? You are successful professionally; you should put your energy into your profession, rather than wandering in search of your soul. Nobody has seen it, nobody knows about it... whether it exists or not. Don't waste your time."

And these people told me, "This is strange... we come from far away to understand meditation but our friends here have always insistently discouraged us."

The West, as it becomes more and more meditative -- if it goes in the old way, not the way I am proposing -- will become poor; it is the natural consequence if it goes the old way, the way the East has followed. If it follows the old way... then renounce the world, take the vow of celibacy, move into a monastery, become a beggar. And all these things have nothing to do with your spiritual growth; it is just a mechanical shift.

In India, one of the doctors who used to take care of me before Devaraj came, never stayed with me more than two or three minutes. And Vivek used to be surprised... because he would come, and he was in such a hurry -- almost nervous, perspiring, in an air-conditioned room. It looked as if I was the doctor and he was the patient! And he would ask a few questions and he would say, "I will go out and I will give the prescription to Vivek." And then he would almost run out of the room.

He never came to any lectures, he never came to any celebrations, although he promised many times, saying that his wife wants to come, so maybe this time he is going to come on the celebration day. But they never appeared. And Vivek used to ask me, "What is the matter? Why is he so nervous?"

I said, "You don't understand: he is a very successful doctor, the topmost in the city, and he is afraid not to get in any way impressed by me, hypnotized or something. He does not want to get involved in any way except as my physician, and even that was only because it added to his

qualifications that he was my personal physician." But he would almost escape -- he could not even walk, he would almost run and jump out of the room -- and Vivek had to follow him into another room, and there he would write the prescription or anything that he wanted to instruct her about.

The fear was that it is dangerous... One of his friends, Ajit Saraswati, was my sannyasin. They were colleagues and they had studied together; both had studied in the West. And then Ajit specialized in gynecology, and finally he became a sannyasin. He used to tell the doctor, "You need not be afraid -- nobody is made a sannyasin forcibly. You can at least come to listen to what is happening there or come to see what is happening in a meditation there."

But to Ajit Saraswati he said, "I am simply afraid. I am at the top of my profession. I am earning well. My children are getting educated, and I don't want to disturb things. Everything is going so good that I don't want to get into anything that can distract me, and Osho is dangerous: he can distract me. He can pull me into meditation and into sannyas."

In India he never brought his wife to see me. She wanted to see me. He brought her to see me in America -- just for one day -- because here there was not so much fear. Nobody would know in the city that his wife has also been going to the dangerous man. He came to America, but here also he was the same. Just for one and a half minutes at the most... and he was satisfied that his wife had seen me. But I stopped my car on the afternoon ride, so he had to come close, and I could see his fear. He introduced his wife, and I said, "It would be good... you have come from so far. Just

to stay here for one day is not right; be here for a few days."

He said, "I will come next time; this time I am so much preoccupied with other things. But I will come. One day I will come." But the way he was saying it was as if it is something dangerous, that one day he will have to come!

In India, people are interested in riches, technology, more factories, but I don't see people interested in meditation or in spiritual growth. Twenty-five centuries of poverty have erased the whole idea of spiritual growth. They want to be rich, they want to be a dominant country in the world. So what is happening is simply the movement of the pendulum.

Rudyard Kipling, one of the most famous British poets, has said, "East is East and West is West..." There is no need to say it. But he had lived in India -- he was the British Empire's court poet -- and he was emphasizing it: "East is East, West is West, and never the twain shall meet." His lines have become very famous, but I want to say that even though it has been so in the past, it should not be so in the future.

You are asking about my work and this changing situation. No, I will not be happy with this, that the West becomes poor and the East becomes rich. It does not make any difference whether the West is rich and the East is poor, or the East is rich and the West is poor: man remains half.

I want the whole world to be rich.

I want once and for all to get rid of the idea of East and West.

In my vision the whole world is one.

We should stop this pendulum. And the only way to stop this pendulum is to spread meditation to the West -- but don't forget the East. Spread meditation to the East too, because that can be the only common joining factor: spiritual growth. Otherwise they will go on moving like night and day for eternity.

And as I see it, half of the world in some way represents half of man. If the old way is followed then the same split will continue, and the same changes. But I am talking about Zorba the Buddha. I am talking about a world, a man, who is meditative but who is not against riches, who is for spiritual growth but who does not think poverty is spirituality. Poverty is simply poverty. And if you can have both worlds together, why not have both worlds together? Why choose?

I have lived in comfort -- I have never done anything in my life -- but that has not disturbed my meditation. So when I say it, I say it with authority: you can live in comfort and in meditation.

Meditation is inner comfort, and comfort is outer meditation. Let them become one. A man perfectly fulfilled outside and perfectly fulfilled inside will be the total man, and less than the total man is not going to be of much help for more evolution of humanity.

Question 2

BELOVED OSHO,

AS AN ENLIGHTENED BEING YOU ARE ABLE TO WITNESS EVERY EMOTION. YET TO THE EYE OF THE OBSERVER YOU APPEAR TO BE MORE TOTAL WHEN YOU LAUGH THAN WE EVER ARE. YOU

ARE SEEMINGLY SO OVERTAKEN BY LAUGHTER THAT YOUR WORDS ARE LITERALLY SWAMPED BY IT. IS IT THAT YOU ARE SIMPLY THE ULTIMATE ACTOR?

It is not a question of being the ultimate actor; I am always total in everything. Whatever I am doing is total, but for you many things may not seem to be total because you don't have any experience of them.

But laughter is in some way unique; when you laugh, you are also total in it. A laughter which is not total will be phony, a pretension, just a performance. So when you laugh, you also laugh totally. That is the only act you do totally -- so you know that laughter is total. If you see me laughing, it is a natural conclusion that it is a total act, because it corresponds with your experience.

You cannot laugh partially. Try, and you will fail. You can laugh only totally. That is a unique quality about laughter. That's why I had made a meditation of it -- because of its unique quality: in laughter you are total without anyone saying to you, "Be total."

You can cry without being total. Tears can come to your eyes without being total, but a full laugh... for a moment you forget to be partial. The laughter takes you completely, all over. It is not only that you are laughing, you become the laughter.

Because of your own small experience, if I laugh you naturally can conclude that this act is total. Every act is total -- but that is not your experience, so you can only assume that it may be total; you cannot be absolutely certain of its totality.

Laughter certainly is very special. Your whole body laughs. Each atom, each cell of your body laughs, participates in it. I have always been against seriousness. I have never compared them, but you can see why I am against seriousness. Seriousness can never be total. It is always partial, the very other extreme of laughter. It goes on becoming narrower and narrower and narrower. The more serious you are, the more narrow you become. The more you go towards laughter, the more wide and the more open, the more vulnerable, the more total, you become.
Laughter has something religious.
Seriousness is sick and irreligious.
So remember that whenever you feel something in me, try to find out... There must be some parallel in your experience; that's why you are coming to a certain conclusion.
If people could laugh totally every day for at least one hour, without any reason, they would not need any other meditation. That would be enough, because while you are laughing you cannot think. While you are laughing you cannot be in the past, you cannot be in the future: you have to be here now. Laughter can open a door to the ultimate.

The Path of the Mystic

Chapter #33

Chapter title: More dangerous than nuclear weapons
20 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,

AN AMERICAN AMBASSADOR REPORTEDLY SAID, IN REFERENCE TO YOU, TO A FOREIGN HEAD OF STATE, "HE IS EXTREMELY INTELLIGENT, AN ANARCHIST, AND VERY DANGEROUS BECAUSE HE CAN CHANGE MEN'S MINDS. HE WILL DESTROY YOUR WHOLE SOCIETY."
HOW CAN WE SAFEGUARD AGAINST AMERICA AND ITS ALLIES STOPPING YOUR EFFORTS TO AWAKEN MEN?

The American ambassador is perfectly right, but he is not aware that the danger of intelligence is impossible to prevent. All other dangers are very small. They are visible, they may look big, but the danger that he is talking about is concerned with two things: one, that I am extremely intelligent, and second, that I am an anarchist. Both together are far more dangerous than all their nuclear weapons.
You need not be worried about how America should be prevented from destroying my efforts. It is beyond any power to destroy my efforts. The more they try, the more strength they will give to my ideology. This has been so in the whole history of man. No truth has ever been defeated. It may take time, but its victory is absolutely certain. In fact they have already started accepting their defeat when the American ambassador says to the head of a foreign government that I am extremely intelligent, and anarchist, and I can easily change human minds.
In his statement he has accepted their defeat. Now it is only a question of realizing it. Conceptually they have accepted it. Their desperate effort to destroy me, my work, my

people is very symbolic. Unless they are immensely afraid, they would not make such an effort -- their fear shows their defeat.

One point is clear, that they are unable to propose any alternative to my way of seeing things. The statement makes it absolutely clear that they are utterly helpless. It is not coming out of power, it is coming out of a certain hunch. Deep down they have accepted defeat.

It is strange that they have all kinds of intellectuals on their side, but none of their intellectuals have the guts to propose arguments against me. These desperate efforts simply show that they know they are empty and their exposure is imminent. And every day they are becoming more and more desperate.

Intelligence can be defeated, because it is part of the mind, but the ambassador does not know that what he is calling intelligence is something much more: it is awareness, which includes intelligence, but it is far superior to intelligence, far higher. Intelligence can be argued against, but if awareness is there you cannot argue against intelligence. This is not mere intellect, this is a vision of the truth. It is not a question of me, it is a question of the truth being defeated -- which is not in the nature of things.

And he is trying to make the head of the foreign government afraid by adding the word "anarchist." Anarchist means "one who does not believe in any government, one who does not believe in any kind of discipline, who believes only in the individual and his freedom to act, to think, to express, to create." For the anarchist the society is a means in the service of the individual -- not vice versa.

Using the word "anarchist" with me, is simply to create more fear... and then saying that I have the capacity to change the minds of men. In that small statement he has made everything clear about why America is so afraid: my capacity to change the minds of men. It includes that I may change men's minds towards anarchism, and it shows their acceptance that I have a certain intelligence which seems difficult for them to encounter.

But as far as I am concerned, I am not interested in changing the mind of man, I am interested in destroying the mind of man. Changing won't help; it will be only a reformation, not a revolution. It will be a touch here and there but the basic quality of the mind will remain there.

I am for no-mind. The American ambassador and the American president should understand it -- perhaps they have never heard the word "no-mind."

My effort is to take people beyond mind.

Secondly, I am not "extremely intelligent" the way they see it. I have no concern with intellect. Whatever I am saying and doing is not an intellectual approach, but an existential approach. That is why they are freaking out. It would not have been difficult for them if it was only intelligence. They could have found a thousand and one arguments about it, against it.

But it is something they are absolutely unacquainted with. It is meditativeness, of which they don't have even a vague idea what it is. This unknown creates the fear in them. At the most they can think it is extreme intelligence, but it is far away from intelligence. Intelligence itself cannot reach to the world of meditation.

They are also not right when they say I am an anarchist, because anarchists like Prince Kropotkin and others are beautiful people but their philosophy is naive. They want there to be no government, no police, no law. They are too naive, too simple, too innocent, too childlike. They don't understand man -- that he is full of animality, barbarism, cruelty, violence, murder, rape.

If all order and discipline is removed the society will be in a chaos. Right now it is in a chaos, but the chaos is in a certain order. There is a certain system, a certain method, but with Prince Kropotkin and their colleagues the chaos will explode into a state that man has never seen.

I am an anarchist in a very different way. I don't say there should be no government. I always work from the roots, I never prune the leaves. I don't say there should be no discipline, I don't say there should be no courts and no law -- that would be simply idiotic.

What I say is that the individual should drop the personality, be authentic, be honest; that the individual should drop ambitions, desires, and start rejoicing with whatsoever is available. He always goes on hankering for the moon; the earth is available but he cannot dance here, he will dance on the moon.

My effort is to make man so immensely blissful, peaceful, silent, meditative, that the need for government disappears, that the need for the politician disappears, that sooner or later the courts have to be closed because nobody comes there or they have to be changed into meditation centers, that jails become useless. I teach man to be expressive. In the jails are the people who were taught to be repressive

and could not repress and went against society; and now society is taking revenge.
I teach you to be expressive and to accept all your nature with pride -- it is your inheritance from nature. Living naturally without inhibition, things like rape will disappear. Living silently and meditatively, violence is not possible. Compassion will be just a natural phenomenon. Governments, politicians, parliaments, assemblies, should become useless. If I meet Prince Kropotkin somewhere I think he will understand what I am saying. Anarchism cannot be imposed from above, it can only be grown through each individual, from below. And as individuality becomes stronger, integrated, all these things are bound to disappear.
It is just like somebody is against medicines, and he wants all medicines to be destroyed. The idea is not bad. In a really healthy society there should be no medicines, but he is starting from the wrong end. First the society has to be healthy, so that medicines become useless, physicians become useless, and health becomes such a natural thing that sickness becomes something that used to happen in the past; it is part of history. Then automatically medicines will disappear. Medical colleges will close, you need not close them.
I am a far more dangerous anarchist than Prince Kropotkin. I don't talk about it, I am preparing for it. Prince Kropotkin was only talking about it. But Prince Kropotkin could not create it, because he had no idea that the individual has to be completely changed. Only then can there be a society which does not need any order: everybody is so responsible

that the policeman is not needed on the street; neither is God needed in heaven to punish anybody.
Strangely the politician and the priest will disappear together. They have a certain contract. The courts and the temples will disappear together, because the courts live on crime and the temples live on sin -- and you have to understand what the difference is between the two.
A crime is a sin that has been caught.
And a sin is a crime that you managed -- you befooled the whole system and nobody could catch you.
So for the criminal there is the court, the police, the law; and for the sinner there is the priest, the bishop, the pope, the God. They need hell as their jail, they need heaven as their reward. But they are together, and they both will disappear together.
The American ambassador should understand that I am far more dangerous than he thinks. And as far as your question is concerned, they cannot prevent anything. It is not something that I am saying, it is something that is the need of the times.
The time has come for me.
I may be alone but the times are with me.
They may have all the forces, but the times are not with them. They are digging their own graves; they are out of date. Their ideologies, their philosophies, their theologies are all out of date.
My challenge is open.
I am ready to argue against everything that their society stands upon; it is hypocrisy and nothing else.
They can kill me -- that is possible. That is not difficult, very simple. But by killing me ultimately they will seal

their defeat. They will kill me, and later on they will understand they have committed suicide with my death. That's why they are trying other ways to prevent me from reaching people, because killing has been tried in the past; it has not succeeded.

al-Hillaj Mansoor's message became engraved in the sky. There have been many Sufis, but nobody is remembered like Mansoor.

Jesus Christ would not have even been known if they had been a little patient and ignored him. But they were too impatient, and they killed him -- and he was only thirty-three. Only three years he had been teaching. And he was not saying anything that was dangerous; he was simply repeating the old scriptures.

Just a few things he was adding which could have been easily ignored -- that he is the only begotten son of God... So what! Let him be. I don't think it hurts anybody. If he likes it, enjoys it, without hurting anybody, leave him alone. If he thought that he is the last messiah, the one that you have been waiting for, you could have enjoyed. You could have looked all around the messiah, watched, "Great! Looks like the last messiah." You could have joked; more than that was not needed. Seriousness was not needed at all, because he was not saying anything dangerous to the society, to the vested interests.

Just by ignoring a few things which were childish, he could have been used very easily in the service of the old society -- and nobody would have ever heard his name. And there would have never been this calamity, Christianity.

But crucifying him changed the whole thing. Crucifying him made it clear that the whole Judaic tradition is afraid of

the man. Killing him sealed in some way the poverty of the philosophy of the Jewish tradition. They could not argue with an ignorant, uneducated man, and they had great rabbis, intellectuals.

The crucifixion seems to be absolutely meaningless. Perhaps they thought to get rid of him quickly, but that getting rid of him quickly has created Christianity which goes on growing. Now just the Catholics have passed the seven hundred million mark.

I have always called Christianity, Crossianity, because the cross is really the source, not Jesus. And it is not strange that the cross has become the symbol of Christianity.

These people who want to prevent my ideas from reaching people cannot do the same as they did with Socrates or Christ or Mansoor. They are very much afraid, because that will become the final defeat of their whole past. And Jesus has talked about only a few things. I have talked about everything concerning man under the sky; in minute detail I have given you the whole map, how man can be completely changed into a superman.

Killing me is dangerous, so they are trying a different way: I should not be allowed to stay anywhere, so people cannot come in contact with me. In India they cannot deny me, just by my birthright. So in India they have to do it the other way: they will prevent anybody from outside India from reaching me. That was their condition.

That's why I left India. I had gone to India; I was thinking to settle there, but their conditions were two. One, that foreign sannyasins would not be allowed. Second, the foreign news media would not be allowed. And these were the directives from America, so that I can be isolated. Then

nobody is blamed for my death -- and isolation becomes almost like a death.

I left India, thinking there may be some country courageous enough, but there seems to be no country courageous enough. In fact there are not many countries in the world... that is my experience from going around the world. There are only two countries, America and the Soviet Union -- and there are puppets which don't have any independence of their own.

The Soviet Union is not the place for me. They won't even allow my entry just for three weeks as a tourist. They are already, without any contact with me, persecuting my sannyasins in Soviet Russia.

In the Soviet Union there are hundreds of sannyasins, and they have been spreading my message by word of mouth. They are writing books by hand, or typing them and distributing them, reading them in basements. My books have been taken away by the KGB. They have found up to now only twenty sannyasins, but they are continuously harassing them to know about more people who are also involved. And in the Soviet press there are articles about me. They know nothing about me, but my sannyasins are even translating into Russian.

Wherever there is truth it cannot be prevented.

So I cannot think of the Soviet Union. And I have tried all the so-called free countries and found that they are all part of America; they are not free. A message just comes from America and immediately they have to follow it.

In the old days there used to be political dependents; countries were politically dependent. There were empires. All those empires have disappeared -- but it is very

significant to understand that they have not really disappeared; they have only changed their color. Now they are no longer political, they are economic.

Wherever we have been the American message reaches the government immediately, or even before I reach there: that if they give permanent residency to me in their country, their loans for the future, which are billions of dollars every year, will be immediately stopped. And they have billions of dollars of loans which were taken in the past which they can never return. They don't have any resources to return them with. "So either you return those loans or we are going to raise the rate of interest. And as far as the future is concerned, all your loans are stopped."

Now this is an economic empire. It will take some time for people to understand that nothing has changed. There are still empires, but they are now economic, not political. Only their structure has changed. And this is more dangerous because it is invisible. You cannot see it. You see England as completely free, you see Spain as completely free, you see Germany as completely free. They are not.

In England, a one night stay at the airport was denied me by the government -- and it was my right. I had the jet, and I had tickets also for a commercial flight, so they could not in any way make it a point that you are not traveling by first class... So we all had first-class tickets for a commercial flight, and a jet ready, and in the morning we would leave.

We could have left that very moment but the time of the pilots was finished; they could not fly any more. Twelve hours rest was absolutely needed by law. But the airport

authorities were informed that I am a dangerous man and I should not be allowed to stay in the first-class lounge. Now even I cannot think what danger I could have been in a first-class lounge, just sleeping. It was already eleven o'clock in the night, and by the morning we would be gone. And from the lounge there is no way to enter into the city or into the country.

And the same England allowed Ronald Reagan to use it as a base to bombard poor Libya. And Libya was absolutely innocent. The bombs were dropped in the night in a residential area. But Libya is a small country.... This is economic empire.

Both things were done by American instruction. I am dangerous even for an overnight stay at the airport, and using England's land as a base for bombarding a poor country, criminally, is not a danger.

So their effort in India was to isolate me; in all other countries their effort was not to let me have permanent residency anywhere. But that does not mean that they can prevent what I am doing and saying and what I am going to say. I will find a way.

It is not a question of me, it is a question of truth finding its own way. If it has any merit, if it is a need for humanity, then all these ambassadors and all these presidents don't matter at all.

The truth will reach to the young people. The young people are going to change, and the change is going to be far bigger than they conceive. It is not just changing their mind, it is taking them beyond mind.

And certainly the world will be anarchist one day -- not according to Prince Kropotkin, but according to me. I am

working with individuals, and when the individuals are ready all kinds of controlling forces will fall down on their own accord.
I have just said to Jayesh that if land is difficult, don't be worried, the ocean is still ours. We can have an ocean liner, enough for two thousand people to live on, and we can move around the world, staying in different places for a few weeks or a few months, and people can come to the ocean liner. We can have our meditations on it, we can have our discourses there. It will be, in fact, far better.
I always had that idea -- just I will have to get a little adjusted because of the ocean and the seasickness. But this politics is so sick that I would prefer seasickness than the sickness that is prevailing over the earth.
We will find a way. We are determined to find a way.

Question 2
BELOVED OSHO,
RECENTLY I HAVE HEARD YOU TALKING A GREAT DEAL ABOUT TRUST TOWARDS THE MASTER AND EXISTENCE AS BEING A HIGHER QUALITY THAN LOVE WHICH CAN BETRAY MORE EASILY. WHEN I TRY TO CHEW UPON THE WORD `TRUST' I FEEL LOST. IN THE PAST, TRUSTING WAS MORE OR LESS CONNECTED TO CERTAIN INCIDENTS ONLY. IT HAPPENED TO ME IN SOME DISCOURSES WITHOUT MY DOING ANYTHING, OR BECAUSE OF THAT NON-DOING I SAW MYSELF DISAPPEARING. THERE WAS NO WORD FOR IT; I CAN'T NAME IT LOVE OR TRUST. IT HAPPENED MORE LIKE A MELTING. WITH YOU I EXPERIENCE

FOR THE FIRST TIME IN MY LIFE MOMENTS OF FEARLESS LET-GO WITHOUT DESPERATELY TRYING TO FIND SOMETHING TO HOLD ON TO. PLEASE HELP ME TO GO THIS WAY MORE AND MORE.

Love is beautiful, but changing. It is beautiful but cannot be relied upon; today it is there, tomorrow it is gone. It is more juicy than trust, more natural than trust, but trust is a higher quality.

In the dictionaries trust is almost misrepresented: there it means trusting someone who is trustworthy. It is more objective -- because the man is trustworthy, you trust him. It is not your quality; it is the quality of the other person upon which your trust depends. And because there are rarely trustworthy people around, millions of people have forgotten what trust is. There is no chance for it. A trustworthy person is needed, and there are no trustworthy persons anywhere.

Nobody trusts anybody; hence trust has become a dry word, unexperienced -- just a word with no juice, with no taste. When I use the word `trust' it is totally different. I don't mean you trust somebody who is trustworthy; that is not trust. The man is trustworthy, so it is not a credit to you. When I say, "Trust," I say trust in spite of the man -- whether he is trustworthy or not. In fact when he is not trustworthy, then trust; only then will you find for the first time something new arising in your consciousness. And then trust will become a very lighted phenomenon, far superior to love, because it needs nothing from the other.

In my university days I happened to be roommates with a student who was a kleptomaniac. He was not a thief, he was a kleptomaniac -- he enjoyed stealing. It was not that the thing was valuable that he was stealing; it could be anything -- just one shoe, which is useless. What could you do with it? But stealing was just such a joy.... And I had to live with him in the same room!

So whenever I was missing anything, I would have to look in his suitcases and in his cupboard. I would find my thing, and I would find many other things which I did not need -- so I left them there because they were safe. What was the point to take them back and give the boy trouble? He would again take them and unnecessary harassment... So I would take only the thing that I needed, and I would use it and put it back again in his cupboard.

Even my clothes... I might go to the bathroom and he would put on my coat and leave. I would come back, and it was very cold and my coat was gone. I would look in all his clothes to find his coat and use it -- and then I would meet him in the university and he would look at me and say, "You are using my coat."

I said, "Yes, because I could not find my coat." I didn't look at the coat -- that he is wearing my coat. I said, "I didn't find my coat. Somebody has stolen it or something."

He said, "Maybe in these days nobody can be trusted."

He was an innocent person, because he could see that I see that he is wearing my coat, and still I am not saying anything. I would put his coat back in his cupboard, but he would not put my coat in my cupboard. That too would go in his cupboard. But there was no problem. Whenever I

needed one, I would find that at least one of the two would be there.
Sometimes it was troublesome. Even bedsheets would disappear, pillows would disappear -- and now you have to look in the night where the pillows have gone. But I had made it a point that if my pillows were gone I would use his pillows -- because who else can take my pillows? He had them somewhere.
Finally he said one day, "You are strange."
I said, "That's true. I am a little strange, a little crazy."
He said, "I always thought you were a little crazy because you are the only person who doesn't object. I go on stealing things from you -- and I have even seen that you take them back, and then put them back in my box. And you never object."
I said, "I trust you. You are a friend. You must be taking care of my things -- seeing that they are lying here and there, you have arranged them in your box. And what is wrong in it? -- whenever I need them, I can get them."
He said, "But everybody thinks that I am a thief."
I said, "I don't think so. You simply believe in communism."
He said, "Yes, that's right. I don't believe that anybody has possession of anything. Whoever gets it first, it is his. But this idea never happened to me, that I am a communist. My God! If my father comes to know that I am a communist, he will throw me out of his home."
I said, "Then the truth is that you are a kleptomaniac. You are not a communist, you simply enjoy stealing things. And there is no harm. But sometime you may get into trouble, because I have been looking in your cupboard and things

go on accumulating. The space is getting filled up, and they are not my things, so you must be stealing from somewhere else."
He said, "As far as stealing is concerned, wherever I go my whole concern is how to get something -- anything, a fountain pen, a teacup. Just with the big things I am a little afraid, because once I was carrying the chair of my teacher and I was caught."
I knew the case when he was caught carrying the chair of the teacher. I had had to save him. I said, "I remember it. Don't remind me, because I had to save you."
He asked, "How did you save me?"
I said, "I told the teacher, `The chair was getting very loose, and he has taken it to the carpentry shop to fix it.' "
He said, "My God, that's why he never said anything. He said thank you when I came back. A few students caught me and said, `Go back and put the chair back.' So I came and put the chair back, and the teacher said, `Thank you very much. You are very careful.' I never understood why he thanked me because I was really carrying the chair to our room."
I said, "You don't see that the room is small. Already you have brought so many things, so many significant things." Shoes, sandals, cups, kettles, anything that he could manage to get his hands on... and when nobody was looking, he would rush out.
I took him to the psychoanalyst in the university. He asked, "Why are you taking me there?"
I said, "You don't know? He has many good things."
He said, "Then it is okay. I am ready. How long does it take? Do I have to go every day?"

I said, "Twice a week."
He said, "That's not good. Can't I have more days? He has good things?"
I said, "You don't be worried. He has good things. And while he is engaged in psychoanalysis -- and I have already made it clear to him that you are a kleptomaniac so you cannot do anything about it -- you can manage."
And he started bringing things from the psychoanalyst. One day when he brought the analyst's couch, I said, "This is too much! Where are we going to keep it?"
He said, "We will find some way, but this is such a good couch, so restful. I can lie down on it, and you can analyze me. Or you can lie down on it, and I can analyze you."
"But," I asked, "where is the psychoanalyst?"
He said, "He had to go home suddenly. A phone call came that his wife is very sick, so I thought this is the chance. Small things I have moved already, just this couch has remained. Now the room is empty. I am going again to have another look before he comes back."
The psychoanalyst came to my room. He said, "Where is that boy? I tolerated everything, but this is too much! He has taken my couch, and without that I cannot even work."
I said, "You don't be worried, the couch is here."
He said, "I don't want to psychoanalyze this boy. He is beyond me. I am psychoanalyzing him, and he is putting his hand into my pocket -- just in front of me! And I know that he is very innocent -- just if a loose button is there, he will pull it off. It is of no use to him. Can you find all my things that he has brought here?"

I said, "You don't be worried. As promised, I have been collecting your things." I gave him all his things, even the couch.
When the boy came back he asked, "What happened? -- the room seems to be empty."
I said, "Since you are here, it cannot remain empty long. You continue. The psychoanalyst came so I gave him his things."
He said, "That's very bad. That I don't like at all. With great difficulty I had managed to bring the couch, carrying the couch on my shoulders." The whole university had seen it, and everybody knew that this boy is stealing the couch. From chairs to couch -- he had really progressed. We had to stop his going to the analytical sessions.
I said, "You simply do, only in this room, whatever you want to do. All my things are available because they are still here in this room -- from this box to that box."
All my boxes were empty. Once my father came to see me and he saw that I didn't have any clothes; all my boxes were empty. He asked, "What happened? Where are your clothes?"
I said, "You don't be worried." I showed him the other line of boxes. They were overfull.
He asked, "What is the matter? I cannot believe that you allow this idiot to steal your things."
I said, "He does not do any harm. He simply enjoys, and it is an innocent... but I trust him."
My father said, "What do you mean by trust? This is trust?"
I said, "Yes, I trust him, because whenever I have asked, `Shrikant, just for five minutes can you give me my fountain pen?' he will immediately give me not one, but six

fountain pens. He will say, `You can choose any you want. You can have all six if you want.'
"He is a very loving person. Sometimes when I need money I ask, `Shrikant, a new book has come to the bookstall and I need thirty rupees to purchase it.' "
He says, "Don't be worried," and he will give me thirty rupees.
I ask, "From where did you get them?"
He says, "Don't be worried. That is none of your business. If the person catches me, it is my responsibility; you have nothing to do with it. I have simply loaned it to you. You purchase the book, and whenever you have the money you can give it to me. The things which I steal, I always collect" -- he used to think that he is a collector of things -- "and whenever somebody catches hold of me I simply return the thing to him, saying, `I have enjoyed enough, you can take it.' "
Living with him was a little difficult in the beginning. My milk would come and he would drink it. My breakfast would be there, and it would be finished before I came.
I would ask, "What happened to my breakfast, Shrikant?"
He would say, "On the breakfast there is nobody's name. It came, and I was feeling so hungry."
"But," I said, "you have already taken your breakfast."
He said, "That's true. I have taken my breakfast, but I was still feeling hungry. If you want, I can bring one, two, three -- as many you want -- because bearers are bringing breakfast to the other rooms in the hostel. And he would bring more, saying, `You have forgotten our room completely.' "

He was very kind and very loving, but on that point... That kleptomania was there, but it never made me distrust him. He never lied. If he had stolen something, he would say yes; if he had not stolen something, he would say no. He was, in that way, a very honest person. That kleptomania was his disease, a mental disease.

When you trust somebody in spite of the person, then you will feel a totally different kind of energy than is described in your dictionaries and than is ordinarily used in the world; that is objective, the trustworthiness of the other person. When I use the word `trust', it is subjective. Whatever is done to you does not matter: you don't lose trust in the intrinsic value of the individual, his integrity. His action is irrelevant. There may be a thousand and one causes for his action, but you don't take his action into consideration. You think of the individual, not of his actions.

And then there is a trust which is a fully grown love, where there is no possibility of hate, where there is only compassion.

But beyond love and trust is also a space which is neither objective nor subjective, which is simply there. Once in a while sitting here you may fall into that space -- and that is something which cannot be named.

There are many things in existence which cannot be named, and those are the real things. That which can be named is of a lower quality, of a lower stratum, than that unnamed silent space. It contains love, it contains trust, and plus. And the plus is so vast... but it only can come, you cannot drag it.

So if it is coming once in a while, enjoy it. All that you can do for it to come again is to enjoy it, relish it. Your

enjoying it, your relishing it, is an invitation for it to come again. Slowly, slowly a friendship with this silence grows. It becomes possible that you can just close your eyes and, without doing anything, the silence can descend on you. Not even desiring it... It will be happening more and more if you always remember not to desire it, but only to invite it -- and there is a great difference between desiring and inviting.

Desiring is aggressive. And this is so subtle a phenomenon that you cannot be aggressive to it, or you will destroy it. Inviting is totally different. Inviting, you are saying: I am available, my doors are open, and whenever you please you will find me awake and alert and ready. Not that you have to say these words... this feeling of invitation is enough, and the space will go on growing, go on coming more and more. First it will be coming sitting here with me; then slowly it will start coming in other places. Soon it will not be related to any place at all.

You just sit silently and remember the inviting mood, and it comes down on you as a cloud of light showering flowers. Only in the East are there trees with that kind of flowers. One tree which is often placed near the temples is madhukamini. Madhukamini means "sweet night." It blossoms only in the night, and it blossoms with white flowers -- very small flowers, but in thousands. The whole tree is full of flowers. You cannot see the leaves the flowers are so many, and the smell... the perfume of those flowers reaches far and wide. The whole neighborhood becomes full of it.

And in the morning before the sun rises, all those flowers start falling. That scene is worth seeing: just like rain those

flowers go on falling, making a thick carpet of flowers underneath, because the tree sheds all its flowers in one night. Then again after fifteen days it will blossom.
As you experience the unnamed spaces, you will feel flowers showering on you. And that space has a certain fragrance, a certain light, a certain joy. But never desire it; that becomes the barrier. If you desire it, you will miss it. If you invite it, it will come again and again; one day it can become part of you. It has to become part of you.

The Path of the Mystic

Chapter #34
Chapter title: The word cannot be crucified
21 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
YOU SPOKE THE OTHER DAY ABOUT THE GREAT RESPONSIBILITY WE HAVE TO GET YOUR WORDS OUT TO THE WORLD. CAN YOU SAY SOME MORE?

The most important need of humanity today is to be made aware that its past has betrayed it. There is no point in continuing the past, it will be suicidal.
A new humanity is absolutely and urgently needed.
The new humanity will not be a society in the old sense, where individuals are only parts of it. The new humanity will be a meeting of individuals, where individuals are the masters and society is to serve them. It will have many

different aspects to it. It will not have so many religions, it will have only a religious consciousness. It will not have a despot God as a creator, because that implies the slavery of man. It will have godliness as a quality of ultimate achievement, a quality of enlightenment. God will be spread all over -- in everything, in every being.

The individual, for the first time, will not be programmed; he will be helped to be himself. He will not be given any ideals, any discipline, any certain pattern. He will be given only a tremendous love for freedom, so that he can sacrifice everything, even his own life, but he cannot sacrifice freedom. The new individual will not be repressive; he will be natural, with no inhibitions, expressive of everything that he has. Just the way plants express themselves in different colors, in different fragrances, each individual will be doing the same.

The new individual will not have the false idea that all human beings are equal. They are not. They are unique, which is a far higher concept than equality. Although the new individuals will not be equal, they will have equal opportunity to develop their potential, whatever it is.

There will be no marriage; love will be the only law. Children will be part of the commune, and only the commune will decide who is capable of being a mother and who is capable of being a father. It cannot be at random and accidental. And it will be according to the needs of the earth.

The new humanity will have an ecology in which nature is not to be conquered, but lived and loved. We are part of it -- how can we conquer it? It will not have any races, no distinctions between nations, between colors, castes. It will

not have any nations, any states. It will have only a functional world government, and the world government will not be chosen by mediocre voters -- because they necessarily chose people of their own category.
It will have a totally different pattern. Just as we don't allow anybody to vote before he is twenty-one years old -- he has to be adult -- in exactly the same way, unless everybody is well-educated and has at least a bachelor's degree, he will not be allowed to vote. And the people will vote, not for any party -- because there will be no party at all, it will be a no-party system -- people will vote directly for individuals.
An education minister, a foreign minister, an interior minister, a president -- these people will stand on their individual merit. Just as no voter can have less than a bachelor's degree, nobody can stand for any post who does not have a doctorate in that particular subject. So all those who will be standing for the post will be experts on the same subject, and the choice will be by the educated, by the intelligent.
And the government will not be in the old sense a government. It won't have any power, it will be simply functional. It will be the servant of the society in the real sense, not only in words.
Life has so many dimensions, and politics has dominated them all. Looking at a newspaper, somebody on some other planet could not conceive what kind of people live on the earth -- only politicians? murderers? suicides? rapists? criminals?... because your newspapers are full of these people, and on top of everything is the politician.

Every creative dimension of life will be brought out into the light, and the ugly aspects don't need to be advertised. If somebody has murdered, it should be brought to light -- not to say that he was a criminal, but to show how the very psychology of the man, the upbringing of the man went wrong, and why he had to commit murder. In his place, with the same background, anybody would have done the same. So you are not condemning the person, you are condemning the training, the background, the upbringing; this is absolutely scientific.

Why does a man become a rapist? -- because his background was creating the energy to be a rapist... although he was trying to be a Baptist, he ended up being a rapist! So the negative part should be brought out, but the individual should never be condemned because no action is equal to the whole individual. The action is a small part of his whole life.

The newspapers should be full of creativity, positivity. Ninety percent of a newspaper should give coverage to musicians, poets, sculptors, dancers, actors, philosophers and only ten percent should be given to the politicians and the negative elements. The negative elements should be analyzed so the individual is not condemned. And the politicians should only be given space as information, not more than that. If they are doing something good it should be said, if they are doing something not good it should be said -- but they should not be dominating our whole life.

The new humanity will have to change the whole structure of its education. It will not be ambitious, it will not create a desperate desire in everybody to become somebody powerful. On the contrary, it will create creators. It will

create people who know how to rejoice. Its basic function should be to teach people the art of living, loving, laughing, the capacity to sing, dance, paint.

There will be people who have to be trained for technology, science, but even those who are being trained for technology and science or medicine should not be kept completely unconscious of the beautiful side of life. They should not become robots -- because what you do, you become. If you are continuously researching about objects, soon you forget that you are a subject; you become an object.

And each individual who enters a school, college, or university should have hypnotic sessions in which he can be encouraged to meditate -- so meditation comes from within him, it is not imposed from the outside. It is not compulsory to meditate, but it becomes compulsory to meditate because it is coming from the inside.

And that is the beauty of hypnosis, that it can put the seed in your very heart, and when things come from there you never feel that something has been forced on you. And things like meditation cannot be forced; then there is resentment. But hypnosis is a great art: it can help man drop all kinds of resentment, all kinds of jealousies, hatred, competition. It can clean man's inner shrine so completely that everybody grows up and does not only grow old.

So when I said the word has to be spread, I meant that the new man is an absolute necessity. The old is dead or is dying... cannot survive long. And if we cannot produce a new human being, then humanity will disappear from the earth -- and that will be ugly.

And I told you to spread the word because they are trying every hindrance to keep me from approaching people. But I will approach people. They are mediocre politicians: they cannot prevent me. They can delay me, but they cannot stop me unless some idiot goes absolutely mad and kills me.
In that case you have the word. And if I am not there, your responsibility becomes great. When I am here your responsibility is none; I can do it alone without any difficulty. But if I am not here then your responsibilities tremendously increase. Then each of you has to represent me, and we have to see how many people they can crucify. But the word has to go out because the word cannot be crucified. Ways and means have to be found for the word to reach to every corner of the earth, to every human being who can understand.

Question 2
BELOVED OSHO,
WHEN I HEARD YOU TALKING THE OTHER DAY ABOUT THE FIGHTS BETWEEN VARIOUS RIVAL FACTIONS IN INDIA I FELT A MOMENT OF SHEER AWE AT THE SIZE OF THE TASK BEFORE US. IT SEEMS THAT EVERYTHING THAT HUMAN BEINGS IDENTIFY WITH IS DEFINED BY RIVALRY WITH OTHERS, AS IF THEY ONLY EXIST THROUGH THE ENERGY OF RIVALRY. AND AT THE ROOT OF EVERY RIVALRY SEEMS TO LIE A BELIEF SYSTEM OR THE CORRESPONDING DOUBT SYSTEM THAT THEY HOPE TO SUPPRESS BY VICTORY OVER THE RIVAL.

FROM THE LARGEST NATION TO THE SMALLEST HUMAN THERE APPEARS TO BE AN ENDEMIC DISEASE WHICH IS ABOUT TO BECOME TERMINAL. IS THE PSYCHOLOGY OF THE BELIEF SYSTEM PERHAPS THE MAJOR DISORDER OF MANKIND?

It is. The walls that divide humanity are made of different belief systems, and all beliefs are false. Man has been sacrificed for false beliefs. And these beliefs are political, social, religious, but basically one thing is in all of them, that they are repressing your enquiry into truth. They are forcing into your unconscious any doubt about the concepts that the society wants to propagate. And it does not allow anybody to question it.

Any belief system that is afraid of questioning, enquiry, doubt, simply proves that it has no base in reality -- and they are all afraid, greatly afraid. Nobody should touch the basic questions. You can ask questions about details, but you should not ask questions about their basic tenets, because they don't have any evidence for them. They are fictions.

It is a very strange thing to see that man has been fighting for fictions, different fictions -- Hindu fictions, Christian fictions, Mohammedan fictions -- and they are all of the same category. They do the same to the individual wherever he is: they destroy his integrity, they destroy his intelligence.

Their whole effort is to keep you as unintelligent as possible, so those who are in power are never questioned. Their intentions are never questioned, their orders are never

questioned; otherwise it would be impossible for millions of people to be ready to die for stupid things. Catholics fighting Protestants -- what is the difference between the two? The difference is so small, so negligible -- and man's life is so valuable. But that negligible difference is more important: thousands can die for it.

And each religion is fighting with the other religion, knowing perfectly well that they both are standing on shifting sands. But both are pretending that their foundations are very deep, very ancient, that time cannot change them: they are unchangeable. Many religions have disappeared from the earth, and many new ones have come in their place; still the old mind goes on thinking that religions are something eternal.

Political ideologies go on changing like fashion; religious ideologies take a little time, but they also change. They have to change because man's enquiry into scientific fields goes on bringing new facts. Those new facts, you cannot deny.

At first religions tried to deny them, but that did not succeed; now they are trying to absorb them. They are even ready to drop from the BIBLE anything that is against science and replace it with scientific facts. But they are clinging to the BIBLE and trying to decorate it with new facts so that it remains appealing, but that appeal is sheer danger, a danger for human beings and their life.

A man is needed who is brought up without any religious belief system, without any political ideology. His education is only a sharpening of the intelligence so that one day he can find his own truth. And remember, if the truth is not your own, it is not truth.

To be truth it has to be your own, your own experience; you cannot borrow it. And all those belief systems have been borrowed for centuries. They have ugly things in them which may have been at one time acceptable because man's mind was not so alert, but now they cannot be accepted. For example, in India you must have seen that everybody goes into the temple with a red-colored paste and puts a mark on the forehead of the statue of the god with the red paste, and breaks a coconut at his feet. The reality is that once the red color was the blood of the enemy and the coconut was the head of the enemy. The coconut has a similarity: it has two eyes, a beard, a mustache, a skull. In fact, in the Hindustani language the skull is called kopri and the coconut is called copra -- the same words.

Once it was actually the head of the believer in some other system of thought and his blood which were to be sacrificed to the god. Everything has been sacrificed. In the ancient Hindu scripture there is ashvamedh yagna, which means a horse has to be sacrificed. And even though now they are making so much fuss about the cow, in the RIG VEDA there is gomedh yagna, which means a cow has to be sacrificed. And most amazing is narmedh yagna, in which a man is to be sacrificed. Now, all that looks, even to the believers, a little too much, so only statues of a man, a cow, a horse are sacrificed symbolically.
But man goes on clinging. He will not see the point. To whom are you sacrificing? There is nobody there; no answer has come from the sky, it is absolutely silent. Neither it cares about your sacrifices nor does it care about your continuous fight of one religion with another religion.

But those who are in power in a belief system cannot let go of it.

Just the other day, Anando had the information for me that the Catholic church in Europe is very vehemently trying to destroy all cults, which are becoming competitive -- the Witnesses of Jehovah, the Moonies, the Hare Krishnas, and other small cults. And the reason why they want to is that they are cutting down eighteen percent of their business. This is coming down to the ground -- not talking about God and not talking about philosophy. Now this is the reality: they are cutting down eighteen percent of their business. And they are condemning them, saying that they send young women to lure new customers to these cults. Now this is a condemnation. And I know perfectly well ... because in India I have myself been approached by beautiful Catholic women, with pamphlets, who invited me to their church.

And I said, "You can take this rubbish with you. I can come to the church, but then make the police security department ready -- because I will not be just listening! There is going to be a discussion with your priest -- because if these pamphlets are your propaganda literature, it is enough proof of what the sermons will be like."

They became angry and I said, "That does not look good for beautiful women, and you have been sent because of your beauty. You have come to the wrong person. But there are many who will be lured and they will come to the church." The Catholics themselves have been doing that. And now they are condemning their own cults -- they are Christian cults -- the Moonies are a Christian cult, the Witnesses of Jehovah are a Christian cult.

And now the Catholic church has come out with a strong condemnation that cults are spreading prostitution, and through prostitution cults are disturbing their business. But they have always been doing the same up to now. In their condemnation they have exposed themselves.
The most ugly thing about the old society is that it lives on false beliefs, it lives on fear, it lives on greed. And man need not be afraid of anything. Man can rejoice in very small things; he just has to know the art of rejoicing. Then an ordinary, small house can be lived in the way an emperor lives in his palace. Then ordinary food can be eaten with so much joy that no king can manage to compete with you -- his appetite is lost.
It is a strange world: the poor person has the appetite and the rich man has the food. He also had an appetite when he was poor, but just to gain more and more so that he could satisfy his many kinds of appetites... By the time he reaches the point where he can say, "Now I can start enjoying," he finds all his appetites are gone. In fact he has lost his whole life in accumulating things which he cannot use. There are people who are hungry, and there are people who are overeating and dying because of overeating.
The old society is simply stupid. We need a radical change and we need it soon, before the old society explodes into a nuclear war.

Question 3
BELOVED OSHO,
SOCRATES SAID, "ALL I KNOW IS THAT I KNOW NOTHING." YOU SAY, "TO KNOW YOURSELF IS TO KNOW EVERYTHING." I WANT TO KNOW WHAT

ENLIGHTENMENT HAS TO DO WITH KNOWING ANYTHING?

First, enlightenment has nothing to do with knowing anything. It is pure knowing; there is no object of that knowing. It is pure loving; there is no object as your beloved. It is pure rejoicing.

Remember, enlightenment is a freedom from duality -- from the other, whatever the context may be. It is a clarity -- not that you are trying to know something, you are simply cleaning your glasses. You are trying to make your eyes perfect. You may know many things along the way, but that is never the goal.

Socrates says, "I know only one thing, that I know nothing," but he knows at least one thing: that he knows nothing. His knowing is clear, absolutely clear. There is no object, but the clarity is there.

I say, "To know oneself is to know everything." It is not different from what Socrates is saying, just a different way of saying it. To know oneself simply means to come to a pure state of knowing, of just being aware and conscious. In that very consciousness you become part of the whole. You don't know things from the outside, you know from the inside. You are no longer an outsider, you become an insider of existence.

And the joy of pure knowing is just like having a beautiful shower for no other purpose than the freshness of it, the cleanliness of it. Pure knowing is a constant shower of consciousness within you which keeps you fresh, young, alive, alert -- and what more can one want? This is the last

thing that one could have even imagined. It is utter silence. That is why Socrates says, "I know nothing."
But I know only one thing: he is aware of his clarity, aware of his awareness. The energy of being aware of other things has come back to itself. It now knows itself. I call it enlightenment.
To know the whole world is nothing when it is compared to knowing your own inner mystery of life.

Question 4
BELOVED OSHO,
EVERY FIBER IS STRETCHED SO INTENSELY IN ME TO LET YOU IN: THIS MOMENT IS SO PRECIOUS. AND YET I KNOW THAT TO SIMPLY RELAX IS THE ONLY WAY TO BE TOTALLY WITH YOU. I AM REMINDED OF THE SUFI STORY OF THE ENLIGHTENED ARCHER: TOTAL FOCUS, LET-GO, PING... OSHO, CAN YOU PLEASE SAY SOMETHING ABOUT THIS?

First, the story is not Sufi, it is a Zen story. And I would like to tell you the whole story -- perhaps you may find the answer for your question. And it is not a story but a real, historical incident.
One German professor of philosophy, Herrigel, became interested in Zen just by reading in the libraries. And he became so enchanted with it that he took three years' leave from the university and went to Japan to find a master. He had many acquaintances among professors in the universities, so he enquired and they all told him about one man, a very famous master archer. "Right now there is no

one else of that quality. If that man can accept you as his disciple, it will be a great blessing."
He went. Humbly he said that he has come from Germany and he wants to be his disciple. "And I have come to learn Zen."
The master laughed. He said, "We don't know anything about Zen. I am an archer. I can teach you archery, and by the side, if Zen happens you are fortunate. It happens if you follow exactly what I say."
And he was saying, "Looking at the target, stretching your bow, let the arrow go by itself: you be relaxed."
This was absolutely absurd. How can the arrow go by itself if one is relaxed? One has to be very tense, one has to concentrate, and the man is saying nothing about concentration; he is talking about relaxation. Herrigel was a very good hunter, so it was not a difficult problem for him: one hundred percent of the time he was hitting the target. But the master would always say, "No, the thing is missing. You don't listen to me. You are too concerned with hitting the target, you are too tense, afraid that you may miss the target. That target is not the real target; that is just a device. Stretch the bow, be relaxed, and let the arrow go by itself."
Three years of constant frustration... Every day it would begin, and every day the master would say, "It seems impossible... you cannot succeed. As far as being an archer, you are -- you can compete with any archer -- but you had come to know Zen. And I told you I don't know anything about Zen because I did not want you to be concerned about Zen, because even a concern about it becomes a tension.

"Now I want to say to you: if you can manage to let the arrow go by itself, and you remain relaxed and unconcerned, perhaps by the side you will have a taste of Zen."

After three years of constant failure Herrigel went to the master and said, "Tomorrow I have to leave. You have been kind and compassionate, but I cannot do this; both together seems to be illogical to me. So tomorrow sometime I will be leaving. If I have time, then I will come just to see you for the last time."

And he came for the last time. The master was teaching another disciple, and Herrigel was sitting on the bank just looking, because now he was finished. He had decided, "It is not for me." He could not even understand the language of how it could be possible.

The master was teaching the disciple, and to show him how it should be, he took the bow and arrow in his hands; he stretched the bow. And Herrigel saw, with surprised eyes, that the master was absolutely relaxed, and the arrow reached to the target. And he could see that the arrow was going by itself. It did not have the tension of the master; the master was absolutely relaxed standing there. He was not even worried whether it reached to the target or not.

Herrigel said, "My God! For three years he has been showing me: how could I manage not to see it? It is so apparent that he manages it. Logical or illogical, he is managing it!"

Spontaneously he stood up, went to the master, and took the bow and arrow from his hands. He had not come to try again, but just on the spur of the moment... He had seen for the first time, because for the first time he was unattached,

for the first time he was unconcerned -- he was leaving, he was finished. His eyes were clear, there was no desire.
He took the bow and arrow, stretched the bow, became relaxed and let the bow be released on its own. It hit the target. The master said, "You have done it! I knew one day you would be able to do it, but I never knew that it would be the last day. And today you had not come to do it. That's what I have been telling you -- that it is a doing which is totally different from ordinary doing. It is action through inaction, doing through non-doing."
Herrigel said, "Now there is no problem: I have understood it; I have tasted what I had come for. I have tasted that relaxed moment. So that is Zen."
If you are trying, then you are trying against your own longing. Don't try. Here there is no bow, no arrow, no target. Here you have to do nothing. Here you can relax. At the most you may miss a few of my words -- nothing to be worried about.
If you are relaxed, you cannot miss. It is just the worry that if you are relaxed, you may miss... and you don't want to miss anything. That creates tension. I don't want you to be attentive to me, to what I am saying. I want you to be utterly relaxed. Even if you miss what I am saying, you will get the thing I am talking about -- you will get a taste of Zen.

Question 5
BELOVED OSHO,
A POLL WAS TAKEN IN THE UNITED STATES. ONE OF THE QUESTIONS WAS: "IF YOU COULD HAVE ANOTHER MAN'S BRAIN FOR TWENTY-FOUR

HOURS, WHOSE WOULD YOU CHOOSE?" THE ANSWERS JUST BLEW ME AWAY. ALBERT EINSTEIN CAME IN FIRST, FOLLOWED BY JOHN F. KENNEDY -- AND IF YOU CAN BELIEVE IT -- RONALD REAGAN, THIRD. JESUS CHRIST AND THE SUPREME BEING WERE WAY DOWN THERE ON THE LIST. OSHO, WHAT HAS HAPPENED TO MAN?

Hypocrisy cannot become your reality. Howsoever you try, it is hypocrisy. America is a Christian country, and now you can see the hypocrisy -- Jesus Christ and even God are not first on the list. They are way down. Even Ronald Reagan is ahead of Jesus Christ, ahead of God.

This is an unconscious exposure of the hypocrisy: the country is not Christian, nobody there is a Christian. How could they forget Christ? Do they think Ronald Reagan has a better mind than Christ? But leave Christ aside... even God himself does not have a better mind than Ronald Reagan!

Now in America they should start worshipping Ronald Reagan, and they should start teaching in the schools that Ronald Reagan created the world, that he is the creator. This shows reality; it is an unconscious exposure.

Albert Einstein had a great mind, but he himself was no longer interested in it. Those people don't know that in his next life he wanted to be a plumber because he had seen that this great mind is of no use. It does not give you any truth about yourself; on the contrary, it goes on giving you lies about yourself. It is very efficient in lying. Yes, about objects of the world it has a great grasp, but what is the point? You know the whole world and you don't know

yourself. You know the whole world and you have to ask others about yourself, who you are.

Einstein was fed up, and he was a very sincere man so he said, "I don't want to be a physicist, a scientist -- nothing. I want to be something very simple like a plumber so I can have enough time to relax and to find out about myself. The most precious thing I have missed. And this mind is the cause of Hiroshima and Nagasaki."

He could never forgive himself. If he had not been there, there would not have been any Nagasaki or Hiroshima. It was he who had written a letter to Roosevelt, saying, "I can prepare atom bombs which will transcend all old war methods, and victory is absolutely sure."

Once he had made the atom bombs and they were in the hands of the politicians, he started having second thoughts. He started writing letters: "Please don't use them. They will destroy millions of people who have done no harm to anybody -- and I will be responsible."

But now nobody listened to him; his letters were not even answered. His first letter was received with great joy, and he was received with great joy in the United States. But his other letters went down the drain -- nobody bothered about them. Now they had the bombs in their power.

If people had understood, they would not have asked for Albert Einstein's mind. Before dying, he donated his brain to the best brain surgeons because he wanted to know, "What is wrong with my brain that I missed knowing myself? -- and I knew everything about faraway galaxies. There must be something wrong." The people who participated in the poll have only heard the name of Albert Einstein. They don't know his agony. They don't know that

he was continuously feeling responsible for Hiroshima and Nagasaki and was unable to forgive himself.

And about John Kennedy... he was a good man but not a great mind. He has not left anything behind that proves he was a great mind. A courageous man... but that does not mean a great mind. Their real choice seems to be Ronald Reagan -- because the other two are dead -- and I would not have conceived of anybody thinking that Ronald Reagan has a mind at all!

I am reminded of a story. Brain surgery was done on a politician. It was a big operation: they had to take his whole brain out and it took hours, so they sewed up his skull. They fixed his skull and left him in a deep freeze place. And they were working in another room on his brain. At that time somebody came running and shook the politician and asked, "What are you doing here sleeping? You have been chosen the president of the country!"

The man said, "My God, and I am sleeping here!" He simply ran out with those people, and while he was leaving, one of the surgeons saw him.

The surgeon asked, "Where are you going? Your brain is still out!"

The man said, "I will not need it now: I have been chosen the president of the country. When I need it, I will come back. But now there is no point. Keep it safe."

Ronald Reagan? -- but American politics... And Ronald Reagan has made it a very solid camp; it was not so solid before. Before, the world was not so clearly divided. Now it is our own experience that although the countries of Europe or Australia or the Far East pretend to be

independent, it is only a pretension. There are only two countries now: the Soviet Union and America.
Ronald Reagan has proved to be the most war-oriented man, and he has made the whole world completely divided into two camps. He is simply waiting for the right moment to start the war. In Libya he was hoping the Soviet Union would come out in front, but I think the Soviet Union is more concerned now about the whole humanity than about communism.
And it is a simple fact that if the whole humanity disappears, communism will disappear. To save communism without humanity is not possible. So for the Soviet Union communism is no longer the first thing, the first thing is humanity. So it is the Soviet Union that has cooled down Libya so as not to make it turn into a third world war. But America is just searching for any small loophole from where the third world war can be created.
And for this man to be chosen as the third in the poll simply shows that the vast majority of Americans don't think at all. They are not even concerned that they are putting Jesus Christ fourth, and God fifth. They don't think that they are insulting their own religion; they don't think that they are betraying Christianity.
But the mediocre mind is just like that. It enjoys violence, it enjoys war. It is not interested in rejoicing, in dancing, in singing, in loving. It is not interested in being just silent, peaceful, blossoming. For the whole of history it has been for war -- that's why it has chosen Ronald Reagan.
And perhaps Albert Einstein was not chosen for his great mind, but because he created atom bombs and started a new world, a new phase in war which has now culminated in

nuclear weapons. And perhaps John Kennedy also for the same reason...

In India it is very rare that a book is banned, particularly a book written by Bertrand Russell. One was banned, but some friend of mine from England brought it. The reason for banning it was the Cuba situation: America was threatening Cuba -- it wanted Cuba to be destroyed completely -- and Cuba asked for help from Russia. A nuclear missile was sent on a ship, and John Kennedy said, "If the ship does not stop and return to the Soviet Union immediately, I will start bombarding Cuba." Khrushchev was a third-rate politician, but he proved far more of a humanitarian: seeing the situation, he turned the ship back. The whole of America enjoyed it as a victory. But Bertrand Russell wrote a book in which he said that it was a victory for Khrushchev and the Soviet Union: they had thought of humanity, and they had avoided the war at the cost of being called cowards. And they were powerful enough to fight, so there was no reason for them to go back. But foreseeing an unnecessary massacre of millions of people... and it would not have remained confined to Cuba, it would have spread all over the world.

So a man like Bertrand Russell, a man of great genius, wrote the book in favor of Khrushchev. He was against communism, but he said, "That is beside the point. In this situation, Khrushchev has proved a far greater humanitarian than John Kennedy. John Kennedy was a warmonger."

And in the same book he has condemned Pandit Jawaharlal Nehru -- that's why the book was banned -- because Jawaharlal was continuously talking of peace and his army was bombing Pakistan! And he was not willing to agree to

an election in Kashmir for Kashmir to decide where it wanted to go: to Pakistan or to India. Pakistan was absolutely ready.

Kashmiris certainly want to go to Pakistan, because ninety percent are Mohammedans, only ten percent are Hindus. So Jawaharlal could not agree to an election -- which was a democratic way to solve the problem. The problem has remained unsolved even till now. For forty years the problem has been there. Both the armies, Pakistani and Indian, are standing on the borders, and U.N. observers have their posts there. For forty years... you can remain there for four thousand years, but there will be no change because India is not willing to have an election -- which is undemocratic. And if Pakistan attacks then India is ready to attack in return.

Jawaharlal was talking about peace and nonviolence, and his armies were doing this. And he was talking about democracy, and in Kashmir he could not follow his own principle of democracy. Because of this passage the book was banned, but because of the banning of the book, it sold more in India than anywhere else. It came by way of all kinds of smugglers into the country, and it was selling at a higher price, almost double the price.

So perhaps the Americans who have voted most for Albert Einstein have done so because of Hiroshima and Nagasaki; for John Kennedy, because he was adamant and stubborn and was ready to start bombing Cuba, without any responsibility for the whole humanity getting involved in a third world war; and for Ronald Reagan -- who is going to drag the world into a third world war. That will make him the greatest hero in history -- although there will be nobody

to write the history and nobody to remember who was the greatest hero!
And poor Jesus Christ... he is good for Sunday religion. And God... even though people believe in God, they know there is no God. And even if there is a God, I don't think people think that he has a brain. Seeing the mess in the world, it is clear that he has no brain; he himself may be retarded.
The poll is very significant. It shows the human mind -- its violence, its animality, its barbarousness. It is good that it exposes the hypocrisy.

The Path of the Mystic

Chapter #35

Chapter title: Nothing to lose
21 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
WHAT HAPPENED TO GURDJIEFF WHEN HE HAD HIS CAR ACCIDENT?

The system of George Gurdjieff is a little bit strange, and it is certainly different from all other, old approaches. His whole work was concentrated on creating an absolute feeling of distinction between the body and consciousness -- not just as a philosophical idea but as an actual experience.
It happens to everybody in death, but most people die unconsciously. The consciousness separates completely

from the body to go on its pilgrimage which is eternal. The journey of the body is very small, but it all happens in unconsciousness. It is a natural surgery.

A surgeon cannot remove a small piece of your body while you are conscious. He has to make you unconscious, then he can remove anything. He can kill you; you will never know about it. But if you are conscious, then the pain of a deep-rooted identity being broken is so terrible, so unbearable, that you won't allow him to do it. It has happened only once in India just at the beginning of this century.

The maharaja of Varanasi had to go through an operation to remove his appendix. The best surgeons from all over the world were attending him. But a great problem arose: he was not ready to take anything from which he loses his consciousness. His whole life's work was exactly like Gurdjieff's: he was trying to be conscious and to be separate from the body. And he said, "You can remove the appendix. I will not disturb you."

But surgeons cannot believe a patient. And such an operation... removing his appendix while he is conscious! He may jump off the table, he may do something; he may destroy not only the operation but even his life.

But on both sides there was a problem. If the operation was delayed there was a danger that the appendix would explode and then death was certain. And because he was no ordinary man, they could not force him. He was ready to die, but he was not ready to take any anesthesia which would make him unconscious.

Finally the surgeons decided, "There is no harm in taking a chance; let him remain awake. Anyway he is going to die.

If we don't operate, he will die. But there is a possibility that perhaps he is right. He may have attained that quality of consolidation such that his consciousness is separate from the body and he may be saved. So it is worth taking a chance. And he is a stubborn man, he won't listen; he has never listened to anyone."

And the decision had to be made within minutes; otherwise it would be out of the question. So finally they decided to operate on him.

He remained conscious. The operation was done, the appendix removed, and he remained as if nothing was happening. It was an unprecedented phenomenon in the whole history of medicine. It was a miracle.

Gurdjieff's whole work consisted of separating the consciousness from the body and making the consciousness such a solid force that the body cannot drag it, that the body becomes only a servant and is not a master. And he was trying many kinds of experiments.

For example, he used to drink alcohol. One cannot imagine such a quantity of alcohol... but he would remain perfectly conscious. No quantity of alcohol was able to make him unconscious. His disciples and he, they all would start drinking together, and within a few minutes all were flat on the ground -- and he was still drinking.

He was trying in different ways to feel where he was still attached to the body. He would fast, he would not eat for many days -- and this was not anything religious, it was purely scientific experimentation. He would eat too much, so much that the whole body would be saying, "Stop!" and he would go on eating just to make the body completely

understand that he was not under its control: he would do what he wanted, he was not going to listen to the body. The car accident was the very culmination of his experiments. It is wrong to say it was an accident; it was not. He did it -- purposely, consideredly, consciously. It looked like an accident to everybody.

He always used to drive very fast. All those who were sitting inside the car were just trembling: any moment the car was going to crash with something or other. But that day he was alone in the car, and he knowingly put it on full speed and crashed it into a big tree. He had multiple fractures -- the car was completely finished. Doctors said it was unimaginable how he got out of it. He got out of it with all those fractures, blood all over his body, and he walked to the ashram -- which was almost one and a half miles from there -- and said, "Call some doctors to check what has happened in the body."

The doctors could not believe it when they saw the car. Nobody could remain alive after that; the accident was absolutely total. And with so many fractures, he was not unconscious; with so much blood gone, he was not unconscious. He managed to walk one and a half miles... which was absolutely miraculous. He was not supposed to be able to do it!

It was not an accident; he did it on purpose, and within three weeks he was perfectly okay. He wanted to know death before death. That was the purpose of the accident. He wanted to know that even if the body goes through such torture, it is not going to affect his consciousness. And he was immensely happy that he had succeeded, that he had attained what, in his terminology, is `crystallization'. Now

death meant nothing and now he could die consciously, watching what was happening.
The way he had chosen was a long and hard way. But he was a strange type of man: for him, it was neither long nor hard, for him it was perfectly natural and normal.
The car accident should be remembered as a voluntary entering into death. He had almost died, but just through his crystallized consciousness he managed not to die. He refused to die. It is a beautiful experiment, although outlandish.
What he tried to do with it can be done very easily by just becoming aware of your day-to-day activities: walking, sitting, eating, sleeping. They will not be so dramatic, but they will be more simple, more human, more sane.
And Gurdjieff is not a normal human being. He should be taken as an exception, not the rule. Nobody should try to follow him because he will be in trouble. That kind of person cannot be followed, that kind of person is born. You can understand much from their life, but you should never try to imitate them.
And it is not only so with Gurdjieff. There have been many other people in the East, who have died unknown... A few are known, but even the normal Eastern humanity has tried to forget them because their experiments looked outrageous.
In India there are eighty-four siddhas. In the whole history of India there have been eighty-four people who could have talked with Gurdjieff in the same language, who tried all kinds of experiments. Perhaps in a few experiments Gurdjieff may not have been able to compete with those people.

I have been to one of the monasteries of the siddhas. Their monasteries have gone underground. Because of their experiments, the masses were so against them that they have burned their literature, killed their masters, tried to erase... saying that they are not part of the heritage of the East.

In Ladakh, in the Himalayas, there is a small monastery hidden deep in the mountains. They don't tell anybody that it belongs to the siddhas. There are a few others in India. But unless they trust you, they will not tell you about other monasteries. They are all linked.

In this monastery I saw one experiment that will help to explain Gurdjieff's experiment to you. They start drinking poison in small quantities, and slowly slowly they increase the quantity every day. The poison is so dangerous that just a single dose is enough to finish a person. But they come to a point where they can take any quantity of poison and it does not affect their consciousness at all. They remain absolutely normal. And they have absorbed so much poison that if they bite you you will die; they are full of poison. And in the monastery they keep big cobra snakes, which have the most dangerous poison. Out of one hundred snakes there are only three percent which have real poison; ninety-seven are just hypocrites, they don't have real poison. But they can make you freak out if you see them because they look like real snakes. They are snakes, only one thing is missing: they don't have the poison.

The cobra is the best as far as poison is concerned. And these siddhas, as they are called, have come to a point where drinking poison from the outside, ordinary poison, is just meaningless. They make the cobra bite on their tongue,

and the cobra turns upside down and pours all its poison in their mouth. And you will be surprised that the cobra dies! -- because that man is so full of poison. The cobra has only very little poison in a small bag attached in his mouth. That's why the Chinese eat snakes just as a vegetable. Just cut the head off and it is all vegetable!

There is a famous story about a master who was sitting with his disciples and a guest master. And as the cobra is a very delicious dish, cobra was prepared. But the master was suddenly shocked, seeing on the guest master's plate, the head of the cobra. So he took away the plate and called the cook, who was also a monk and proved to be not only a monk but a master.

The master was very angry, but before he could show his anger the cook said, "What is the matter?"

The master said, "Look what the matter is. You have cooked even the head of the cobra!"

The cook said, "Don't be worried." He took the head and gulped it down in front of everybody else. And he said, "Now you can eat. Don't be worried; I have taken care of the head." There was utter silence and shock. But perhaps he was connected with a certain secret school of siddhas in China too, so there was no danger. He did not die.

These experiments are certainly outrageous, but they have proved that a man is capable of becoming so conscious that there is nothing that can make him unconscious again. He has achieved the ultimate in consciousness. That's the meaning of Gurdjieff's experiment. Don't call it an accident.

Question 2

BELOVED OSHO,
I AM ENERGY THAT BECOMES THOUGHTS AND EMOTIONS. I AM THE EXPRESSION OF THOSE THOUGHTS AND EMOTIONS. I AM THE WITNESS OF THOSE THOUGHTS AND EMOTIONS. WHICH OF THIS HOLY TRINITY IS THE CLOSEST TO THE UNIQUE BEING THAT IS ME?

The last category, energy as awareness, is the closest to the very center of existence. Then thinking goes a little far away, then expression goes a little farther away. In turning back from expression to thinking, and from thinking to non-thinking and just pure awareness, you are closest to yourself and to existence itself.
In emotions, in thoughts, in expressions, it is the same energy, but it is moving towards the periphery, the circumference, not towards the center. The closer you are to the circumference, the farther you are away from yourself.
Drop backwards step by step. It is a journey to the source, and the source is all that you need to experience... because it is not only your source, it is the source of the stars and the moon and the sun. It is the source of all.
You can move towards the periphery. That's what people are doing. It is the same energy, just the direction is different -- the energy going outward, going further away from your self. It is the same energy. Remember, I am not saying that it is different energy, but it is going further away from your self. You will come to know many things, but you will never know yourself.

Coming closer to yourself, it is the same energy. And to know oneself should be a singular goal for every intelligent person in the world; otherwise, you can know the whole world and yet remain ignorant about yourself. Your whole knowledge is futile. You may not know anything, but if you know yourself, your life will be of peace, love, silence, and of great ecstasy.
The choice is yours.

Question 3
BELOVED OSHO,
YOU SAID THE OTHER DAY TO IGNORE NEGATIVE MIND CONTENTS AND NOT GIVE ENERGY TO THEM. I FIND IT DIFFICULT TO STAY ON THE RAZOR'S EDGE OF IGNORING WITHOUT FALLING INTO SUPPRESSING AND THUS PUTTING THINGS BACK INTO THE UNCONSCIOUS. CAN YOU PLEASE TELL ME HOW TO DISCRIMINATE BETWEEN THESE TWO?

You already know it. Your question contains the discrimination. You know perfectly well when you are ignoring and when you are suppressing.
Ignoring simply means not paying attention to it. Something is there; let it be there. You are unconcerned this way or that, whether it should remain or go. You have no judgment. You have simply accepted it is there, and it is none of your business whether it should be there or not.
In suppressing you are taking an active part. You are wrestling with that energy, you are forcing it into the

unconscious. You are trying not to be able to see it anywhere. You want to know that it is no longer there. For example, anger is there. Just sit silently and watch that the anger is there. Let it remain. How long can it remain? Do you think it is something immortal, eternal? Just as it has come, it will be gone. You simply wait. You don't do anything about it, for or against. If you do something for, you are expressing it, and when you are expressing it you are getting into a mess because the other person may not be a meditator -- most probably he will not be. He will also react with greater rage. Now you are in a vicious circle. You are angry, you made the other angry, and you go on becoming angry with each other more and more. Sooner or later your anger will become almost a solid rock of hatred, violence, and while you are moving in this vicious circle you are losing consciousness. You may do something for which you will repent later on. You may murder, you may kill or at least you may attempt to. And after the episode is over you may wonder: "I had never thought that I could murder somebody!" But you created the energy, and energy can do anything. Energy is neutral: it can create, it can destroy; it can light your house, it can set your house on fire.

Ignoring means you are not doing anything about it. The anger is there. Just take note of it, that anger is there, just the way you see a tree is there outside. Do you have to do something about it? A cloud is moving in the sky; do you have to do something about it? Anger is also a cloud moving on the screen of your mind. So watch; let it move. And it is not a question of being on a razor's edge. Don't make small things into big things. This is a very small thing

and can be done very simply; you just have to accept that it is there. Don't try to remove it, don't try to act upon it, and don't feel ashamed that you are angry. Even if you feel ashamed, you have started acting. Can't you be a non-doer? Sadness is there, anger is there: just watch. And be ready for a surprise; if you can watch, and your watchfulness is uncontaminated, is pure -- you are really not doing anything but simply looking -- the anger will slowly pass by. The sadness will disappear, and you will be left with such a clean consciousness.

You were not so clean before because the possibility of anger was there. Now that possibility has become actual and it is gone with the anger. You are far cleaner. You were not so silent, so peaceful; now you are. Sadness had taken up some energy. It would not have allowed you a deep sense of happiness, it would have clouded your consciousness.

And all the other negative emotions are eating your energy. They are all there because you have repressed them, and they are repressed so you don't let them out. You have closed the door and you have put them in the basement; they cannot escape. Even if they want to escape, you won't let them out. And they will disturb your whole life. In the night they will become nightmares, ugly dreams. In the day they will affect your actions.

And there is always a possibility that some emotion may become too big to control. You have been repressing and repressing and repressing, and the cloud is becoming bigger. And a point comes when you cannot control it anymore. Then something happens, which the world will see as you doing, but only those who know can see you are

not doing it: you are under a very great impulsive force. You are behaving like a robot; you are helpless.

You are murdering, you are raping, you are doing something ugly, but in fact you are not doing it. You have collected all that material which has become so powerful that now it can force you to do things -- things in spite of you, things against you. Even while you are doing it you know it is not right. You know, "I should not be doing it. Why am I doing it?" but still you will do it.

Many murderers in many courts of the world have said very honestly that they have not murdered. But the court cannot believe it, the law cannot believe it. I can believe it -- because the courts and the law are all primitive. They have not come to maturity. They are not yet psychologically based. They are simply the revenge of the society -- put into beautiful words, but it is really nothing but the same thing the man has done... he has murdered, now the society wants to murder him.

He was alone. But the society has the law, the court, the police, the jail. And it will go through a long ritual to prove to itself, "We are not murdering the man, we are simply trying to prevent crime." But this is not the fact. If you want to prevent crime, then your law should be based more on psychology, psychoanalysis, meditation. Then you will be able to see that no man has ever done anything wrong, just your whole society is wrong.

The society is wrong because it teaches people to repress, and when they repress there comes a point when what they have repressed starts overflowing and they are simply helpless. They are victims. All your criminals are victims, and all your judges and all your politicians and priests are

criminals. But this has been going on for centuries so it has become accepted.

Don't do anything, just ignore... and it is not difficult, it is a very simple phenomenon. For example, this plant is here. Can't you ignore it? Do you have to do something about it? There is no need to do anything about it.

Just take a look at the contents of your mind from a distance, just a little distance, so that you can see, "This is anger, this is sadness, this is anguish, this is anxiety, this is worry," and so on and so forth. Let them be there. "I am unconcerned. I am not going to do anything for or against." And they will start disappearing.

And if you can learn a simple thing, of letting these things disappear from the conscious, you will have such a clarity of consciousness... your vision will be so penetrating, your insight so far-reaching that not only will it change your individuality, it will allow the repressed contents in the unconscious to surface. Seeing that you have learned not to repress, things are moving out. They want to go out into the world.

Nobody wants to live in your basement in the darkness. Seeing that you are allowing things to move out, they need not wait for the night when you are asleep; they will start coming up. You will see them coming up from the basement of your being and moving out from your consciousness. Slowly your unconscious will be empty. And this is the miracle, the magic: if the unconscious is empty, the wall between the conscious and unconscious collapses. It all becomes consciousness. First you had only one-tenth of your mind conscious; now you have all ten parts together conscious. You are ten times more conscious.

And the process can go deeper; it can release the collective unconscious. The key is the same. It can release the cosmic unconscious.
And if you can clean all the unconscious parts below your consciousness, you will have such a beautiful awareness that to enter into the superconscious will be as easy as a bird taking wing.
It is your open sky. It is just that you were so loaded... so much weight that you could not fly. Now there is no weight. You are so light that gravitation loses its force over your mind; you can fly to the superconscious, to the collective conscious, to the cosmic conscious.
Godliness is within your reach. You just have to release the devils you have been keeping in your consciousness, forcing them into unconsciousness. Release those devils, and godliness is within your reach. And both things can happen together: as the lower part is cleaned, the upper world becomes available to you. And remember, again I say, it is a simple process.

Question 4
BELOVED OSHO,
I WAS READING AN ARTICLE IN A MAGAZINE FROM THE UNITED STATES THAT SAID THAT A DISCIPLE OF THE GURU, SRI CHINMOY, SOMERSAULTED TWELVE MILES DOWN A HIGHWAY TO COMMEMORATE HIS BEING WITH THE GURU FOR FIFTEEN YEARS. THE MAN SAID THAT SRI CHINMOY TEACHES HIS PEOPLE THAT TO GROW SPIRITUALLY THEY HAVE TO DO

GREAT PHYSICAL FEATS. SRI CHINMOY HAS BEEN LIVING IN THE UNITED STATES FOR YEARS. OSHO, IT SEEMS THE UNITED STATES GOVERNMENT IS MORE READY TO LET FOOLS LIKE SRI CHINMOY TEACH PEOPLE TO DO SOMERSAULTS DOWN A HIGHWAY THAN TO LET YOU HAVE US FIND OUT WHO WE ARE. IT SEEMS A PREREQUISITE TO LIVING ON THE EARTH IS THAT YOU HAVE TO STAY RETARDED. PLEASE COMMENT.

I know Sri Chinmoy and his teachings, and I know his so-called master, Shivananda. He has written hundreds of books. He would write one book in one night, and in every one of his books you will find a hilarious picture: he is standing and by his side is a pile of books higher than him -- to show how many books he has written. And all are rubbish. His so-called master, Shivananda, has also done the same.

And this stupidity of physical torture is so ancient that it is taken for granted as being spirituality. What I am teaching to you is so new, so fresh, that the politicians, the religious leaders, simply cannot believe... People have been doing idiotic things for so long.

This man has done somersaults for only twelve miles; in India there are people who are doing it for thousands of miles. The farther you do it, the closer you reach to God. They go to their holy pilgrimage doing somersaults. And not only are they reaching closer to God, wherever they pass, people are bringing food and sweets and presents to them because they have become spiritual.

For five hundred miles a man somersaults the whole day. In the night he stops, in the morning he begins again. It will take him months to reach a place which you could have reached within an hour. But he will become a saint. When he comes back he will not be considered an ordinary man, he will be worshipped.

In Varanasi you will find many people lying down on a bed of nails on the bank of the Ganges. Their only spirituality is that they can lie on a bed of nails. And they are worshipped -- they have thousands of followers -- and nobody ever asks the question, "What has spirituality to do with lying down on nails?"

And it is not a great thing. You can do it -- because on your back not all of the skin is sensitive to pain. You can tell somebody to take a needle and try it on a few points. Just tell them to go on pricking your back, and you have to say where it feels painful and where it doesn't feel painful. And you will be surprised that there are hundreds of points where you cannot feel the needle; there is no sensitive nerve there. So those beds of nails are made in a certain way to fit that man.

It is an ancient art; only very few people know how to make them. First they will find out the whole chart of your back -- where you feel pain, where you don't. Where you feel pain will be left empty; where you don't, the nail will be there. So they are not in any pain or any torture. But they have become saints.

People are doing all kinds of things which have no relationship to inner growth, but all societies will support them because they are not dangerous. In fact they are very supportive to a dying society, to a dying tradition: they

keep the old ideas alive. And the masses are influenced by them. That way the masses remain centuries old; and that's what all the people who are in power want, that the masses should not become intelligent. They should not be able to think, they should remain retarded. All these people are helpful, and because they are helpful the politicians pay respect to them, the society pays respect to them.

Sri Chinmoy has been given a special hall in the U.N. building to teach his disciples, particularly the foreign diplomats and ambassadors who come for meetings in the U.N. and have become his disciples. And he has such stupid things to teach: "Do somersaults for miles, and the farther you go, the better."

America is very happy with Sri Chinmoy because he is not talking against anything upon which the American society or religion or state is based. In fact, he is taking people's attention away from the real problems of life.

Karl Marx was right on this point, that religions have been nothing but opium to the people. All societies need to insure that nobody looks at their roots because they are rotten, that nobody looks into their closet because every closet has many skeletons. So there need to be people who help the masses to take their attention away from reality. And the best way is to keep them retarded; the best way is to keep them conditioned by the old, by the ancient.

People like Sri Chinmoy are agents of the dead. These are the guards of graveyards, protectors of all kinds of phoniness. And people become interested when leaders of the society, when great diplomats, ambassadors, presidents, prime ministers, go to listen to him -- someone who has nothing to teach. But they go just so that the masses are

impressed, so that the masses continue to go there. The whole effort is somehow not to allow people to know in what a rotten society they are living.

They cannot allow me because I am against retardedness and I am against all rottenness and I am against all stupidities. Unless I can prove scientifically to you a certain relationship between two things, I will not teach it to you.

Now what can somersaults do to make you spiritual? In fact, they will make you more stupid. If you had any intelligence before, that may also be lost. And once you get the taste... a twelve-mile-long somersault gives you so much publicity and so many people come to see you as spiritual, you may go on for a longer one. You have found a beautiful profession! You are nobody's employee, and yet without doing anything you go on becoming more and more spiritual. Soon this man will start teaching others.

I have heard that one man's wife was very dangerous -- as usual. One day he came home late. He was a hen-pecked husband -- just the common lot; I have never come across any other kind. He used to come at exactly the time his wife had told him, but that day his friends got drunk and he also got drunk. And when you are drunk, you forget that you are a hen-pecked husband: he became a lion! And he came home in the middle of the night, knocked loudly on the door and said, "Open the door!"

The wife could not believe it. This was not her husband. He used to come in like a rat -- he's now roaring like a lion in the middle of the night! But she was not a woman to be defeated. She took a knife, opened the door and cut off the nose of the man. As his nose was cut off he came back to

consciousness, all alcohol gone -- his wife in front of him, his nose gone, he became sober.
He said, "But what have you done?"
She said, "You are asking me what I have done. I could have killed you! This is nothing. Next time you do something... You were roaring like a lion!"
But now it was a problem: what to do with his nose gone? The whole night the man thought about what he was going to say, and before his wife was awake, he escaped from the house. He went to another town and sat under a tree with closed eyes, very silently in the lotus posture.
A few people gathered. They said, "Seems to be a new saint. But what happened to the poor man's nose?"
Somebody said, "We should ask him." More people gathered, and they asked, "What happened to your nose?"
He said, "It is a private secret. This is the whole secret of my spirituality. I cannot talk about it to curious mobs. Those who are sincere seekers should come in the night."
One sincere seeker appeared in the night. He said, "I am ready. Whatever has to be done I am ready; I am a sincere seeker."
The man said, "Then get ready" -- and he cut off the nose of the man.
The other man said, "What are you doing? You have cut off my nose! I have come here to find truth!"
The first man said, "Wait. This is the way to find the truth. You have found it."
"I found nothing!"
"If you say that -- that you have found nothing -- people will say that you are an idiot: you lost your nose and you have found nothing! Sit silently and think quietly, and tell

people that you have found truth. That's the only way to save your face; otherwise it is up to you. I have also not found truth, but what else to do?"
The other man thought about it and he said, "It seems logical: what else to do?"
The first man said, "Go and spread the message." So the man went into the town and he said, "That man has a great secret!"
"But," they said, "what happened to your nose?"
He said, "That is the secret. Those who are sincere seekers should not miss this chance, because in our poor city never has such a great man come. Just within seconds I found the truth!"
A few more seekers came. Every night seekers came, and by and by almost half of the city were without noses, and everybody was talking about the beauties of truth and the ecstasies of truth.
Finally the king became interested. He said, "So many people have found truth, and I am their king: it doesn't look right that I should remain ignorant."
His prime minister tried to tell him, "Don't go to that man." But he wouldn't listen. He said, "Nose or no nose, truth has to be attained. And who knows about tomorrow? If I die tomorrow, you will burn me -- my whole body and my nose too. And just by cutting off the nose... he does something and a man realizes the truth."
It was very difficult for the prime minister, but he was a very sharp and shrewd man. He said, "You wait. Just give me three days, and if I cannot find out what is really happening, then you can go; but three days you give to me."

And he went that night with a few policemen and caught hold of the man. The man said, "What are you doing? I'm a spiritual man, head of all those who have found the truth!" But they wouldn't listen. They brought him to the prime minister's house, gave him a good beating, and told him, "Tell the truth! Otherwise... our prime minister is dangerous, he simply takes out both eyes."

He thought, "My God! I have lost my nose, but somehow I am trying to manage my life, and things are going perfectly well. Now if two eyes are also gone then it will be very difficult to convince people that to find truth you have to lose both eyes and your nose. I don't think I will be able to; even to convince people about the nose is so difficult. But if he is such a dangerous man it is better to tell the truth." So he told the truth: "The reality is that my wife cut my nose off and now there is no other way for me."

The prime minister said, "That's perfectly okay. Now you come with me to the king and tell the whole story to the king."

The king could not believe it. The prime minister said, "Now, if you had gone you would have also found truth. Once your nose was cut off, then there was no way other than finding the truth! This man should be put into jail, and everybody who has found the truth should be brought to the court, given a good beating, and made to tell the reality about what they have found. Nobody has found anything." They asked the people, "Then why were you saying you have found the truth?"

The people said, "What else to do? When the nose is gone, to say to people that the nose is gone and we have been fools and truth has not been found... they will simply laugh

at us. There is no point in it. Right now they are worshipping us -- even our own wives are worshipping us!" Man has lived with all kinds of stupid ideas, and the society has never objected to these people. On the other hand, whenever there is somebody who really takes you to a clear vision, the vested interests become afraid. That man is a danger to their existence, to their power: that man should be finished.

So all bogus idiots are having a good day, but they have been having a good day for centuries. Kings, emperors, have been worshipping them for qualities which have nothing to do with spirituality.

But a man like me is dangerous because I am not talking any nonsense. I don't tolerate any nonsense. I am simply bringing out all the skeletons that they are hiding. I am trying to make the youth of the world aware of the deception that the older generation has been playing on them, forcing on them -- conditioning them, making their minds in such a way that they cannot discover by themselves that what they are worshipping is meaningless; that their religions are nothing but all kinds of superstitions; that their gods are false and their prayers are all lies. But to say it is to risk your life.

I am ready to risk my life because whatever I had to get out of my life, I have got. I have nothing to lose. But I am determined to expose all hypocrisies that are prevalent all over the world.

The Path of the Mystic
Chapter #36

Chapter title: A tiger is also a guest
22 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
ONCE YOU SAID THAT WE HAVE SHOWN COURAGE IN BEING WITH YOU -- BUT IT DOESN'T FEEL LIKE THAT TO ME. TO ME IT FEELS LIKE THE EASIEST AND THE ONLY THING TO DO. IT RATHER FRIGHTENS ME TO THINK OF LIVING IN THIS WORLD AWAY FROM YOU. IT FEELS LIKE WALKING OUT OF LIFE INTO DEATH. CAN YOU PLEASE EXPLAIN THIS FOR ME?

First, it certainly needs courage to be with me. But once you are with me, all the fears created by the mind start disappearing and a new courage, a new sincerity, takes their place. Slowly, slowly I become your world. Then to leave me needs immense courage.
The first courage was from darkness towards light; the second courage is from light to darkness.
The first courage was the courage to love, to live, to be. The second courage is to commit suicide; the second is certainly more difficult and more idiotic. Just by being courageous one does not become intelligent. Idiots are very courageous in many situations: where an intelligent man will stop, they will go on ahead. To see the danger needs intelligence.
You are now in that situation. You have completely forgotten the first courage. And it is natural, because when

you come from darkness to light who wants to remember those dark nights and those nightmares? Slowly, slowly one forgets them all. And because my insistence is to be in the present, the past is forgotten.
Now if you think to go away from me, that will be really not only just courageous, but idiotic too. Always go higher -- from darkness to light, from light to more light. Then courage and intelligence are together. But whenever you start slipping backwards, intelligence drops the company of courage. Then only the stupid ones will be able to fall back into darkness.
So you are right, it is more difficult. It should be more difficult. In fact, if you are intelligent it should be absolutely impossible to go backwards. Time does not allow it. Life does not allow it.
Existence has no way to go back. The whole existence aspires to go forward towards more affluence, more richness, more clarity, more understanding, more love. All these combined together I give the name "godliness."

Question 2
BELOVED OSHO,
DOES "TO BECOME CONSCIOUS" MEAN THAT SOMETHING THAT WAS UNCONSCIOUS IS RAISED TO THE LEVEL OF THE MIND, AND ONLY WHEN IT HAS PASSED THROUGH THE STATE OF THE MIND CAN IT RISE TO THE LEVEL OF SUPERCONSCIOUSNESS? DOES EVERYTHING NEED TO PASS THROUGH THE MIND, OR IS IT POSSIBLE TO BECOME CONSCIOUS FROM ANOTHER PLACE, AND JUMP THE MIND STAGE?

Those who believe only in the mind -- for example, psychoanalysts, who are replacing the priests in the West and who are creating a substitute religion as bogus as the one they are replacing -- for them, there is nothing higher than mind. There are steps lower than mind; hence everything has to pass through your conscious mind to be released, so your unconscious becomes unburdened. But it is a very long process, because your unconscious carries the whole rubbish of this life, which is immense.

Every second of your life, awake or asleep, you are collecting rubbish. The amount is so much that your remaining life will not be able to free you from it. Moreover, while you are freeing yourself from the old rubbish, every day you are collecting new rubbish. And this is not all.

Deeper than this is your collective unconscious which has not even been touched. And to throw out all its contents by bringing them to the conscious mind and releasing them will take many lives.

And below that is the cosmic unconscious. Perhaps you will take an eternity to be totally psychoanalyzed so that all three unconscious layers under your consciousness are completely emptied and you don't have any burden, any tension. And the moment they are empty they start becoming conscious. It is the garbage that is creating the darkness.

Psychoanalysis is not going to succeed. The situation is such that its failure is absolute -- categorically certain.

It is amazing that in the East for ten thousand years they have been working on the mind as nobody else has worked

-- psychoanalysis is not even one century old -- still they never came to something parallel to psychoanalysis. They worked in a totally different way. They never bothered about the unconscious layers, because to give attention to the unconscious layers is to get into a thick forest which is unending. You will not find your way back out.

The East has tried just the opposite: go upwards, forget about your basements. You have three stories above your consciousness. Use your consciousness to enter into superconsciousness. Use your superconsciousness to enter into the collective superconsciousness and use that to enter into the cosmic consciousness. And the magic is that the moment you have entered into all these three consciousnesses you have so much light. In the words of Kabir it is "as if thousands of suns have arisen suddenly." Their light is so much that all the contents of your unconscious will be burned, all the darkness of your unconscious layers will be dispelled.

If you want to go the long way then dig into the unconscious. The way is long, and the goal is never achieved. No one has ever achieved it; there is no precedent. But for the second, if you go into the more conscious areas of your being, which is very simple ... that's what I have been teaching to you.

Meditation will take you into your more conscious areas. And the moment your whole consciousness is available, its very presence will simply dispel all the darkness that you have accumulated in thousands of lives. In a single moment of lightning all that is collected there will be burned and the unconscious darkness will disappear.

I teach you meditation, not psychoanalysis. Psychoanalysis is just a way of befooling yourself, deceiving yourself, just making sure that you are doing something -- paying for your psychoanalysis, going through your dreams, being analyzed by an expert; but you have taken a route which has no end. It goes on and on and on. That's why psychoanalysis has not been able to produce a single enlightened human being. Meditation has produced thousands of enlightened human beings.

It is a simple fact: when the room is dark don't fight with darkness, just try to bring in some light -- just a candle and the darkness will go. It was never existent. If you start fighting and wrestling with darkness, you may have multiple fractures, and you cannot hope ever to be victorious over it.

The most simple and most intelligent way is to find a way towards your superconsciousness, and it will give you the key to open higher doors. And when you have come to the very top of consciousness, you need not worry; it will do everything that you want it to do, always. It will simply transform your dark being into pure light.

Question 3

BELOVED OSHO,

EACH DAY FOR THE PAST TEN DAYS OR SO I HAVE BEEN ATTEMPTING TO HYPNOTIZE MYSELF. WHILE I HAVE BEEN ABLE TO RELAX VERY DEEPLY, THAT'S ALL THAT HAS HAPPENED. I AM NOT AWARE OF ANY RESISTANCE TO LETTING MYSELF FALL INTO THE UNCONSCIOUS. ON THE CONTRARY, IT FEELS LIKE A WHOLE NEW

TRAIL THAT I WOULD LOVE TO EXPLORE, YET FOR SOME REASON HYPNOSIS HASN'T HAPPENED. IS IT TO BE EXPECTED THAT IT WILL TAKE QUITE A BIT LONGER, AND SHOULD I PERSEVERE?

It is not a question of perseverance, not a question of it taking a little longer. It is also not a problem that you are not tense. The problem is that the very idea of self-hypnosis creates a subtle tension of which you are not aware.
Just think of the idea that you are trying to hypnotize yourself. Who is trying? -- because you are trying to hypnotize yourself, your very trying is the barrier. And naturally without trying, it will not happen, so you are in a dilemma: if you don't try, nothing happens; if you try, your very trying keeps you alert, and that alertness will not allow hypnosis to happen. Hypnosis needs no effort on your part.
So self-hypnosis has a different process. The process is: first be hypnotized by somebody else whom you can trust. If you don't trust then you will hold yourself against being hypnotized. Second, the person you choose to hypnotize you should not be a friend, a lover, with whom you are very intimate, because then you won't take him seriously. You will giggle and laugh, and that will destroy the whole thing. You should choose a person you respect, you trust. You feel a certain integrity in the person... then let him hypnotize you.
Relaxation is happening, so there is no difficulty. On your part you relax. Just a small part cannot relax, because you are trying to hypnotize yourself. That part also will become relaxed because somebody else is doing it. Or if you are afraid of people hypnotizing you... Centuries of

condemnation of hypnosis have made people afraid that if you are hypnotized by someone you will be under his power and that then he can manage to make you do anything, and you will have to do it. In that case then you can use a tape recorder.

Nobody disrespects a tape recorder. Nobody distrusts a tape recorder, nobody is intimate with a tape recorder, nobody loves a tape recorder. So all the conditions that are needed, the tape recorder fulfills. And it is your tape recorder. Close the door and put in the tape recorder all the suggestions that you have been making to yourself. Then relax and let the tape recorder do the hypnotizing.

So either a tape recorder or a person, whichever you feel better with. I would suggest a person, because a person will take care. The tape recorder is poor: whatever you have suggested, it will repeat. It cannot do anything else. It is a pundit, a rabbi. Choose anybody from here -- Kaveesha will be helpful to you.

So let the other person hypnotize you and while you are in deep hypnosis, the other person simply gives you one suggestion -- that if you count from one to seven slowly... Any time you want to be hypnotized, you simply relax and count from one to seven, and you will be hypnotized. So there is no effort on your part to hypnotize; you don't have to do anything, you simply have to count -- and that too comes from your unconscious, not your conscious. The conscious is completely relaxed.

This suggestion has to be given in at least three to seven sessions. Have a ten minute session every day for seven days, but only one suggestion again and again in those ten

minutes -- that whenever you want to hypnotize yourself, just count from one to seven very slowly, but not suddenly. First relax, focus your eyes on something. A light bulb is good. Don't blink your eyes, and when you feel you are relaxed, and your eyes are droopy, tending to fall asleep, start counting from one to seven very slowly, in a very sleepy way, not very loudly, whispering to yourself. And by the number seven you will be deep in hypnosis, and this hypnosis will last for ten minutes.

These suggestions have to be given in three to seven sessions. Don't try it after one session is finished. Don't try it, because if you fail that failing leaves a suggestion in you that you are not going to succeed. So for seven days don't try -- just let the other person do it. Try on the eighth day. The eighth day the other person can simply sit by your side, just to give you the feeling that you will be taken care of, and then slowly the other person is removed. You become perfectly capable of hypnotizing yourself.

The difficulty in self-hypnosis is because the self is involved; it has to hypnotize itself. It is like pulling yourself up by holding onto your legs and trying to reach to the sky. You won't reach, you will fall flat on the ground. You may hop, but hopping is not the question; you wanted to fly.

Self-hypnosis has an intrinsic difficulty; hetero-hypnosis is always simple, very simple. But when you succeed for the first time in self-hypnosis, you will feel great joy. You have been able to to do something which is contradictory. To avoid the contradiction, the other person is needed.

Question 4

BELOVED OSHO,
WHY DID THE GREAT MASTERS OF TANTRA CALL THEIR TEACHING "THE WHISPERED TRANSMISSION"?

The system of tantra is one of the most important things that has ever happened in the history of man. Everything else is secondary because tantra is an effort to transform living energy into its ultimate form, of enlightenment. But because the living energy is sexual, tantra became condemned -- condemned by the sex-repressive society, the sex-repressive religions. It became so condemned that tantrikas have suffered more than any other system of thinkers, philosophers, seekers.

One Indian king, Vikramaditya, killed ten thousand couples. It was a special sect of tantrikas, really daring people. A man and a woman lived in one robe, naked. Inside they were naked -- just covered by one robe. They used to wear a blue robe, signifying that "because of the stupid society we have to wear something; otherwise the sky is our only robe" -- hence the blue color. Because of the blue color they were called neela tantrikas. Neela means blue.

The couples moved around the country teaching, but what they were teaching was too outrageous for the mediocre mind to understand. Vikramaditya ordered that not a single neela couple should be left alive. Ten thousand couples -- that means twenty thousand people -- were simply massacred. They were massacred all over India, wherever they were. Not a single one was left alive.

Other sects of tantrikas had to hide in the forests to do their meditation of transforming energy. The society at large was absolutely against these people. Their scriptures were burned. The most valuable scriptures in the world have been burned. Only a few rare unburned copies have survived somehow. Naturally they started calling their teaching a "whispered teaching."

Jesus says to his followers, "Go and shout from every housetop to the people that the son of God is here. Spread the message." Why are the tantrikas saying that their teaching is the whispered teaching? They have suffered much; Jesus knows nothing about that. Thousands of their masters have been killed, but the teaching itself was so powerful and so practical, so scientific, that it went on attracting intelligent people. But they had to decide that their teaching had to be just a whispering: "Don't say it aloud; otherwise you will be killed." And what is the point? It was a very different situation.

When you kill a man like Socrates, his death becomes a condemnation of the whole society for centuries. As long as humanity will live, the Greeks will not be able to erase the condemnation which is written on their faces -- that they poisoned their best, their highest, flowering.

But in India the situation was very different. There was not one Socrates, there were many. Each school had its own Socrates, one or many. The siddhas have eighty-four masters. Even to remember their names is difficult. I have tried many times to remember their names, but eighty-four names is difficult. At the most I can remember a few who were very prominent, and who have left some scriptures:

Siddhapad, Konapad... and I have spoken on the sutras of Saripad -- that is Sarapa, called lovingly Sarahapa.
Jainas have twenty-four tirthankaras, all masters of the same caliber and quality as Socrates. Hindus have their own masters, and Hindus have many sects. India was full of enlightened people, because the whole genius of India moved in one direction and that was to enlightenment. Everything else suffered, but enlightenment became the only challenge for anybody who was a genius.
The tantrikas were killed, burned alive, but nobody has taken note of it for the simple reason that there were so many people. Socrates was alone. Never again could the Greeks manage to produce another Socrates. Jesus was alone. Neither the Jews nor the Christians have been able to produce another Jesus.
The situation in India was totally different. Naturally the tantrikas decided to whisper their teaching. "Don't shout. You will be killed, and it will not serve any purpose as far as spreading the teaching is concerned."
And they were right. In that situation in India that was the best they could do to keep their teaching alive -- whispering from master to teacher. They stopped even writing because that was dangerous. So just talking to the disciple in secrecy, in private, the master gave him the message: "Our whole philosophy is a whispered philosophy, so never go to the masses. Don't try to change them. It is enough that you have changed. It is more than enough if you can change a few other people. But unless you are aware that those people are friendly, loving, and will not betray you, don't say anything." And they started living in disguise.

Still there are tantrikas, but you cannot enquire, "I want to meet a tantra master." Nobody can help you. You will have to find him yourself, moving in the areas where they are suspected -- in Bengal, in Bihar. Those are the two provinces that have been their stronghold. You have to move, meeting many people. Perhaps you may find some clue. Somebody may whisper to you, "I will take you to the master."

The same thing happened after al-Hillaj Mansoor was killed. Sufis went underground, particularly the Sufis of the same school as al-Hillaj. Now, if you want to find a Sufi master it is not easy. You have to look for him for months, not knowing if anybody exists as a Sufi master or not. But you go on going to restaurants, talking about the fact that you have come here to find a Sufi master. In shops, in markets -- anywhere you meet somebody -- you just go on throwing your arrows in the dark.

Somebody may say, "Are you really interested? I can take you to my master. You meet me at a certain place in the night." It may take two or three years to find such a man. And he takes you to the master in the night. They meet in secrecy.

And the master is sitting there. They use only white wool robes; that's why they are called Sufis: suf means wool. So the master is sitting there in a white woolen robe, and twenty or thirty disciples in the same kind of robes are sitting there, and you are introduced to the master.

He asks, "How long have you been enquiring about me? -- because this is not the first man who has informed me about you. Many others have informed me. But patience is needed. I was waiting to see whether you have enough

patience, and then I allowed this man today... I told him, `He has been waiting for three years, moving here and there without any direction, asking about a Sufi master. You bring him to me!' "

The organized religions have killed the real religious people, and they have used organized religions to exploit the masses. They pretend to be the really religious people. The reality is, the real ones have been killed by these same people. These are criminals.

Now when Vikramaditya killed twenty thousand people... They had done no harm to anybody -- what business is it of yours if they like to be naked under one gown? Everybody is naked under his gown. And if they choose to live together in one gown... It was a tantra method: if a woman and a man simply remain in one gown, their energies continuously go on making a certain organic whole and that organic whole can be used for higher development.

And they were not harming anybody -- it was just the same crime, that of corrupting the youth. Seeing them in this position, the youth will start having the same kind of clothes and that will destroy the whole dignity of the society, the respectability of the society. I don't see how it can destroy the morality of the society. But you don't allow people to be themselves, so anybody who is trying to be an individual has to be destroyed. Hence the tantrikas started working silently, in a whispered way.

Question 5

BELOVED OSHO,

IN EXISTENCE ONLY THE ANIMAL KINGDOM IS CAPABLE OF EATING ITSELF FOR FOOD. A

CABBAGE CANNOT EAT A CARROT FOR LUNCH, BUT MAN HAS EVEN BEEN KNOWN TO EAT HIS FELLOW MAN FOR DINNER. THE MAN OF ZEN HAS DISSOLVED INTO THE VAST EXISTENCE AND CHOOSES NOT TO EAT MEAT. PLEASE EXPLAIN.

First, you are not aware that even animals don't eat from their own species. A lion will not eat another lion, nor will a snake bite another snake. Yes, animals eat animals from other species. Vegetables cannot ordinarily eat, but there are trees, rare trees in Africa, still existent, which eat animals, birds or even man. They use their big leaves and a beautiful perfume to attract the birds. Because of the perfume, the bird comes to the tree, thinking that this is an ordinary tree, and as he sits on the tree the leaves close and suck the blood of the bird.

A few trees are capable of catching animals through their branches and eating them, and a few trees have movement also. They move from one place to another place. They need a very soft earth in which they can manage to use their roots as legs. And they will move towards a man who is sleeping or an animal who is sleeping, and they will eat it. Man has been eating everything possible. He is the great eater. Things which you cannot conceive anybody eating are eaten by somebody or other, some place or other. There are cannibals who eat man. In the beginning of this century there were three thousand cannibals in Africa, a tribe of cannibals; now there are only three hundred. Nobody passes by that way anymore. It became very difficult to find a man, so they started eating themselves... old men, children. And by and by, instead of three thousand

becoming thirty thousand, they have reduced their population to three hundred. They are disappearing.
But they are human beings just like us. And those who have tasted human flesh say that it is the most delicious thing in the world. You are really missing the most delicious thing in the world! But you are eating animals which are as alive as man.
There is an intrinsic animality in man, a violence which he brings with his birth. Even small babies will find some ants or a cockroach, and they will kill for no reason; killing is a joy. And the same... There are so many hunters who are hunting deer and lions and tigers, and they call it "game." But it is strange: when a lion eats a hunter then they don't call it a game. This is absolutely illogical. In a game, there are always two parties. If you kill a lion it is "game," and if the lion kills you, it is "tragedy." Strange! And the lion kills you with bare hands, and you kill the lion from far away, with guns, arrows, and all kinds of devices. You are a coward.
I used to stay in the palace of the maharaja of Bhavnagar and his whole palace was full of lions' heads, deers' heads, tigers' heads on all the walls. And it was a big palace... thousands of animals. And he used to be very proud to introduce people... telling who killed which animal -- this one was killed by his father, this one by his grandfather, this one he has killed himself, this has been killed by his brother, by his son. In the same way, he also introduced those things to me the first time I stayed with him.
I said, "In your family has there ever been any human being born or not?"
He said, "What do you mean?"

I said, "All that you have been doing is killing animals. What is the purpose? You have enough food; you don't need to kill them."
He said, "It is a game."
I said, "But the game has some rules. Both parties should be provided with the same instruments. Both parties should be confronting each other in full light. You are hiding behind a tree, with a machine gun, and you kill an innocent deer, and you think you are playing a game? And what part has the deer to play in the game? Has he consented to play the game? And this is very unfair: why are you sitting on top of a tree?
"You are simply a coward, even with your machine gun. And this is not a game, this is simply your intrinsic violence which is finding some way to destroy. And if you have any sense of humanity, remove all this nonsense from this palace! This shows your real face. These are not the heads of the animals, these are your heads."
He could not understand. He said, "Nobody says these things to me. The prime minister stays here, the president stays here, and they all appreciate it: `Your family is a great family, everybody is a hunter.' "
I said, "I cannot lie to you. This is what I see."
You are asking why the man of Zen stops eating meat. It does not need a man of Zen, it does not need enlightenment, it needs only a little sensitivity, a respect for life. Just as you want to live, everybody else wants to live, and this world is not your monopoly.
Just as you are here as a guest, a tiger is also a guest. It simply means that if you kill the tiger you are insensate. I am not concerned with the tiger, because the tiger is going

to die one day -- so whether it is Monday or Tuesday doesn't matter, there are only seven days in the week. I am concerned with you, because killing each human or animal or anything that is living, goes on making your heart a stone. And if your heart becomes a stone, a rock, then your spiritual growth becomes impossible. A rock will not allow you to reach to your own being. It will prevent you -- and you have created it, it was not there.

To me the basic question is that anything that stops your evolution in consciousness is evil -- it is a sin -- and anything that helps you to move towards more consciousness is a virtue. That's the only definition that I can give to you. And then you can apply it easily. Be more aesthetic, be more sensitive, be more respectful of life -- because you are part of it. Whoever you are killing, you are killing yourself. Your destructiveness is suicidal.

Naturally, when a man becomes enlightened it becomes impossible for him to eat meat. In the East that has been a basic criterion. That's why Buddhists, Jainas, brahmins will not accept Jesus or Mohammed as enlightened -- for the simple reason that they go on eating living beings. They are insensate. Their hearts are not full of love or full of compassion. They are not sensitive enough, which is an absolute necessity for a man who is enlightened. He can only be a vegetarian; he cannot be nonvegetarian.

It is not a question of religion, it is simply a question of intelligence. So don't postpone it -- that when you become enlightened or a man of Zen you will stop eating meat. There is no need to postpone that long. You have just to be a little sensitive. You will not become enlightened by not eating meat, but it will help. It will make you softer, it will

make you more loving, it will make you more compassionate. It will make you more a part of the living atmosphere that surrounds you. We are a part of it. And what you can do now, why postpone it?
The man who has become enlightened certainly will have a tremendous change in his life. But even without becoming enlightened you can have great changes in life, out of sheer understanding. And those changes will help you to become enlightened. It works both ways: you become enlightened and there will be changes in your life; you change your unconscious patterns of life and it will help you to become enlightened.

The Path of the Mystic

Chapter #37
Chapter title: A silent equilibrium
22 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
SINCE I HAVE BEEN A SANNYASIN, I HAVE THOUGHT THAT I NEEDED TO USE MY MIND LESS IF I WAS TO BE IN TOUCH WITH MY HEART. YET I HEARD YOU SAY THE OTHER DAY THAT WE SHOULD TRAIN OUR MINDS TO KEEP OUR INTELLIGENCE ALIVE AND HELP IT BECOME SHARPER AND SHARPER. COULD YOU PLEASE CLARIFY THIS?

Life is not so simple as you think; it is very complicated. It is true that if you want to be in touch with me, you will be more and more in the heart, not in the mind, because the mind has no qualities for inner growth. It has immense powers for outer research, for objective, scientific work. But for religious growth, it is absolutely impotent.

So if you listen to me through the mind, then what I am saying to you is lost in a desert. It will never reach to your heart. That's why I have always insisted: put the mind aside and be with me with your heart, with your love, with your trust.

But that is only one part of the story. When I said I would like you to make your mind as sharp as possible, that is a totally different dimension, because unless your mind is sharp enough you are going to be enslaved by the society. You are already enslaved by the society because your mind has not fought against it; it has been obedient to it.

Both these statements belong to different contexts, so don't get mixed up. When I say be with me with your heart, put the mind aside, it is one thing, one context, that of being a disciple. And if you can really do it totally you can reach to the highest peak, that is of being a devotee.

These are the three stages. The student listens only from the mind; he will collect knowledge, but he will not become a knower. The disciple tries to put the mind aside and listen from the heart. He is making an effort. The mind will come again and again in between; the effort will not be total, but still, if something reaches to the heart, even a few seeds, soon it will change the whole color of your being. The season will not be far away when the heart will start

blossoming. That is the point when you reach to the boundary line of being a devotee.
Now you are capable of putting the mind completely, totally, away without any interference... as if you are not a mind at all. You are just heart and heart. Your every fiber is simply vibrating with love, openness, vulnerability. The devotee and the master start melting into each other.
The disciple once in a while gets a glimpse, but the devotee becomes totally one with the master. The disciple can fall back, can get into the mind again. The devotee has broken the bridge that leads to the mind. He cannot go back; the past is finished. He has become part and parcel of the master's energy.
This is one context. And you are mixing it with another context. As far as the society, the outside world, the religions, the governments are concerned, you have to be very sharp and very intelligent; otherwise they will enslave you. They will exploit you. They have been doing it for centuries. They have not allowed millions of people to go beyond the age of thirteen as far as the mind is concerned. The person may be seventy years old; he has the mind of a thirteen-year-old child. This is what I mean by retardedness.
Society does not want you to grow up; it simply wants you to grow old. It wants you to function as a machine, a robot -- absolutely obedient, no argument, no question. It needs you only to be efficient. To the society you are not an individual to be respected but only a mechanism to be used, and there is no other insult, no other humiliation more ugly than using people as machines, as things.

Against the society, use the mind. Mind is a perfect means to keep you independent, to keep you alert. It is a good fighter, but it is not a lover. So when there is need to fight, when there is need to stand up for your liberty, use the mind; heart will not be of any use. Heart knows no way to fight.

But the context is totally different, and I call that man conscious who can use his capacities in their right context and does not get mixed up. Eyes are for seeing -- you cannot hear from them. And ears are for hearing -- you cannot see from them. So use them whenever the need is there, and don't let them come in each other's way.

Mind is a beautiful instrument. It has to be sharpened, but remember its limitations. It should remain a servant to the heart. The moment it becomes the master, the heart simply dies. In slavery, the heart cannot exist.

So there is no contradiction in what I have said -- just two different contexts. And your consciousness is different from both, so a conscious person can use his heart when needed, can use his mind when needed, can put both to silence when he wants to be absolutely in a state of nirvana, where neither the mind is needed nor the heart. When he wants simply to be himself, both are not needed.

If you are the master of your instruments, there is no problem. If you have a flute and I ask you, "Can you stop playing on it for a few moments -- I want to talk to you," and you say, "I cannot do it; the flute won't stop," what will be thought about you? You are insane. The flute won't stop? So you are not playing the flute, the flute is playing you. When you want to stop the mind, just say, "Stop" -- it has to stop. If it moves even a little bit, that means

something has to be done urgently. This is dangerous: the servant is trying to be the master. The servant should be the servant, and the master should be the master. And beyond both is your being which is neither servant nor master... which simply is. That `isness' is the goal of all meditations.

Question 2
BELOVED OSHO,
THIS PAST WEEK I READ THREE VOLUMES OF 'THE DISCIPLINE OF TRANSCENDENCE' -- YOUR DISCOURSES ON BUDDHA'S SUTRAS. I BECAME AWARE OF A STRANGE SYNTHESIS IN MYSELF, THAT OF BEING A ROMANTIC SCIENTIST. TOMORROW IS THE BUDDHA FULL MOON. YOU -- THE LORD OF THE FULL MOON -- ARE VERY ROMANTIC TO ME. IS IT ALSO SCIENTIFIC?

Kaveesha, that's my whole life's work -- to bring the mundane close to the sacred, to bring science closer to poetry, to bring the ordinary closer to the romantic. The split between the two is the split in every man, and then there is conflict: rather than being a harmony, science is fighting your religion, mathematics is fighting your poetry. Albert Einstein's wife was a poet. They actually chose a full-moon night for their honeymoon -- it was her idea. Einstein reluctantly agreed, but he could not understand what the full moon has to do with a honeymoon, except the word "moon."
Moreover, when she showed him that she has written a poem especially for their honeymoon in which she describes her lover as the moon, Einstein laughed and said,

"Stop this nonsense. And it is better you stop it on this honeymoon night. Never do anything like that to me, because the moon is so big: you cannot compare me with the moon. And there is nothing beautiful in the moon.
"If you are standing on the moon, the earth will look lighted and the moon will look just like the earth -- without any light. So it is an illusion: some rays reflecting back create the beauty of the moon; otherwise there is no light. The light of the moon is borrowed, it is simply reflected. It is being reflected from the earth too; you just have to be far away to see it."
The astronauts could not believe the beauty of the earth, looking from the moon. The moon was just ordinary. Not even grass grows there, no water, no beautiful mountains, no trees, no birds, no life -- just simply barren earth which produces nothing. But looking from there to the earth, the earth looks so glorious, so beautiful, and naturally it is far bigger. The moon is a small part of this earth. It is many times bigger than the moon, so naturally there is more light. They could not believe that the earth could be so beautiful.
Albert Einstein said to his wife, "It is all poetic nonsense." She was shocked, but she understood: he is a mathematician, a physicist, and it is useless to talk with him about the ways of the heart. He understands only one language, the language of the mind. He understands only one way of looking at things -- the way of logic, not of love. But she was heartbroken that she is going to live with this man her whole life and she will not be able to share her creation with the man she loves because he will simply laugh and make her feel stupid.

Naturally, if you bring in mathematics and physics and chemistry you will destroy the poetry. Poetry has nothing to do with all these things.
My effort is that a man should be capable of being a great mathematician, yet not lose the capacity of being a poet. And these are two separate centers in his being, so there is no need to create any conflict.
When you are working on some mathematical problem, work on it with the mind. But when you are with a lover, put the mind aside; otherwise you cannot be with a lover. The synthesis is not to make mind and heart one; the synthesis is to rise above both, so that you can use any in a particular situation without the hindrance of the other. Your synthesis will be your consciousness -- which is beyond both mind and heart. And when a man feels synthesized, when the split disappears, there is great rejoicing because for the first time he feels his wholeness and his holiness.

Question 3
BELOVED OSHO,
OVER THE YEARS, I HAVE HEARD VARIOUS SANNYASINS SAYING THAT THEY EXPERIENCED A SATORI. WHAT EXACTLY IS A SATORI, AND HOW DOES IT COME ABOUT?

Satori is a glimpse of the ultimate... as if you are seeing the Himalayan peaks. But you are far away, you are not on the peaks, and you have not become the peaks. It is a beautiful experience, very enchanting, exciting, challenging. Perhaps

it may lead you towards samadhi. Satori is a glimpse of samadhi.

Samadhi is the fulfillment of satori. What was a glimpse has become now an eternal reality to you. Satori is like opening a window -- a little breeze comes in, a little light. You can see a little sky, but it is framed. Your window becomes a frame to the sky, which has no frame. And if you always live in the room and you have never been out of it, the natural conclusion will be that the sky is framed.

It is only in this decade that a few modern painters have started painting without frames. It was a shock to all art lovers, who could not conceive it: what is the meaning of a painting without a frame? But these modern painters said, "In existence nothing is framed, so to make a beautiful, natural scenery with a frame is a lie. The frame is the lie -- it is added by you. It is not there outside, so we have dropped the frames."

Satori is just a glimpse, from the window, of the beautiful sky full of stars. If it can invite you to come out to see the unframed vastness of the whole sky full of millions of stars, it is samadhi.

The word samadhi is very beautiful. Sam means equilibrium; adhi, the other part of samadhi, means all the tensions, all the turmoil, all disturbances have disappeared. There is only a silent equilibrium... as if time has stopped, all movement has frozen. Even to feel it for a single moment is enough: you cannot lose it again.

Satori can be lost because it was only a glimpse. Samadhi cannot be lost because it is a realization. Satori is on the way to samadhi, but it can become either a help or a hindrance -- a help if you understand this is just the

beginning of something far greater, a hindrance if you think you have come to the end.
In meditation, first you will come to satori -- just here and there glimpses of light, blissfulness, ecstasy. They come and go. But remember, howsoever beautiful, because they come and go, you have not yet come home -- where you come and never go again.

Question 4
BELOVED OSHO,
I READ AN ARTICLE ABOUT SANNYASINS IN GERMANY. THERE WERE SOME THINGS WHICH STRUCK ME. THE ARTICLE SAID THAT FOR MANY SANNYASINS, SANNYAS SEEMS TO HAVE CHANGED INTO JUST A FASHIONABLE MOVEMENT. THE PRECAUTIONS YOU ADVISED AGAINST AIDS ARE NO LONGER USED BY MANY SANNYASINS, WHO RESPOND TO THE QUESTION, "WHY NOT?" WITH THE JUSTIFICATION THAT THESE MEASURES WERE ONE OF SHEELA'S POWER TRIPS.
SOME SANNYASINS HAVE TAKEN OFF THEIR MALAS AND THEIR RED CLOTHES, AND THEY ASK OTHER SANNYASINS WHO CONTINUE TO WEAR THEM IF IT STILL MEANS SOMETHING TO THEM. SOME SANNYASINS SEEM TO USE YOUR WORDS TO JUSTIFY THEIR EGOTISTIC BEHAVIOR.
TO ME, IT SEEMS THAT NOT ONLY YOUR THERAPISTS, BUT ALSO A LOT OF OTHER SANNYASINS ARE WALKING THE SO-CALLED PATH OF FREEDOM THAT YOU TALKED OF IN

CONNECTION WITH SOME OF THE SANNYASIN THERAPISTS. OSHO, WHAT IS HAPPENING TO SANNYASINS?

There are many questions in the question. First, the precautions for AIDS had nothing to do with anybody's power trip. In fact, all the precautions that were taken in the commune are now being accepted by many governments of the world -- exactly the same precautions. Even America, in many states, is accepting the same precautions... of course, without mentioning my name. There is not any courtesy anywhere. We were the first to introduce these precautions, and they will be used all over the world because AIDS goes on spreading.

Just the other day, Anando informed me that they have found a new virus. The old AIDS virus is still there, but a new virus has also come into being which seems to be more dangerous because you cannot detect it in the blood. The first can be detected; the second has improved itself -- you cannot find it, so you will think it is not there. It will kill you and it will kill others with whom you are in contact.

But because I have dispersed the organized form of religion that had taken place because I was silent, now each individual is responsible for himself. There is no organized, centralized system which will be taking care of you. And that's actually what freedom means: it means responsibility. But to the idiots it means licentiousness.

My effort was to give you more responsibility, more freedom. I allowed sannyasins... I left it up to them whether to use the mala or the red clothes. Those who had really understood have not changed anything; those who were

reluctantly wearing the mala, forcing themselves to use the red clothes, they have dropped. It is not a loss. I am relieved of a great burden of idiots who have come into the sannyas movement without understanding why they are joining it. And they must be telling others also to drop the mala, to drop the red clothes "because Osho has said it."

I have not said to drop them; I have simply given you the choice. It is up to you now to keep them or to drop them. But why are they telling other people? They must be feeling guilty that they have dropped and others have not dropped; perhaps they are doing something wrong. If others also drop, that will help them feel a certain relief that they are not the only ones who have dropped. And the strangest thing is that I had told them, "You can drop the mala, you can drop the red clothes; still you will be a sannyasin."

But it is very difficult to forecast what the stupid minds will do, will understand. They are not simply dropping red clothes, they are saying they have dropped sannyas "because Osho has said so." What I had said is that I will be accepting sannyasins even without red clothes and a mala. But they are thinking that now they are no longer sannyasins, and they are trying to have others also do the same -- and making it a point of freedom.

The others should reply to them, "It is our freedom to use red or not, and we decide to use it. You decide not to use it -- that is your business. Who are you to suggest to us or to try to impress your idea upon us? That is against freedom -- trying to convert anybody is against freedom."

All missionaries are against freedom.

But as far as I am concerned, I am happy that a lot of the load has been taken off my shoulders because I feel

responsible for you, I want you to grow. I don't want your life to be wasted. If you cannot grow, even while I am here, then when are you going to grow up?

So whatsoever is happening is perfectly good. Only those will remain who are worthy to remain. Those who leave were unnecessarily wasting their time and my time; they should have left long before. Now sannyas will be a totally different movement: it will be for more authentic seekers. It will not be just for anybody who wants to change the society because he is fed up with the society. He wants an alternative society so he joins a sannyas commune as an alternative society -- but he has no desire and no longing for truth.

Just because in this society people are wearing red clothes -- and he does not want to look awkward, odd, strange -- he starts using red clothes, becomes a sannyasin. But his reality is that he is escaping only from the big world, where he was utterly bored and had no other place to go. The commune became a shelter for all kinds of people.

Now sannyas will be a school, a mystery school. Only those who want to grow and change will be joining it. And there are millions of people who want some more consciousness in their being, who feel that they are sleepy and unconscious. So don't be worried if a few other, old sannyasins disappear; new ones, fresh blood, will be coming in.

And now it will be a totally different phenomenon. I will slowly change the color all over the world, so that it becomes not just living together, but growing together.

Question 5

BELOVED OSHO,
IS IT POSSIBLE THAT WHILE SANNYASINS MIGHT BE CLEANED OF SOCIETY'S CONDITIONING, THEY CAN ADOPT CERTAIN FACETS OF YOUR TEACHING AS ANOTHER KIND OF CONDITIONING -- SUCH AS THE NEED TO BE TOTAL, TO DOUBT UNLESS WE KNOW SOMETHING FROM OUR OWN EXPERIENCE, NOT TO BE JEALOUS, AND SO ON? COULD YOU EXPLAIN HOW YOUR WAY OF WORKING WITH US IS NOT SIMPLY THE EXCHANGING OF ONE SET OF VALUES -- AND THUS CONDITIONINGS -- FOR ANOTHER?

In the first place, what I am teaching are not new values, not a new set of values in place of old values.
For example, there are people who believe in God -- that is one set. There are people who do not believe in God -- that is another set. I am saying to people that there is no question of believing. Changing from one belief to another belief is changing the conditioning, but you remain conditioned. I am saying you have to remain without any belief system, and you yourself enquire into reality -- and whatever you find is your own truth.
There is no need to believe in it because once you know it, the question of belief does not arise. You believe only in things which you do not know. When you know them, you know: belief is irrelevant.
So I am not giving you another set of beliefs, another set of values: I am giving you a certain technique so that you can destroy all conditioning. That technique itself is not a conditioning. It cannot be, because you are not required to

believe in it; you are required to experience it, and unless your experience supports it, there is no need to give it any credibility.

Not that you have to believe in living totally because I am saying so. I am saying that I am living totally, and this is the only way that I have found to live. You can also try. I am not saying to believe in living in totality; there is no need of any belief. Either live or don't live. But if you decide to taste, to explore, you are going with a clean mind, with no belief, just to see what it is, and if it happens to be a joy, a rejoicing, a celebration, then it is up to you to continue it or to discontinue it.

All conditionings are based on belief.

And my whole effort is that experience should be the only criterion, not belief.

All beliefs are lies.

Even my truth is not your truth:

Only your truth can be your truth.

So there is no question of conditioning. But whoever has asked the question is simply thinking intellectually, not trying it. And logically he can convince himself: this is a new set of values, again it is a conditioning. So what are you going to do? -- whatever you will do will be a new set of values; if you don't do anything, that will be a new set of values, so you cannot get out of conditioning.

Your question is less a question than a statement. You are saying there is no way of getting out of conditioning, so why bother? Remain with the old because the new will also be a conditioning. The old is at least well known, a well-trodden path -- our forefathers' inheritance, ancient truths.

Millions have believed in it -- why change it? You are simply trying to find a shelter in logical jargon.
Look again at your question and you will be able to see that meditation is not a conditioning. It is unconditioning, because it is not going to give you any thought, any thinking, any ideology. It is simply cleaning everything and making you utterly empty. How can it be a conditioning? Awareness cannot be conditioning. It is your own. You have brought it with your birth. Nobody can give it to you; you have simply to throw away all the rubbish that is clinging to it.
My effort is to give you your own individuality. I don't want anything to be added to you. You are born perfect; the society is keeping you imperfect. I want you just to be aware of your perfection, of your beauty, of your joy, of all the blessings that are possible to you which the society is hindering by conditioning your mind.
I am not giving you any conditioning. If it was possible to make people more aware by conditioning, things would have been very simple. If it was possible to make people blissful, just by conditioning, things would have been so simple. You have been made to believe in utter lies -- God, prophets, saviors, incarnations -- but nobody could condition you for blissfulness, for spontaneity, for totality, because these are qualities which you already have; they just have to be discovered.
Things that are conditioned are qualities that you don't have, but the society can manage by constant repetition to fill your mind with thoughts, and slowly slowly you start believing in them, because people are afraid of emptiness and these thoughts give you a feeling of fullness.

But the miracle is that if you are courageous enough to be empty, you will be filled with all your natural qualities, which are tremendously beautiful and have the ultimate character of being eternal. Once found, they are never lost.

Question 6
BELOVED OSHO,
THE OTHER DAY YOU TALKED ABOUT PRINCE KROPOTKIN'S FAILURE TO UNDERSTAND THAT REAL GROWTH CAN ONLY HAPPEN FROM THE BASE UPWARDS AND CANNOT BE IMPOSED FROM ABOVE. IT SEEMS LIKE THIS IS THE INHERENT CAUSE OF FAILURE OF EVERY IDEOLOGY. IDEAS ARE FORMULATED INTO PLANS WHICH ARE THEN IMPOSED ON EXISTENCE. IT IS A BIT LIKE GOING INTO A GARDEN, FINDING THE STEM OF A FLOWER LYING ON THE GROUND, STICKING SOME BEAUTIFUL PETALS TO THE TOP, PLACING IT UPRIGHT IN THE GROUND AND THEN LOOKING SURPRISED AND CRESTFALLEN WHEN IT SIMPLY FALLS TO THE GROUND IN SPITE OF THEIR CRIES OF "HOW WONDERFUL!" WOULD YOU PLEASE COMMENT.

It is true that all the ideologies that have failed had the same fault: they tried to change society from outside by changing the structure -- the government, the religion, the economic structure of the society. They all took society as the unit to be changed, and nobody bothered that society does not exist. What exists is the individual.

Society is like a jungle. From far away you see a jungle; as you come close you start finding individual trees. You can go on for miles searching for the jungle but it is nowhere; it is always an individual tree you come across. The jungle is only an illusion: so many trees seen from far away look as if they are one.

Society does not exist. And all these ideologies were trying to change society. That which does not exist you cannot change -- hence their failure. It is a very simple fact that if you want to change the society, change the individual. If all the individuals are changed, do you think a society will still be left to be changed? If all the individuals are changed you won't find any society that remains to be changed. With the change of all the individuals, the society is automatically changed. It was only a name.

Prince Kropotkin was a beautiful man, very innocent, and his idea is perfect, but his technique to bring his idea into reality is faulty. It is childish. It can never succeed.

The same happened with Karl Marx. He thought that first the poor will take over the power and will create a dictatorship of the proletariat, and then they will force the rich to distribute their wealth, and once the wealth is distributed and there are no classes left, the function of the dictatorship will be finished. Very logical. But this is one of the misfortunes, that logic is just man-made and existence has no obligation to follow it.

In the Soviet Union now it has been seventy years: the rich people have disappeared long ago. Now there is no class of the bourgeois, the rich; everybody is equally poor. It is time, past time, for the dictatorship to disappear. But Marx never thought that the people who would be in power

would not like to lose their power. Why do people who have money not want to share it? -- because money is power. It is the same, simple thing.

Now the people who are in power in the Soviet Union, why should they want their power to be lost and they become just ordinary citizens? They want to cling to the power, and now there seems to be no possibility of revolution in Russia.

Even if Karl Marx wants to enter Russia he will not be given a visa because he is a dangerous man. He will start talking about dissolving the dictatorship of the proletariat -- it is no longer needed.

Never in the whole history have rich people done any harm compared to the dictatorship of the proletariat. Just Stalin alone killed one million people to distribute wealth. No rich man has had that much power. So for the first time a very powerful government has come into existence in the name of a classless society, in the name of dispersing all power. And what they have been doing with people is really unimaginable.

One man got a Nobel prize for chemistry and the Soviet Union did not want him to receive it, but he said, "This has nothing to do with government; it is to my personal credit: I have contributed to chemistry and this is world recognition." Because he accepted the Nobel prize, he was immediately caught and put in jail.

For three weeks they did not allow him to sleep. They went on giving him injections so he could not sleep. And slowly, after ten days, he started losing interest in his family. After fifteen days he started losing interest in chemistry, and after the third week was over he lost interest in everything, even

in himself. The torture was so much that death would have been far easier. After three weeks of torturing him this way, keeping him alive, they produced him before a court.
You just see the strategy: to fulfill the formal law they produced him before the court. The magistrate asked him questions and he would not answer. He had forgotten even language. He would look here and there -- and he was a genius! They had destroyed his whole brain.
The magistrate said, "The man is mad! He should be sent to an insane asylum."
And since that time nobody has heard of him. He must be in some insane asylum. And this has happened to three Nobel prize winners. And to millions of other people it has been happening. The world never comes to know because the radio is government-owned, the television is government-owned. Every news media is government-owned, so only that which the government wants to go out, goes out; otherwise nobody knows.
People simply are awakened in the middle of the night: "You have been called to the Communist Party office" -- and they disappear. Their children and their wife wait for them for years. Nothing is heard about what happened to them, and they cannot even enquire because, "That is none of your business." The government knows exactly what to do. And it is not only in the Soviet Union; the same is happening all over.
My trip around the world has been a great experience. Here in this small country, which pretends to be democratic, they had decided three days ago in the morning that I am going to stay here, and that they would help my people to come, that they would give every facility. Immediately the

American ambassador must have contacted Ronald Reagan. A threat came to them that if I am allowed to stay here then they will be asked to pay their loans of the past immediately -- and that is billions of dollars. No poor country can pay that. They cannot even pay the interest. "And if you cannot pay, then the interest rate will be raised" -- one thing. And second, "For the future, we had allotted billions of dollars to be given in loans to you. That will be stopped."

Immediately, just within one hour, everything changed. The president said, "We cannot allow him to stay here." Ronald Reagan must have been informed: "The government has changed its mind and is willing to send him away." Just yesterday they have been rewarded. They have been given one hundred fifty million dollars as an immediate loan, and they have been given another reward: two hundred million dollars from their past loans have been dropped; they will not be asked for.

So three hundred fifty million dollars is an immediate prize. In fact, I was thinking to send Anando saying, "What is my commission? You are getting three hundred fifty million dollars. To be fair, my commission should be there." And if every country does that, I am perfectly happy: I can go from one country to another country just to collect my commission.

But this is a "democracy." There is no difference -- just their methods are different. No significant progress has been made as far as civilization is concerned.

I am often reminded of H.G. Wells' comment. Somebody asked him, "What do you think of civilization?" He said, "I

think it is a great idea, but somebody should practice it. It has not happened anywhere yet."

The Path of the Mystic

Chapter #38

Chapter title: Death is others' opinion about you
23 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
FIFTEEN YEARS AGO I WAS A POLITICAL MILITANT, AND I WAS TRYING TO CHANGE THE SOCIETY BY SPREADING IDEAS. FAILURE AND FRUSTRATION BROUGHT ME TO YOU. NOW THAT YOUR PEOPLE CANNOT REACH TO YOU, CAN SPREADING YOUR IDEAS AND PUBLISHING YOUR BOOKS AND TAPES BE ENOUGH TO GIVE BIRTH TO THE NEW MAN? OR IS THERE ANYTHING ELSE THAT WE CAN DO?

The question is from Avesh. What you were doing before you came to me is not the same thing that I am asking you to do now. You were working under the same fallacy -- that the society can be changed and the individual will change automatically.
You failed, not because you were spreading ideas but because your ideas were based on a fallacy that there exists a society with a soul which can be changed. "Society" is only a collective name. You cannot do anything to it.

Whatever has to be done is to be done to the individual. He is the living, understanding part of existence.

So the first thing: when I say, "Let the word be spread," I am talking about individuals, not about society.

In the second place: there is nothing more powerful than the word. It is so powerful that the biblical tradition begins with it. "In the beginning was the word. The word was with God. The word WAS God."

I do not agree with the statement, "In the beginning was the word," but I certainly agree that whoever wrote the biblical passage was immensely aware of the power of the word. He puts it even before God -- because after all "God" is a word, and an empty word, with no content. He at least has the insight that the word is so powerful that it should be the beginning of existence.

I cannot agree with the statement because a word needs somebody to understand it, somebody to give it meaning; otherwise it is only a sound. What are words? -- sounds to which we have given certain meanings. Meanings are arbitrary, so the same word can mean one thing in one language, another thing in another language, and something still different in another language. A word has no meaning of its own, a word presupposes meaning. So the statement, "In the beginning was the word," although it is a significant statement recognizing the power of the word, is not factually true.

The Hindu scriptures -- not one but one hundred and eight UPANISHADS -- begin with the sound, not with the word. They begin with OM -- which is not a word because it means nothing, it has no meaning. It is a deeper insight. "In the beginning" can only be sound, not a word. Sound can

become a word when there is somebody to give it a meaning.
But there are Buddhist scriptures which go to the very root of the thing. They say, "In the beginning was silence." Silence, sound, word, are all connected. Silence is vast like the ocean. It is potential sound; it has not yet manifested itself. It is like music sleeping in the strings of a guitar -- some fingers will be needed to wake the music up. Silence is sound, asleep. But in the beginning there can only be silence.
The insight deepens from word to sound to silence, but I do not agree with any of the statements, because there has never been any beginning. The very idea of beginning is false.
If I was to write, I would write, "In the end there is the word, then sound, then silence -- if there is an end." Of course there is no beginning... there cannot be any end. But to individual thinkers, individual enlightened beings, there is a beginning and there is an end as far as others are concerned. To the enlightened person himself, there is only beginning and no end. And in the beginning is silence.
Perhaps the UPANISHADS are too much influenced by the enlightened experience. There is a beginning when your mind disappears, leaving space for eternal silence, but there is no end for your self. Of course you will die as far as others are concerned -- you will live as far as you are concerned. Death is others' opinion about you. For them, in the end will be the word -- because the message of the master has to be contained in a word or in words.
So don't think that words are not powerful. Ordinary, mundane words have no power; they have only utility. But

when the enlightened man speaks, the word has no utility; it has simply a tremendous power to transform your heart. So when I say, "Spread the word," I mean whatever I have been telling you, go on spreading in as many ways as possible. Use all the news media, use everything that technology has provided, so that the word reaches to every nook and corner of the earth. And remember, it is far more powerful than any nuclear weapons because nuclear weapons can only bring death -- that is not power. But the word which has come from an enlightened consciousness can bring new life to you; it can give you rebirth, resurrection -- that is power.

Destroying something, any idiot can do.

Creating needs intelligence.

I will be leaving words of immense potentiality for you. If you can simply go on whispering them, you will be surprised that they can change the whole human heart.

If the word has come from the awakened consciousness, as it reaches within you it becomes sound -- because meaning is of the mind. Deeper than mind is no-meaning, just sound. But there is still a depth where sound disappears into silence. The true word, the authentic word, always creates silence in you. That is the criterion of its power -- that it is not empty; it contains sound, the sound contains silence, and silence is the nature of existence.

You are asking the question, "Will it be enough just to spread the word?"

What do you want -- to make bombs? become terrorists? kill people? What else do you want? No, there is nothing else. The awakened people down the ages have not seen anything more powerful than the word. It is just a question

of spreading it, and spreading it not like a parrot, not like a gramophone record, but spreading it as a representative of it. Whatever you say, you should be; only then can your saying have power.

So don't be worried. How many emperors have existed in twenty-five centuries around the world? But nobody's name comes even close to Gautam the Buddha. Just that one name stands like Everest -- everything looks like a pygmy beside it. And what was the power of the man? He did nothing except use a single method: transform his silence into sound, into word.

That's what happens inside the awakened man. He is in silence: he makes silence bring its potential to actuality; it becomes sound. He gives it meaning -- because only meaning can be the bridge.

You listen to the word. In you also, again the same process has to happen. You understand the meaning through the mind, but you let the sound slip deeper. Meaning remains in the mind. Sound reaches to the heart. And if you allow the sound also to disappear then you reach your being, which is silence. What happens in the master's case has to be reversed. It is a code language -- you have to uncode it. And it is not only a question of simply repeating what I am saying, it is a question of living it. Your life should be a proof of it; then nothing else is needed.

The whole human evolution has happened through the word. Each master leaves the world with pregnant words which in the right hands can go on being a tremendous energy of transformation.

We are not here to kill anybody or destroy anything. We are here to create something, and the most essential, the

most central, is the consciousness of man. Yes, when consciousness is created, many things will disappear on their own accord; you won't have to destroy them.
This is the beauty of the whole work: nothing is destroyed but thousands of things disappear, and finally there remains only one -- the experience of the eternal. Even you disappear into it. But even to call it "experience" is not right, it simply is. What I am teaching is an existential revolution.

Question 2
BELOVED OSHO,
I HAVE WATCHED A CAT PLAY WITH A MOUSE BEFORE KILLING IT TO EAT. AS IF IT'S A GAME, THE CAT SEEMS TO GET SO MUCH PLEASURE OUT OF TORTURING THE POOR MOUSE. I HAVE OFTEN FOUND MYSELF INTERVENING ON THE POOR MOUSE'S BEHALF.
IS CRUELTY AN INHERENT QUALITY OF EXISTENCE OR A PART OF OUR BIOLOGY, OR WHAT?

Cruelty is a misunderstanding. It arises in us because of the fear of death. We don't want to die, so before anybody else kills you, you would like to kill him -- because the best method of defense is attack. I am quoting Machiavelli, whose great-granddaughter is a sannyasin. Machiavelli influenced immensely the political mind in the West.
The same kind of man, five thousand years ago, was born in India; his name was Chanakya. He has influenced the Eastern political mind in the same way.

You will be surprised to know that even after India's freedom and all the talk of nonviolence and the great power of nonviolence that has given India freedom... while Gandhi was still alive they named the diplomatic part of New Delhi "Chanakyapuri" after that man of five thousand years ago, Chanakya. Chanakyapuri means the City of Chanakya. And he was saying exactly what Machiavelli said just two to three centuries ago: "The best way of defense is to attack."

You don't know who is going to attack you. In the animal kingdom, in the human world, there is tremendous competition. So people simply go on attacking, not bothering whom they are attacking or whether he was really going to attack them. But there is no way to find out -- it is better not to take a chance.

And when you attack somebody, slowly slowly your heart becomes harder and harder and you start enjoying attacking. The phenomenon can be seen in the animals because it is the same competition -- for food, for power... The latest discoveries have found that almost all the animals have a certain hierarchy. If you see twenty monkeys sitting in a tree, the topmost branch will be occupied by the president. He is the most powerful monkey, he has defeated everybody. And of course, because he is the most powerful, he has the best women around him. Nobody can touch those women. The poor monkeys on the lowest branches don't have any women, because the number of both sexes is equal.

Below the president there is the prime minister; he has his own group of women. Then there is the cabinet. And as you go on lower down the tree then there are ordinary monkeys

-- businessmen, soldiers. And when you reach the bottom you will find the poorest monkeys -- the beggars, the loafers, the criminals. They have nothing.

And often there is a chaos. If the old monkey dies then there is a great conflict again: who is to become the head? Or even if the old monkey is alive but has become too old, the younger monkeys cannot tolerate him; they throw him out. Some younger monkey becomes the head of the group, and he takes possession of the women of the old monkey who is now sitting on the lowest branch.

Just like Richard Nixon -- nobody cares, nobody bothers: you have failed. Or Jimmy Carter, just starting his business of peanuts again without even feeling ashamed that from president to peanuts it is a long fall. But what else to do? And these people will not be heard of again unless they die. Then there may be a little information in the newspapers that the ex-president of the great America has died.

Cruelty is nothing but a competitive spirit to be the first. If it means violence, then violence -- but one has to be the first. It is there in the animals; it is in man. But why this rush to be the first?

The existential reason is death. Life is uncertain: you are alive today, tomorrow you may not be. And there is so much to be enjoyed, and time is so short. This shortage of time and so much to be lived, so much to be loved, so much to be enjoyed, creates a hectic frenzy: you must reach everything first so you are not missing anything. And if somebody else has reached there, then even if it is needed to kill him, kill him.

Cruelty disappears only -- and that's how I find the clue to why cruelty exists -- it disappears only when you know

there is no death. When you experience something immortal in you, all cruelty disappears. Then it does not matter. You need not run, you can just go on a morning walk. And if somebody pushes you, you can let him go ahead of you because the poor fellow does not know that the world is infinite, life is infinite. There is no way of missing anything -- if not today, then tomorrow. But you cannot miss anything if you understand.

In fact, in fighting and being cruel to each other, in being violent, you may miss much because this whole process will harden you, will make a stone of your heart. And the heart, if turned into a stone, is going to miss all that is great, all that is beautiful, all that is blissful.

But it is difficult to explain this to the animals. The real problem is, it is even difficult to explain to human beings that through competition, violent ambition, reaching everywhere first, you are creating an insane world in which nobody enjoys anything and everybody remains poor.

The only way to make people understand is to help them to feel their immortal self, and immediately all cruelty will disappear. It is the shortness of life that is making the trouble. If you have infinity on both ends -- past and future -- there is no need to be in a hurry, no need to compete even. Life is so much and so full, you cannot exhaust it.

But very few people will meditate, and very few people will know the eternal self; then naturally they will remain cruel and violent. It is nothing intrinsic, it is nothing given by nature to you. It is a by-product, a misunderstanding, and you have done nothing to understand why it is so.

I was in a train station in India, in Nagpur, and as I was just going to enter the air-conditioned compartment another

man came rushing, pushed me aside and forced his suitcases in. I stood aside and watched the whole thing -- because the train was going to be standing there for half an hour. And in an air-conditioned compartment there is not going to be a crowd. And my seat was reserved.
When he had taken everything in, I asked, "Am I allowed to enter?"
He felt a little ashamed. He said, "I'm sorry that I pushed you aside."
I said, "No, that is not a problem. People are in a hurry to catch the train; just a misunderstanding... you don't understand this train is going to stand here for half an hour. And there are only two passengers, you and me. In half an hour, I think we will easily manage to enter -- who enters first makes no difference.
"And my seat is booked, so there is no question... and I think your seat also must be booked." To travel in the air-conditioned class without booking the seat is very difficult. Those who are accustomed to travel air-conditioned class have to book fifteen days ahead; otherwise it is just chance if there is some seat available, because there are not many. Only one compartment is air-conditioned in the whole train.
He said, "No, my ticket is not booked."
I said, "Still, there was no hurry. Rather than entering into the compartment, you should have got hold of the conductor to see whether there is any seat available or not."
I went in, I found my seat. He looked on the name plates on the doors: there was no other place.
So he came to me and said, "Perhaps you were right -- I should look for the conductor. There seems to be no place,

unless somebody does not come or got down in the middle or may be getting down at the coming station."
And just at that moment the conductor came in. He said to the man, "I have thrown you out of third class because you don't have a ticket. You entered second class; I have thrown you out of second class. You entered first class, and now finally you thought perhaps in the air-conditioned compartment nobody is going to check. Ordinarily nobody checks because every seat is booked, but I was following you."
I said to the man, "You don't even have a ticket, and you were thinking that a seat may be booked for you! And you rushed, just pushed me aside. I don't understand what kind of man you are. But one thing I can understand: your worry.
"Now I can see that you have not pushed me -- you were afraid of the conductor seeing you. He has thrown you out of three other places and he will be reaching here, so before he reaches you, go in and settle somewhere, pretend that you are asleep or something, or just go to the bathroom and stand there. Your hurry and your unmannerly behavior, your violent push to me, simply shows something is missing in you."
People who are doing wrong things are always psychologically missing something, and if they can be helped just to meditate a little, it won't be such a problem; at least human society can get rid of all violence. And if the society gets rid of all violence, it will mean a healthy society psychologically and spiritually.
But you cannot do anything about cruelty directly, you have to do something indirectly. You have to do something

with meditation. And the people who have meditated down the centuries have all proved that they became absolutely nonviolent. Nonviolence seems to be a peak experience of those who have understood that there is nothing that can destroy them; then all fear disappears. It is fear that creates violence, it is fear that creates cruelty. You cannot do anything about cruelty directly; you will have to do something about fear, from where it arises.

The cat and mouse game is very significant. It is not only cruelty, it is much more. The cat is absolutely certain to catch the mouse. She is enjoying the game of giving some rope to the mouse so the mouse feels perhaps he can escape. The mouse runs away from this corner to that corner, thinking that he can escape, and the cat gives him enough opportunity to escape because she knows just in one jump she will finish him.

There is no joy in just finishing the mouse. She wants to create some excitement, some challenge -- that it is not just a mouse she has killed but a great mouse that was almost on the verge of escaping. It is not only cruelty but ego that she is enjoying. She can kill the mouse immediately. There is no need to let him go from one room to another room, from one place to another place, but this gives her the idea: "What great power I have! He may be good at escaping, but he does not know ME." And finally she kills the mouse. So the basic need of eating the mouse is fulfilled, and by the side the great need of feeling egoistic, of feeling great, is also fulfilled.

I have heard a story -- you must have also heard about it -- that in one house a cat was killing so many mice that finally

they came together and asked the wise old ones, "What should be done?"
And one wise old mouse said, "There is a simple method: just hang a bell around the neck of the cat so wherever she goes the bell will ring and will make the mice alert."
A perfect solution, as perfect as many solutions preached by religions, politicians; you cannot find any flaw in it.
Just one young mouse said, "But who is going to do this great job?"
The wise old mouse said, "My work is to give advice. I simply do counseling, personal counseling; action you have to decide. I have given you perfect advice. Now, who is going to do it or not -- that is your business."
This is a famous story, thousands of years old. But I have made it complete, because it is old and it needed some new addition.
So again it happens -- again a great meeting, again the same advice. And a young mouse, instead of saying that it is impossible, says, "Okay, I will do it." Everybody is shocked, because it is against the tradition. The story has been going on for centuries -- everybody has been asking how to do it, who is going to do it, and there the story ends. And this fool is saying he will do it!
They say, "Do you know the story? It is not a new story, it is as ancient as mice. For our whole history we have been meeting and our elders have been advising. You are the first idiot; otherwise, this is not the way to end the story."
But the young mouse said, "Idiot or not, I am going to do it."
They all said, "But that will destroy the story!"

He said, "Whatever happens -- whether the story is destroyed or not -- the cat will have a bell, tomorrow morning, tied around her neck."

They all thought he was mad. For thousands of years people have been talking about the story, enjoying it, and it always comes to the same point and the meeting is dispersed, because what can be done? Who can do it? This is strange... just a generation gap. He does not understand the old story, the traditional orthodoxy -- that it has never been done and it cannot be done. But who will explain to this idiot who says, "Tomorrow morning you will see it"? And the next morning they heard the bell. "My God!" All the mice looked out from their holes. The bell was tied to the neck of the cat, and the cat was coming -- very much puzzled because the bell was ringing -- and before she approached any mouse, he simply slipped into his hole. She could not understand what had happened, how this bell had come to be around her neck. And by the evening she was dying of hunger because not a single mouse...

And all the mice gathered and asked, "What did you do? You have destroyed the whole story, but that's okay because you have really done it!"

He said, "It is a simple thing. I simply wonder why, for thousands of years, the story was not destroyed. I simply went outside, to a medical store, and brought back a few sleeping pills and dropped those pills in the milk that the cat is given every day in the evening. She fell into a deep sleep and I managed to tie the bell around her neck. And in the morning when she woke up she could not believe what has happened and she could not untie it -- it is impossible.

From now onwards there is no need for any mouse to be afraid of any cat."
A simple formula... These great advisers and elders are just simply counseling. They won't say exactly what has to be done; they just give a right procedure about anything, saying, "Don't go the wrong way."
If you want man not to be cruel, don't start teaching him: "Don't be cruel. Cruelty is ugly, it is animalistic. It doesn't allow you to be really human." That man can repress his cruelty, but it will come out in some other way, from some other source. Approach rightly.
There is fear in every man of death. There is fear that life is short and competition is tough, so unless you are violent enough you are going to be a loser. But the reality is that only the nonviolent ones are victorious; everybody else is a loser.

Question 3
BELOVED OSHO,
DO YOU SEE SHORTCOMINGS IN THE TEACHINGS OF TANTRA THAT INCLINE YOU TO FEEL TANTRIC METHODS ARE NOT SUITABLE FOR US?

It is not a complete system. There is a basic fallacy that human beings fall into: they find a small truth, a part of the truth, and rather than discover the whole, the remaining part they imagine to fill up the gap. Because they have part of the truth, they can argue and they can manage to make a system, but the remaining part is simply their invention. All the systems have done that. Rather than discovering the whole truth, it is the human tendency to say, "Why bother?

We have found a small piece which is enough for the showcase, which is enough to silence any enemy who raises any question" -- and the remaining is just invention. For example, tantra is right that sexual energy is the basic energy, so this energy should be transformed into higher forms. It is a truth. But what happened is that they never went very deep into meditation; meditation remained just secondary. And man's sexuality shows itself so powerfully that in the name of tantra it became simply sexual orgy. Without meditation that was going to happen. Meditation should have been the most primary thing because that is going to transform the energy, but that became secondary. And many people who were sexually perverted, sexually repressed, joined the tantra school. These were the people who brought all their perversions, all their repressions. They were not interested in any transformation, they were interested only in getting rid of their repressions; their interest was basically sexual.

So although tantra has a piece of truth, it could not be used rightly. Unless that piece of truth is put in second place, and meditation moves into first place, it will always happen that in tantra, people will be doing all kinds of perversions. And with a great name, they will not feel that they are doing anything wrong; they will feel they are doing something religious, something spiritual.

Tantra failed for two reasons. One was an inner reason -- that meditation was not made the central point. And second, tantra had no special methodology for the perverted and the repressed, so that first their repressions and perversions are settled and they become normal. And once they become normal, then they are introduced to

meditation. Only after deep meditation should they be allowed in tantra experiments. It was a wrong arrangement, so the whole thing became, in the name of a great system, just an exploitation of sex.

That's what many of the therapists are doing. Just the other day I saw Rajen's advertisement for a tantra group -- with an obscene picture. It will attract people because this is real pornography. Why bother to go to see just pictures printed on paper when you can see real people doing pornography? And Rajen has no understanding of meditation, has never meditated.

And these people will feel good, relieved, because the society does not allow them... In the group they will be allowed to do everything they want to do, so much repression will be thrown out, and they will feel relieved and light and they will feel thankful that they have gone through a great tantra experience. And there has been no tantra experience -- it was simply a sexual orgy. And within a few days, they will again collect repressions because they cannot do it outside in the society. So they become permanent customers, chronic tantrikas.

And the so-called therapists enjoy the money that they bring. They have nothing to lose, they simply allow freedom. They start with all the great words that I have been using -- "freedom," "expression," "no repression," "just be yourself, and don't be worried what others are thinking," "do your own thing." And those idiots start doing their own thing!

First people should be introduced to meditation, and then they should be introduced to tantra methods. This is not tantra. Tantra methods are totally different. These people

who are doing tantra, they don't know anything about tantra.

For example, Ramakrishna meditated deeply, and whenever he felt any sexual urge disturbing his meditation he would ask his wife Sharda -- who was a beautiful woman -- to sit on a high stool, naked, and he would sit in front of her just looking at her, meditating on her till that sexual urge subsided. Then he would touch the feet of Sharda, his own wife, and he would thank her, saying, "You have been helping me immensely; otherwise, where would I have gone? The urge needed some expression, and just watching you was enough."

The temple of Khajuraho has beautiful statues in all sexual postures. It was a tantra school that made the temple and those statues. And the first thing the student had to do was to meditate on each statue -- and they are arranged in such a way that from one corner you go around the temple in a circle. It may take six months, but you have to watch each statue until you can see it just as a statue with no sexuality in it -- and it is in a sexual posture. But just in your watching it, seeing it for months, it becomes a pure piece of art; all pornography disappears. Then you move to another. And all the perversions of human mind have been put into the statues.

And when you have circled the whole temple, only then will the master allow you inside the temple. Those six months are of immense meditation and of tremendous release, all repressions gone: you are feeling absolutely light. Then the master allows you in. And inside the temple there is no sexual statue; inside the temple there is nothing -- emptiness.

Then the master teaches you how to go deeper into your meditation which has arisen in the six months, and now you can go very deep because there is no hindrance, no problem, no sexuality. And this going deep into meditation with no sexual disturbance means the sexual energy is moving with the meditation, not against it. That's how it is transformed and takes higher forms.
All these so-called therapists know nothing about tantra, know nothing of why it failed. But they are not interested in that, they are interested in exploiting repressed people. And the repressed people are happy because after a seven or ten day tantra session, they feel relieved; they think this is some spiritual growth. But within two or three days all that spiritual growth will be gone, and they are ready for another group.
There are some people -- you can call them "groupies" -- that move from one group to another group to another group. Their whole life is just a movement from group to group. Just like hippies... but you can call them "groupies."

The Path of the Mystic

Chapter #39

Chapter title: My words are only indicators towards silence
23 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
WHAT WOULD YOU SAY TO THE GOVERNMENTS OF THE COUNTRIES THAT HAVE REJECTED YOUR

PRESENCE UNDER THE ILLUSION OF BEING POLITICALLY AND ECONOMICALLY INDEPENDENT FROM AMERICA, WHEN IN FACT WE KNOW THINGS ARE TO THE CONTRARY? MAYBE SOME OF THESE GOVERNMENTS HAVE BEEN EFFECTIVELY DECEIVED AND SHOULD LOOK INTO WHAT IS REALLY HAPPENING AND SEE HOW THEY ARE BEING USED FOR AMERICA'S ABOMINABLE CRIME AGAINST WISDOM.

Humanity has lived only under the illusion of freedom. But there is no such thing as freedom as far as the history of man up to now is concerned. Slaveries have changed; new forms of slavery have taken their place, but freedom has not happened. Freedom is still a dream. There was a time that man was being sold in the markets just like any other thing. We thought that was slavery, and it took thousands of years to get rid of it -- but we could only get rid of the form. The content remained.

Now you don't purchase a man for his whole life, you purchase him as a servant for five hours a day or six hours a day. And it seems that it is freedom -- in fact it has been useful to the owners. To purchase a man completely... you cannot use him twenty-four hours a day, he will be working only for those five to six hours. The remaining time you have paid for unnecessarily; sometimes he will be sick, and some day he will become old. And he can die in an accident and your whole investment is lost.

So the change of slavery has not helped humanity, but has helped only the owners -- the slaves are still slaves, part-time slaves.

There used to be political dependence all over the world. Those empires have collapsed and that has given a great illusion to nations, that now they have freedom. And whenever some illusion is beautiful you want it to be true, you want to believe in it; but whether you believe in it or not, an illusion is an illusion -- it makes no difference.

I have seen in this world tour that great nations which are proud of their independence are simply living an illusion -- and they are not deceiving anybody but themselves.

I have never been in Germany. I have done no harm to anybody. I have not broken any law of Germany -- and their government decides that I cannot enter Germany. The pressure is American. After the second world war half of Germany remained with the Soviet Union; it was under the armies of the Soviet Union, and they never left it. So it looks like half of Germany has remained dependent while the other half, which was under the American forces, has been given -- on the surface -- political freedom, democracy; but Germany remains the biggest military base of America in Europe.

Billions of dollars are being poured into nations, which they can never repay; and America never wants them to be able to repay it, so that they remain burdened, under economic pressure. And America has promised them billions of dollars more in the coming years. Their whole economy is now in the hands of America. And this is a far more dangerous slavery than political slavery used to be.

In fact, in a country like India... Winston Churchill was not in favor of giving independence to India; India was the biggest treasure in the British empire -- to lose it was dangerous. And Winston Churchill was right: once you

give freedom to India your whole empire will collapse, because then others will start asking for freedom, and there is no reason to say no to them.

But after Winston Churchill, Attlee came into power, and he was a far more economically minded person than Winston Churchill. Winston Churchill was past-oriented; his mind was still Victorian, he was an orthodox man. Attlee could see the stupidity -- that Britain was carrying such an economic burden. Nations like India were going to explode in tremendous overpopulation, and the whole blame of their poverty, starvation, death, would be on the shoulders of Britain. It was absolutely unwise and inadvisable to keep these countries under the British empire.

But you can create a different kind of thing so that you remain the master in a secret way. There are two great advantages: one, because there is no political dependence, there is no question of any revolution against you. Secondly, you can keep these countries still dependent by controlling their economy.

His plan was solid. You will be surprised that Mountbatten was sent to India by Attlee, as viceroy, with the message: "Be as quick as possible to get out of India. We don't want to be blamed for India's poverty -- and it is going to be of uncontrollable proportions."

At that time India had only four hundred million people. Now India has nine hundred million people -- it has doubled -- and by the end of the century it will go beyond one billion people. For the first time it will become the largest country in the world as far as population is concerned. Up to now China has been leading, but China

has proved more sane by introducing birth control, because it is no longer under any religious superstitions.
But India still lives under so many religious superstitions -- which all agree that birth control is against God. By the end of the century almost five hundred million people in India will be dying of starvation. And there seems to be no way to help them.

Attlee was right to get out of it as quickly as possible; otherwise the whole responsibility would be Britain's. Attlee had decided that 1948 was to be the deadline. But Mountbatten, seeing India, thought that Attlee's calculations were just theoretical; it was already dying. He hurried, and rather than waiting for 1948 he gave India freedom in 1947.
India thinks it has become free, and it is totally wrong. Now it is more unfree than ever. Now it is dependent on the Soviet Union for its technology. Now it is dependent on America for its financial help. Now it is even getting dependent on nations like Japan. And the facade of freedom continues. If the Soviet Union pulls itself out of India, India will collapse this very moment.
The same is the situation everywhere, even here in this small, beautiful country consisting of a very nice group of nonviolent people. They believe in democracy, they think they have a democracy; but the reality is something different.
Just five days ago all the three parties that make the coalition government, and the president, agreed on my permanent stay here. And as the American ambassador

heard about it, immediately he enquired of America, "What has to be done?"

He phoned the president here and said, "It is up to you to choose -- you are free, you have a democracy; we cannot force anything upon you -- but this is the message from the White House, that if this man is given a permanent stay here in Uruguay, then all the loans that we were going to give you" -- which are billions of dollars in the coming year and the year after -- "will be stopped.

"Secondly we will demand that you return the billions of dollars that we have given to you in the past. If you cannot return them, then we are going to increase the rate of interest. You can choose -- you are free."

Now a poor country, a small country, even though they wanted me to be here, cannot afford it: the country will die if all this help stops and they have to pay back old loans, which they have no means to do. Immediately we were informed that it would not be possible, and the White House was informed that the blackmail worked.

It is sheer blackmail. But I am going to expose it to the whole world. It has been done in such a way that nobody will know: the people of Uruguay will not know, even the people in the government will not know. Only the president knows that he has been blackmailed, threatened.

And when the message was received by Washington that they have changed their mind... just the next day they were rewarded, rewarded with an immediate loan of one hundred and fifty million dollars -- which was not on the budget, which was a sudden surprise. And a two hundred million dollar loan from the past has been dropped, erased; it will not be asked for again. So in all, the reward is three

hundred and fifty million dollars extra. And the loans that have been decided on before will continue, but these three hundred million dollars...

If the president has any sense of honor, he should give me my commission! Without me, he would not have got these three hundred million dollars. And if this is going to happen, I can move from one country to another country; I have got a good business.

But this is not democracy, and this is not freedom.

In fact, going around the world I have come to the conclusion that there are only two countries in the world: the United States of America and the Soviet Union. All other countries are just puppets. They have been given a little rope and they call it "freedom," but the rope is either in Soviet hands or in American hands.

You must have seen a puppet show -- when puppets dance, hug each other, do all kinds of things, and just behind the curtain is the puppeteer who goes on pulling their strings. If those puppets had souls they would have thought, "My God, this girl looks beautiful; I'm falling in love" -- but the puppeteer is doing the whole thing. Neither you are falling in love nor the girl is falling in love, but to the public and to yourself too... The puppeteer is managing the show, so you are hugging the girl and kissing the girl, and even saying to her, "I love you and I will love you forever."

In India there has been a long tradition which believes that we are all puppets; God is the puppeteer. He pulls strings -- we dance, we sing, we rejoice, we weep, we cry, we are miserable, we are happy. Everything is in his hands.

I am against the whole idea, because if there is a puppeteer then man does not exist; then man has no freedom, only a

facade. But this seems to be the situation in many fields. And they manage it very beautifully -- silently, underground -- while on the surface everything is calm and quiet.

Uruguay will never know that a stranger was here, that he had loved the country and the people and he wanted to stay here. And he was absolutely harmless.

But in America's eyes I am the most dangerous man. That's what the American ambassador told the president: "He is the most dangerous man because he is extremely intelligent, and he is anarchist. And he is powerful enough to change the minds of men. So don't take on this danger unnecessarily. Even we could not afford this danger -- you are a small country; you will repent."

I am not a terrorist. I don't make bombs, and I don't teach violence.

I teach love.

I teach meditation.

I teach silence.

But for the people who are in power these are more dangerous than nuclear weapons because if people start meditating, they will not remain mediocre -- as they are. They will become intelligent enough to see that idiots are ruling them, and that those idiots have immense power of destruction in their hands.

If people are silent, peaceful and loving, they will throw out all these politicians -- who are nothing but warmongers. This is the "danger." But I think we need such dangerous people in the world, because only these dangerous people can save the world from being destroyed in a third world war.

But it is easy to create fear. And they did it all the way along: all over Europe, in each country I reached they created the idea that, "This man is dangerous" -- so dangerous that England wouldn't allow me even to have an overnight stay in the first-class lounge of the airport.
Fear seems to be infinite.
What could I have done? I reached there in the middle of the night and I was going to leave the next morning. Just sleeping in the lounge of the airport I would have destroyed England's morality, England's church, England's government? I was "a dangerous man."
That's what was told to the British parliament -- because the next day the question was asked: "Why was he not allowed to stay in the lounge?" And the answer given was, "He is a dangerous man." And nobody bothered to enquire, "What are the implications of `a dangerous man'? What do you mean by `a dangerous man'?"
And the same government allowed Ronald Reagan to use England as a base to bombard a poor and small country, Libya -- which was absolutely innocent. And the bombardment was done in the night in a civilian area. To England that was not dangerous. But the reality is, England is under America's economic empire as much as Germany. The fall of Adolf Hitler and his regime was not the victory of England, was not the victory of France, was not the victory of anybody else than America. With the disappearance of Adolf Hitler, the whole of Europe's freedom disappeared: they all became economically dependent on America.
I have been in Ireland. Perhaps the man at the airport had drunk too much beer so he simply... we simply wanted one

day's stay to give a rest to the pilots -- he gave us seven days. He did not bother who we were, what the purpose was. He must have been really drunk.

We reached a hotel, and in the morning the police came, asked for the passports, and canceled those seven days. And we said, "We will make an immediate exposure to the world news media. You have given us seven days, and you have canceled them without giving any reason. None of our people has gone out of the hotel; they have not committed any crime. You cannot do this."

They were afraid, because they were caught in a dilemma. They had given seven days; now they had canceled them, and they didn't have any reason to show why. So they said, "You can stay as long as you want, but don't go outside the hotel."

"But," I said, "that will be illegal because we will not have any visa."

They said, "Nobody will be bothered by it; you just remain in the hotel." We remained there for fifteen days because we needed some time. Our people were working in Spain and the Spanish government was willing to give me permanent residence.

And what happened in Uruguay happened in Spain, exactly the same pattern: they agreed, and immediately, within one hour, they said, "No, it is not possible." We never came to know exactly what happened -- but now we know.

Here in Uruguay, because it is a small country, everybody knows everybody else; and we had made contact with all the political parties, all the ministers -- who were all favorable except one man, the foreign minister. Seeing that everybody was favorable, he also voted in favor.

He was functioning as an American agent -- to create a situation that I should not be given permanent residence -- so that America could appear to have nothing to do with it. He had his own price, and the price was to be that America was going to choose him as secretary-general of the U.N. That was the price. I'm sorry for the poor man. He lost his reward because he voted for me -- seeing that everybody was favorable.

Now we know what would have happened in Spain: the same story. For one month they were continuously saying, "Everything is ready, just a signature has to happen." So we just wanted time: if Spain was ready we could move from Ireland to Spain. We stayed in Ireland for fifteen days without any visa.

We left Ireland; and the day we left, in the parliament of Ireland the minister concerned, the minister of the interior, informed the members that we had never been in Ireland. One can see how politicians can be hypocrites, how they can manage ugly lies. And this is such a lie -- because we can prove that we were in the hotel. When we were leaving the hotel the press was present and photographers were present. They took photographs of us in front of the hotel and they took my statement. And the hotel is fifteen miles away from the airport.

But the minister deceived the parliament and deceived the country. And perhaps... he must have forced the journalists not to publish my statement and not to publish the pictures; otherwise I don't see how he could have managed it. And these are all civilized countries, cultured people, educated people -- and flatly lying, that I had never been in Ireland.

And he knew, his government knew, the chief of police knew.

I am thinking that once I get settled somewhere then I will start... one by one each country has to be dragged into court for their lies, for calling me "dangerous," for saying yes and then refusing after one hour. I am going to expose it to the world for the simple understanding that there is no democracy anywhere.

Just yesterday I received an invitation from the prime minister of Mauritius, that he would like me to be in Mauritius. I told my secretary to contact him and make him aware of all the situations that he will have to face, because again one month... He will go through all the procedures, and then finally will come the American hand. "So make him aware that we have gone through this process in Spain, in Uruguay, and this has happened."

In Germany they did not allow my entry -- even a tourist visa.

In Greece they allowed me for four weeks, and just after fifteen days suddenly I was arrested without being told any reason. And they threatened -- because I was asleep -- they threatened my people, "We will put the house on fire." And they showed them dynamite, saying, "We will use dynamite if you don't just give Osho to us. Immediately he should leave this country."

John ran to me. He woke me up, and he said, "This is the situation. What should we do?" While he was saying this to me, the police started throwing big rocks at the windows, at the doors, breaking the house. It seemed almost as if bombs were exploding.

I came down, and I told those people, "You are just being unnecessarily inhuman. If I am asleep they have to wake me up; I have to dress and come down to you. Couldn't you have waited for five minutes? And what is the reason for cutting my visa short? I have been here fifteen days, and I have not left the house."

And he said it was because the archbishop felt that I was dangerous. I could destroy the morality of people, I could destroy their tradition, I could destroy their church; and because he was the head of the church, the government had to listen to him. And the president decided.

I said, "That's perfectly okay that you listen to him, but the president should have asked the archbishop: `Two thousand years you have been teaching people morality and he will be able to destroy it in two weeks?' Then your morality is not worth anything. And what kind of church have you created in two thousand years which is afraid of a single man who has not left the house, who has not talked to anybody of your country, who has been talking only to his own people? Why should you be worried?"

And the archbishop, who may be sermonizing in the churches, "Love your enemy as yourself," was threatening in the church that if I didn't leave the country I would be burned alive. On the one hand, "Love your enemy" -- and I am not even an enemy, just a tourist. But certainly because in their BIBLE there is no saying, "Love the tourist," naturally it does not contradict their religion; they can burn the tourist.

And he was saying that I had been sent from hell directly as a messenger to destroy the Greek Orthodox church. I said, "I am not that special, I am just a human being. To be a

special messenger of hell then I would not need any tourist visa. And your government or you would not be able to prevent me either, because for eternity your God has not been able to destroy the devil.

"Your God is omnipotent, he is all-powerful, and the poor devil is not omnipotent and he is not in any way comparable to God; but even God has not been able throughout eternity to destroy the devil. We don't think he will ever be able to destroy him in the future either, because neither God exists nor the devil exists; neither heaven exists nor hell exists." These are all lies perpetuated for centuries to dominate the mind of man. I call this spiritual slavery.

So there are so many kinds of slaveries, and the deepest is spiritual slavery -- of which you are not aware. If you are a Christian or a Hindu or a Mohammedan or a Jew... You will never think that your being a Jew is a slavery, you will think this is your heritage. You will think being a Hindu is a great pride, that you are part of the oldest religion in the world. It simply means you are the oldest slave in the world; you have been in slavery for ten thousand years and still you are not aware that you are a slave.

Spiritual slavery is the most dangerous because it is not from outside. Your hands are not handcuffed. The chains are not visible, they are deep in your mind; and they have been perpetually enforced from the very childhood.

As far as I am concerned, I don't see there is any freedom anywhere. And freedom is the greatest value and the greatest achievement in life. Everyone should be free from all kinds of fetters -- political, economic, psychological, spiritual.

Unless we can create a world which is really free, we are living only in an illusion of freedom.

Question 2
BELOVED OSHO,
MY QUESTIONS ARE SO FUTILE. THERE IS NOTHING TO ASK YOU, BUT PLEASE KEEP TALKING TO US BECAUSE YOU ARE GIVING ME KEYS. EACH MYSTERY REVEALS A KEY THAT OPENS AN EVEN GREATER MYSTERY, AND I AM BECKONED TO A PLACE WHERE I WILL NEVER MISS YOU.

It points to a truth which has to be understood, because my talking to you is basically different from anybody else's talking.
When people talk, they want to convert you to their opinion: it is trying to spread a subtle empire. When people talk they want to indoctrinate you -- because everybody who has a doctrine is deep down afraid about whether it is true or not. The only way that he can feel that it is true is if he can indoctrinate many people and can see in their eyes conviction, conversion. Then he feels at ease, because the arithmetic is: "If so many people are finding so much solace in what I am saying to them, then there must be something true in it."
People are talking to others so that they can believe in what they are talking.
My situation is totally different. I am talking to you not to give you an ideology but to destroy all ideologies that you have. My function is basically negative: it is to empty your

mind -- not to fill it with new ideas but just to empty it of all old rubbish and junk, to give your mind a space in which you can be yourself.
I am not trying to give you any ideas that you have to become this or that. I am simply trying to help you to see that you are already that which you need to be. Just drop all longing, all desire, all ambition to be someone else, so that you can be just whatever you are.
I don't want to distract you from your being.
I want you to come closer and closer to your being so finally only you are left within yourself.
And my talking to you is also a device. While I am talking to you your mind is engaged, and when your mind is engaged my heart can have a communion with your heart. The mind cannot disturb; it is too much engaged. So my talking is more a technique, a device, rather than a message. Whatever I say to you has multidimensional purposes, but none of them is to make you a slave.
All purposes tend to one goal: to give you total freedom because freedom is your flowering, your lotus opening in the morning sun. And unless that happens you cannot find contentment, fulfillment, a peace that one feels when one comes home.
And everybody is carrying his home within him.
You are not to go anywhere:
You have to stop going, so that you can remain where you are, so that you can remain what you are.
Just be.
And in that utter silence of being are hidden all the mysteries of existence.

Question 3
BELOVED OSHO,
EVER SINCE I FIRST SAW YOU, I KNEW I WAS IN THE PRESENCE OF THE RAREST OF BEINGS. FOR YEARS I HAVE SEEN YOU AS A "GIANT AMONGST MEN," PARTICULARLY THE WAY YOU HAVE, OVER THE YEARS, SLICED THROUGH EVERY QUESTION THAT ANY MAN MIGHT HAVE, THAT MANKIND HAS EVER HAD. YOU HAVE DESTROYED THE LIES AND HYPOCRISY OF THE WORLD, CLEANING THE PATH AHEAD, FOR HUMANITY, OF ALL THE ROTTING DEBRIS OF A FAILING YESTERDAY.
AND THE OTHER DAY AS I WAS BLESSED TO BE ABLE TO TYPE YOUR TALK ON BASHO'S HAIKU, "SITTING SILENTLY, DOING NOTHING..." I FELT YOUR SOFTNESS, YOUR GENTLENESS, YOUR ETERNAL PATIENCE. YOUR WORDS AND SILENCES WERE SO DELICATE AND SO LOVING THAT I KNEW WITH ABSOLUTE CERTAINTY, FOR THE FIRST TIME, THAT BEFORE NOT TOO MUCH LONGER THESE DISCOURSES WITH YOU HERE IN URUGUAY WILL TRANSFORM THE WORLD.
I LOVE YOU, OSHO, AND SOMEWHERE I SHALL ALWAYS BE BY YOUR SIDE.

I am not a thinker. I am not a philosopher. I am not a man of words. Although I have used words more than anybody else ever in the history of man, still, I am not a man of words.
My words are only indicators towards silence.

I speak so that you can learn how not to speak.
I say things to you so that you can be able to be silent.
It is a very contradictory job.
But I have enjoyed it, I have loved it, and I have found people who have understood the basic contradiction but are not bothered by the contradiction. They have thrown away words and taken the content deep within themselves.
The words are only containers.
The content is silence.
You are right, these words uttered in Uruguay will help millions of people, will reach millions of hearts. It is unfortunate that Uruguay is going to miss me. It will repent one day.
But it always happens. Judas sold Jesus Christ for thirty silver coins. To him, thirty silver coins must have looked more valuable than Jesus.
But Christians don't tell people the whole story. When Jesus was crucified, the next day -- within twenty-four hours -- Judas hanged himself from a tree out of repentance, realizing what he had done just for thirty silver pieces. It doesn't matter whether those are thirty silver pieces or three hundred and fifty thousand or three hundred and fifty million dollars -- the quantity does not matter.
Uruguay would not have been poorer if it had refused America, because to be blackmailed is to lose your spiritual strength. And if it had refused America, it would have taught America a lesson and it would have proved before other nations, great nations -- Germany, Greece, England, Italy, Spain, Portugal -- that, "Although I am a small country, I have a bigger heart. You may be big countries, stronger countries, but you don't have any heart."

But it is certain that it will repent one day. Today it has decided in favor of money. But money is not something which can give you spiritual strength, integrity.
My presence here would have brought thousands of sannyasins here. Uruguay would have become a place for holy pilgrimage. It would have strengthened tremendously its spiritual forces. This small country would have blossomed with beautiful people, with new and young and fresh and intelligent people from all over the world. It missed the opportunity.
With those dollars you cannot buy peace, you cannot buy love, you cannot buy silence, you cannot buy compassion, you cannot buy anything valuable. In fact, accepting those dollars you have sold yourself.
And it is better to be poor than to be sold in a marketplace and be a slave.
I want these words to reach to the president of Uruguay, to all the ministers, and to all the people of this beautiful country. Some day they will understand.
That is the only hope for which people of awakened consciousness go on working. In spite of constant failure, in spite of man's ignorance, persistent retardedness, they continue. Their hope is infinite and their patience knows no limits.
I may not be here, but the words that I have spoken here will reach to the far corners of the earth. And people who have never heard the name of Uruguay will hear the name of Uruguay for the first time. And Uruguay will hear these words, ashamed of itself.
It could have been otherwise. It could have been a pride that where great nations and powerful nations proved to be

phony, a small poor country proved to have a soul of its own.
I don't understand the language of the country, but I have seen the people and I feel perhaps there is no other country which is so peaceful, people so at ease. I would have loved to make it my mystery school. But if the host is unwilling, I am not one of those guests who will go on forcing themselves on the host.
If my being here is a trouble to the country in any sense, if it becomes tortured by American fascism... the president of the country need not have said no to me, I would have left it myself. I would not like any people to suffer because of me.

The Path of the Mystic

Chapter #40

Chapter title: The thought of silence excites nobody
24 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
FOR YEARS I HAVE BEEN A "GROUPIE" SEARCHING FOR WAYS TO UNDERSTAND MYSELF. I HAVE BEEN IN SUCH MISERY THAT ALMOST NOTHING ASKED OF ME WAS TOO MUCH IF IT HELD A CHANCE OF ALLEVIATING MY DISTRESS.
NOW YOU OFFER MEDITATION AS A MEANS FOR LEAVING MY MISERY BEHIND, AND ALL I DO IS RESIST. THE THOUGHT OF BEING STILL AND

QUIET DOESN'T EXCITE ME. IN FACT IT SCARES ME, AND I END UP EVEN MORE ANXIOUS. I DON'T UNDERSTAND THIS.
COULD YOU PLEASE EXPLAIN THIS RESISTANCE TO MEDITATION?

The thought of stillness and silence excites nobody. It is not your personal problem. It is the problem of human mind as such, because to be still, to be silent, means to be in a state of no-mind.
Mind cannot be still. It needs continuous thinking, worrying. The mind functions like a bicycle; if you go on pedaling it, it continues. The moment you stop the pedaling, you are going to fall down. Mind is a two-wheeled vehicle just like a bicycle, and your thinking is a constant pedaling.
Even sometimes if you are a little bit silent you immediately start worrying, "Why am I silent?" Anything will do to create worrying, thinking, because mind can exist only in one way -- in running, always running after something or running from something, but always running. In the running is the mind. The moment you stop, the mind disappears.
Right now you are identified with the mind. You think you are it. From there comes the fear. If you are identified with the mind, naturally if mind stops you are finished, you are no more. And you don't know anything beyond mind.
The reality is you are not mind, you are something beyond mind; hence it is absolutely necessary that the mind stops so that for the first time you can know that you are not mind -- because you are still there. Mind is gone, you are

still there -- and with greater joy, greater glory, greater light, greater consciousness, greater being. Mind was pretending, and you had fallen into the trap.

What you have to understand is the process of identification -- how one can get identified with something which he is not.

The ancient parable in the East is that a lioness was jumping from one hillock to another hillock and just in the middle she gave birth to a kid. The kid fell down on the road where a big crowd of sheep was passing. Naturally he mixed with the sheep, lived with the sheep, behaved like a sheep. He had no idea, not even in his dreams, that he is a lion. How could he have? All around him were sheep and more sheep. He had never roared like a lion; a sheep does not roar. He had never been alone like a lion; a sheep is never alone. She is always in the crowd -- the crowd is cozy, secure, safe. If you see sheep walking, they walk so close together that they are almost stumbling on each other. They are so afraid to be alone.

But the lion started growing up. It was a strange phenomenon. He was identified mentally with being a sheep, but biology does not go according to your identification; nature is not going to follow you.

He became a beautiful young lion, but because things happened so slowly the sheep also became accustomed to the lion while the lion was becoming accustomed to the sheep. The sheep thought he is a little crazy, naturally. He's not behaving -- a little cuckoo -- and he goes on growing. It is not supposed to be so. And pretending to be a lion... but he is not a lion. They have seen him from his very birth, they have brought him up, they have given their milk to

him. And he was a nonvegetarian by nature -- no lion is vegetarian, but this lion was vegetarian because sheep are vegetarian. He used to eat grass with great joy.
They accepted this little difference, that he is a little big and looks like a lion. A very wise sheep said, "It is just a freak of nature. Once in a while it happens." And he himself also accepted that it is true. His color is different, his body is different -- he must be a freak, abnormal. But the idea that he is a lion was impossible! He was surrounded by all those sheep, and sheep psychoanalysts gave him explanations: "You are just a freak of nature. Don't be worried. We are here to take care of you."

But one day an old lion passed and saw this young lion far above the crowd of sheep. He could not believe his eyes! He had never seen such a thing nor had he ever heard in the history of the whole past that a lion was in the middle of a crowd of sheep and no sheep was afraid. And the lion was walking exactly like the sheep, grazing on grass.
The old lion could not believe his eyes. He forgot he was going to catch a sheep for his breakfast. He completely forgot the breakfast. It was something so strange that he tried to catch the young lion. But he was old, and the young lion was young -- he ran away. Although he believed that he was a sheep, when there was danger the identification was forgotten. He ran like a lion, and the old lion had great difficulty in catching him. But finally the old lion got hold of him and he was crying and weeping and saying, "Just forgive me, I am a poor sheep." The old lion said, "You idiot! You simply stop and come with me to the pond."

Just nearby there was a pond. He took the young lion there. The young lion was not going willingly. He went reluctantly -- but what can you do against a lion if you are only a sheep? He may kill you if you don't follow him, so he went with him. The pond was silent, with no ripples, almost like a mirror. And the old lion said to the young, "Just look. Look at my face and look at your face. Look at my body and look at your body in the water."

In a second there came a great roar! All the hills echoed it. The sheep disappeared; he was a totally different being -- he recognized himself. The identification with sheep was not a reality, it was just a mental concept. Now he had seen the reality. And the old lion said, "Now I don't have to say anything. You have understood."

The young lion could feel strange energy he had never felt... as if it had been dormant. He could feel tremendous power, and he had always been a weak, humble sheep. All that humbleness, all that weakness, simply evaporated.

This is an ancient parable about the master and the disciple. The function of the master is only to bring the disciple to see who he is and that what he goes on believing is not true.

Your mind is not created by nature. Try to keep the distinction always: your brain is created by nature. Your brain is the mechanism that belongs to the body, but your mind is created by the society in which you live -- by the religion, by the church, by the ideology that your parents followed, by the educational system that you were taught in, by all kinds of things. That's why there is a Christian mind and a Hindu mind, a Mohammedan mind and a communist mind. Brains are natural, but minds are a created phenomenon. It depends on which flock of sheep

you belong to. Was the flock of the sheep Hindu? Then naturally you will behave like a Hindu.

One of my friends, a professor of the Pali language and of Buddhism -- he himself was a Hindu brahmin and a very orthodox brahmin -- went to Tibet to study for his doctoral thesis on Tibetan Buddhism and the differences that have arisen between Indian Buddhism and Tibetan Buddhism. But he could not stay there more than two days for the simple reason that from his very birth he had been taught to take a cold bath before sunrise. Now to take a cold bath in Tibet before sunrise is just to get frozen! You can kill yourself. But without taking that bath he could not do his worship and he could not eat his food. That bath was absolutely necessary.

It is perfectly good in a hot country like India, but in Tibet? -- where the snow is eternal, it has never melted.

In Tibetan scriptures it is said that at least once a year everybody should take a bath. That is a religious duty... at least once a year. Now the Dalai Lama has escaped from Tibet to India, and thousands of lamas have come to India, but it is very difficult to talk to them. They used to come to me, but they stink -- because in India too they are following their religion... a bath once a year.

In India if you take a bath once a year you alone will be enough to stink up the whole neighborhood -- so much perspiration, so much dust. And those lamas are still using many clothes, layer upon layer, I think seven layers at least. And they suffer from the heat, but the mind... they feel something is wrong, but the mind has gone so deep. For centuries they have lived that way.

I told them, "If you want to talk to me you have to be at least ten feet away. Don't come near me because I am allergic to any kind of smell -- it may be Buddhist, it does not matter."

In India it is very usual to take two baths, one in the morning, one in the evening. And those who have time, people like me... I used to take three -- one in the morning, one in the evening, one in the night before going to sleep. Only then can you keep fresh.

A Mohammedan can marry four women without any difficulty; his conscience does not prick. He does not think even twice that what he is doing is inhuman -- because men and women in the world are of equal numbers, and if a man marries four women then three men are going to be without women. And Mohammedanism is the second biggest religion in the world. If every Mohammedan is going to marry... and there is no limit: four is the minimum. Mohammed himself had nine wives.

One Mohammedan king, the Nizam of Hyderabad, had five hundred wives -- just in this century, before India became free. It is as if women are cattle -- you can keep as many as you want. It hurts anybody who is not identified with such an idea from the very beginning.

In China people eat snakes, and it is thought to be a delicacy. Just their head is cut off, which has the poison gland, and then the whole body is prepared as a vegetable. Nobody else in the world can think of eating a snake, but you do other things on your part. You can eat other animals without ever thinking that they are also participating in the same life. Just as you want to live, they also want to live. And to kill them just for your taste which is such a small

thing... just at the back of your tongue there are a few buds that taste.
You can have plastic surgery, and then you won't taste anything; you can eat anything you want -- it will all be the same. Just for those few taste buds, people are killing all kinds of animals... and they laugh at each other!
I don't think there is any animal which is not being eaten some way or other. Even the dirtiest animals who live on man's defecation are also eaten. All that is needed for the mind is a continuous conditioning so it becomes thicker and thicker, and you slowly forget that you are separate from it; you become it. That's exactly the problem.
Avirbhava has asked the question.
Meditation is the only method that can make you aware that you are not the mind; and that gives you a tremendous mastery. Then you can choose what is right with your mind and what is not right with your mind, because you are distant, an observer, a watcher. Then you are not so much attached to the mind, and that is your fear.
You have completely forgotten yourself; you have become the mind. The identification is complete.
So when I say, "Be silent. Be still. Be alert and watchful of your thought processes," you freak out, you become afraid. It looks like death. In a way you are right but it is not your death, it is the death of your conditionings. Combined they are called your mind.
And once you are capable of seeing the distinction clearly -- that you are separate from the mind and the mind is separate from the brain -- it immediately happens... simultaneously: as you withdraw from the mind you

suddenly see that the mind is in the middle; on both sides there is brain and consciousness.

The brain is simply a mechanism. Whatever you want to do with it, you can do. Mind is the problem, because others make it for you. It is not you, it is not even your own; it is all borrowed.

The priests, the politicians, the people who are in power, the people who have vested interests, don't want you to know that you are above mind, beyond mind. Their whole effort has been to keep you identified with the mind, because mind is managed by them, not by you. You are being deceived in such a subtle way. The managers of your mind are outside.

Ask a Hindu, "If you believe that the cow is your mother, we have no objection -- but why is the bull not your father?" and immediately he is ready to fight.

One of India's richest men was Jugal Kishore Birla. Hearing about me, reading my books, he wanted to see me. I said, "What business could he have with me? But there is no harm."

I was passing through Delhi and I met him. He said, "I am ready to give as much money as you want. I can give you everything that is needed if you go around the world to spread Hinduism and particularly the idea that cow slaughter should be stopped."

I said, "You have called the wrong man. Why should cow slaughter be stopped? All slaughter should be stopped... that can be understood."

He said, "Because the cow is our mother." He was an old man.

And I asked, "Then what about the bull? Is he your father too?"
He was so angry that he said if he had not called me as a guest he would have thrown me out.
I said, "You can throw me out right now. There is no problem. That will show how much love you have for life and how much respect you have towards living beings -- even human beings, even those you have asked to be your guest. And you want the cow to be saved from slaughter!
"It is not you that is wanting it, it is just a conditioning. You are a Hindu and you have a Hindu mind, and you have never been able to go a little behind the mind and see its strategy."
When the consciousness becomes identified with the mind, then the brain is helpless. The brain is simply mechanical. Whatever mind wants, the brain does. But if you are separate, then the mind loses its power; otherwise it is sovereign. And you are afraid of meditation because of that.
But I am alive -- by meditation nobody dies! In fact the master cannot do anything but take you to the pond and show you those two faces in the mirror. I am alive, and I don't have any conditioning: I don't belong to any religion, I don't belong to any political ideology, I don't belong to any nation. I don't have myself filled up with all kinds of nonsense called "holy scriptures." I have simply pushed the mind aside. I use the brain directly; there is no need of any conditioning, there is no need of any mediator.
But your fear is understandable. You have been brought up with certain concepts, and perhaps you are afraid to lose them.

For example, for a Christian alcohol is not a sin, but for Mahatma Gandhi even tea was a sin. In his ashram it was not possible to drink tea -- alcohol was just out of the question!

Christians go on saying to the world that Jesus did many miracles; one was that he turned water into alcohol, water into wine. But if you ask the Jainas or the Buddhists they will say, "This is not a miracle, this is a crime! If he had changed wine into water, that would have been a miracle, but this is simply a crime -- making wine out of water. He should be behind bars; he should not be respected for that."

Jainism and Buddhism cannot conceive that any man who has a little meditativeness can drink wine or alcohol or take any other drugs.

All drugs are used to forget your misery. But if the misery itself disappears, there is nothing to forget. If the disease is gone you throw the bottle of medicine out of the window. You don't go on carrying it: "This is a great medicine and I am going to worship it all my life, and once in a while I am going to taste it because it cured my disease."

A man of meditation is simply no longer miserable. He has forgotten the language of suffering, anguish, anxiety. He knows only joy. He knows love, he knows peace. He has nothing to forget. In fact, if you force him to drink wine he will refuse, because that will be forgetting peace, forgetting joy, forgetting blissfulness, forgetting silence.

If you are miserable and suffering and continuously tense and in anxiety, then certainly alcohol can give you relief, just a temporary relief, and perhaps at a very big cost because tomorrow you will wake up again with all those miseries and the desire to drink again the same drug to

forget them. And each time the drug will need to be increased, because each time you will become more immune to it.

I know a few persons... one used to live just by the side of my house. He was a friend of my father and a very colorful man. You rarely come across such colorful men, particularly in India where people live simply; he was really colorful.

He had a different set of clothes for every day in the whole year -- all Western clothes. In that whole small town nobody else was wearing Western clothes -- he was the only one. He had beautiful hats and a beautiful walking stick... and he was always drunk. He had never married. He had inherited much. He had calculated that it is enough -- "Even if I live two lives, it will do." All that he did was drink and drinking so much continuously... the morning started with drinking, and the night he fell into sleep still drinking. But you would never find him drunk. He was always perfectly normal.

People used to offer him -- just to check -- as much drink as possible, and he would go on drinking. They would run out of their alcohol, but he would not run out of his common sense. He was perfectly okay. You could not imagine that he has become so immune. But every drug brings immunity. Sooner or later it has no effect.

His name was Manmohan Rai. He loved me very much. He used to take me into his house and he used to tell me, "Listen" -- showing me his bar -- "never drink."

I said, "That's good... that's good advice from you."

He said, "Yes, because it spoiled me. Now it is too late. I cannot go back. In fact my father spoiled me by giving me

all that money. I didn't have to work. But a man has to do something: otherwise one becomes fidgety, tense. So just to calm me down I started drinking and I found it a great relief, and soon I was going on and on."

He told me, "Now I am even suspicious about whether there is blood or alcohol in my body, because I have drunk so much alcohol. And the trouble is that my worries are still there. In fact I am now more worried that I have wasted my whole life. I don't know even the meaning of life. I am just like an animal.

"I pretend to the whole town, and everybody thinks I am living a great life; but I weep and cry in my bed because what kind of life is this -- from the morning drinking, the whole day drinking. The doctors are saying, `You are spoiling your chances to live. You can have heart failure.' But I cannot stop. I cannot stop simply because alcohol at least helps me for the time being to forget all these things. But they all come back with revenge, with great vengeance."

Avirbhava, if you really want to live a meaningful, a significant life, a life that has a song to it, a music to it, a dance to it, a life that knows the immortality of your innermost being, you will have to drop your fear of meditation.

And what are you going to lose? A man has fear when he has something to lose. I don't see anything that you can lose; you don't have anything.

Karl Marx, in his book, THE COMMUNIST MANIFESTO, has beautiful lines at the end -- in a different context, but they have significance. He says, "Proletariat of the world, unite." Poor people of the world unite, because

you have nothing to lose and everything to gain. So why wait?

I will not say that to the poor people. But I will say to the spiritually poor people, "You have nothing to lose and everything to gain."

The ordinary poor person has much to lose -- Karl Marx is wrong on that point. He has his freedom, his individuality. Karl Marx had never thought about these things. He thought only about money -- that the poor man has no money. But the poor man has an individuality of his own. He has freedom and freedom of expression. At least he is not a slave. He may be a beggar, but he has something to lose. And in the Soviet Union he has lost it. He has lost his freedom, he has lost his individuality. And what has he gained? In seventy years, he is just as poor as ever.

But to the spiritually poor... the spiritual proletariat have nothing to lose. And there is no question of being united. I say, "Spiritual proletariat, meditate. You have nothing to lose but everything to gain."

And it is not a question of being united because we are not going to fight with anyone. Unity is needed for fighting. Spirituality is not a fight; it needs no unity. That's why I say there is no need for organized religions.

What is the need for organization? Each individual has to inquire into himself -- the truth, the reality. Organization cannot help. It can hinder certainly, it does hinder. Its interest is not in people becoming spiritual giants. Its effort is that people should remain retarded so they can be sent into religious wars, crusades, jihads, killing each other... and they are all killing each other for religious reasons.

Religion has nothing to do with killing, nothing to do with fighting, nothing to do with conquering lands. It has something to do with enquiring into your own inner space. It is an individual phenomenon -- with no organizations, no unity.
You have nothing to lose. You don't have individuality -- you can get it through meditation. You don't have freedom -- because your mind is your slavery. You can get freedom if you can put your mind aside.
You are full of fear.
Fear is basically connected with death.
If you meditate and know yourself, you know there is no death.
Death has never happened. It is one of the most illusory things. It only appears to others, from the outside, that somebody has died -- but from the inside nobody ever dies. And meditation takes you to your innermost core. Knowing it, all fear disappears.

Knowing it, all greed disappears -- because you cannot have a bigger treasure than you have found within yourself. The whole world and its empire is not worth comparing with it. But in the beginning it is just like when you start to learn swimming -- there is fear. The person who does not know swimming is afraid.
The Sufi story is, Mulla Nasruddin wanted to learn swimming. He found a teacher who had taught many people swimming and went with him to the river, but he slipped on the steps and fell into deep water. The teacher had a lot of trouble pulling him out. He went under water

two or three times, and he was shouting, "Help! Help!" And as he came out he took his shoes in his hands and ran fast. The teacher asked, "Where are you going?"
He said, "I am not going close to water until I learn swimming!"
But how are you going to learn swimming if you are not going to come close to water? You cannot learn it on your mattress: you can lie down and throw your hands and legs here and there, maybe get one fracture or two -- but you cannot learn. You will have to go to water -- one just has to go methodically.
And meditation is a method which does not simply throw you into depths of which you are not capable; it takes you step by step.
So any teacher of swimming takes you first to the shallow water where you can stand up with your head not underwater, but over the water. He creates confidence in you, and once you start swimming in shallow water then it does not matter whether the water is shallow or deep, because swimming is always on the surface. Then slowly he takes you towards deeper waters, and as you become aware that swimming is so simple, all fear disappears. On the contrary a great joy and excitement comes -- you have learned a new art.
Meditation begins very slowly and goes deeper as you become more and more accustomed to it. So don't be worried. Fear is natural, but it disappears. And I am here. All these people are here meditating. If you cannot meditate with these meditators, it will be very difficult for you to do it alone. When you see so many people swimming, suddenly you start feeling that if all these people can

manage, why can't I manage? I have the hands, I have the legs, I have the same body. It is just natural to be afraid in the beginning, but don't make a great problem out of it. It is not.

Question 2
BELOVED OSHO,
YOU SPOKE RECENTLY ABOUT THE TOTALITY OF LAUGHTER, AND OF HOW ALL THE ACTIONS OF AN ENLIGHTENED BEING ARE TOTAL.
A QUESTION THAT STILL REMAINS FOR ME IS IN CONNECTION WITH WITNESSING AND BEING TOTAL IN AN ACT -- AND LAUGHTER SEEMS A GOOD EXAMPLE. I FIND I CAN OCCASIONALLY WATCH ANGER, HURT, FRUSTRATION; BUT LAUGHTER HAS ALWAYS COME UPON ME BEFORE I REALIZE IT AND CAN WATCH IT.
WOULD YOU PLEASE TALK TO US ABOUT WITNESSING IN THIS RESPECT?

Laughter is in a way unique. Anger, frustration, worrying, sadness -- they are all negative and they are never total. You cannot be totally sad, there is no way. Any negative emotion cannot be total because it is negative. Totality needs positivity. Laughter is a positive phenomenon -- that's why it is unique -- and that makes it a little difficult to be aware of laughter, for two reasons. One, it comes suddenly. In fact, you become aware only when it has come. Unless you are born in England... there it never comes suddenly.

It is said that if you tell a joke to an Englishman, he laughs twice -- first, just to be nice to you. He does not understand why he is laughing but because you have told a joke it is expected to laugh, and he does not want to hurt you, so he laughs. But there is no laughter in him. And then in the middle of the night when he gets it... then he laughs.
Different races behave differently. Germans laugh only once -- when they see that all others are laughing. They join, not to be left alone, because otherwise people will think that they have not understood. And they never ask anybody either: "What is the meaning?" -- because that will make them ignorant.
One of my sannyasins, Haridas, has been with me for fifteen years, but every day he would ask somebody or other, "What was the matter? Why were people laughing?" -- and he was laughing also. He could never manage to understand a joke. Germans are too serious and because of their seriousness...
If you tell a joke to a Jew he won't laugh -- not only that, he will say, "It is an old joke, and moreover you are telling it all wrong." They are the most proficient people about jokes. I don't know any joke which doesn't have a Jewish origin.
Never tell a joke to a Jew, because he is certainly going to tell you, "It is very ancient -- don't bother me. Secondly, you are telling it all wrong. First learn to tell a joke; it is an art." But he will not laugh.
Laughter naturally comes as thunder comes -- suddenly. That is the very mechanism of a joke, any simple joke. Why does it make people laugh? What is the psychology of it? It builds up a certain energy in you; your mind starts

thinking in a certain way as you are listening to the joke, and you are excited to know the punch line -- how it ends. You start expecting some logical end -- because mind cannot do anything else but logic -- and a joke is not logic. So when the end comes it is so illogical and so ridiculous, but so fitting, that the energy you were holding in, waiting for the end, suddenly bursts forth into laughter. Whether the joke is great or small does not matter, the psychology is the same.

In a small school the woman teacher has a beautiful doll. She is going to give it as a reward to the boy or the girl who answers right. After one hour of teaching she is going to ask a single question, and anybody who gives the right answer will have the beautiful doll.

And for one hour she persistently tells the boys and the girls about Jesus Christ in this way and that way -- stories about him, his philosophy, his crucifixion, his religion, that he has the greatest following in the world -- everything condensed in one hour. And then in the end she asks, "I would like to know, who is the greatest man in the world?" A little boy stands up and says, "Abraham Lincoln." The boy is an American.

The woman said, "It is good, but not good enough. Sit down."

For one hour she has been talking about Jesus Christ, and this American fellow comes up with Abraham Lincoln! It is good that the joke is old; otherwise he would have come up with Ronald Reagan.

A little girl puts her hand up when the teacher asks again, "Who is the greatest man in the world?" The girl answers, "Mahatma Gandhi." She is an Indian.

The teacher was feeling very frustrated. One hour's effort! She said, "It is good, but still not good enough."
And then a very small boy was waving his hand very frantically. The teacher said, "Yes, you tell who is the greatest man in the world."
He said, "There is no question... Jesus Christ."
The woman teacher was puzzled because the boy was a Jew. He won the prize, and when everybody was leaving she took him aside and asked, "Aren't you a Jew?"
He said, "Yes, I am a Jew."
"Then why did you say Jesus Christ?"
He said, "In my heart of hearts I know it is Moses, but business is business!"
Any joke ends with a turn that you were not expecting logically. Then suddenly the whole energy that was building up in you explodes in laughter.
In the beginning it is difficult to be aware, but not impossible. Because it is a positive phenomenon it will take a little more time, but don't try hard; otherwise you will miss the laughter. That is the trouble. If you try hard to remain aware, you will miss the laughter. Just remain relaxed and when the laughter comes, just like a wave coming in the ocean, silently watch it. But don't let your watcher disturb the laughter. Both have to be allowed.
Laughter is a beautiful phenomenon. It has not to be dropped. It has never been thought of this way. You don't have any picture of Jesus Christ laughing, or Gautam Buddha laughing, or Socrates laughing -- they are all very serious.
To me, seriousness is a sickness. A sense of humor makes you more human, more humble. The sense of humor --

according to me -- is one of the most essential parts of religiousness. A religious person who cannot laugh fully is not fully religious. Something is still missing. So you have to walk almost on a razor's edge. Laughter has to be allowed completely.

So first take care of the laughter, that laughter is allowed completely. And watch. Perhaps at first it will be difficult -- laughter will come first, and then suddenly you will become aware. No harm. Slowly slowly the gap will be smaller. Just time is needed, and soon you will be able to be perfectly aware and totally in laughter.

But it is a unique phenomenon; you shouldn't forget that no animal laughs, no bird laughs -- only man, and then too only intelligent man. So it is part of intelligence to see immediately the ridiculousness of some situation. And there are so many ridiculous situations all around. The whole life is hilarious; you just have to sharpen your sense of humor.

So remember: go slowly, there is no hurry, but laughter should not be disturbed. Awareness with total laughter is a great achievement.

Other things -- sadness, frustration, disappointment -- they are just worthless. They have to be thrown out. There is no need to be very careful about them. Don't handle them carefully; just be fully aware and let them disappear. But laughter has to be saved.

Remember why Gautam Buddha and Jesus and Socrates are not laughing -- they forgot. They treated laughter the same way as negative emotions. They were so insistent on awareness that even laughter disappeared. Laughter is a very fine phenomenon and very valuable. As sadness

disappeared, misery disappeared, suffering disappeared with awareness, they became more and more rooted in awareness and forgot completely that there may be something that has to be saved -- and that was laughter.
My feeling is that if Jesus had been able to laugh Christianity would not have been such a calamity as it proved to be. If Mohammed had been able to laugh, then Mohammedanism would not have been such a cruel, violent religion. If Gautam Buddha had been able to laugh, then the millions of Buddhist monks after him would not have been so sad, so dull, so without juice, so lifeless. Buddhism spread all over Asia, and it turned the whole Asia pale.
It is not incidental that Buddhism has chosen a pale color as the color of the clothes of their monks, because pale is the color of death. When fall comes and trees become nude, their leaves become pale and they start falling and there are only branches. That paleness is like when a man is dying and his face becomes pale. He is dying -- already the process of death has set in, and within minutes he will be dead. Then if you cut his skin you will not find blood, but only water. The blood has separated, it is no longer red. It started separating while he was dying; that's why he was looking pale. In fact, we and the trees are not different. We behave the same way.
And Buddhism made the whole of Asia sad.
I have been searching for jokes which have their origin in India. I have not found a single one. Serious people... always talking about God and heaven and hell and reincarnation and the philosophy of karma. The joke does not fit in anywhere.

When I started talking -- and I was talking about meditation -- I might tell a joke. Once in a while some Jaina monk or a Buddhist monk or a Hindu preacher would come to me and say, "You were talking so beautifully about meditation, but why did you bring in that joke? It destroyed everything. People started laughing. They were getting serious. You destroyed all your effort. You did something for half an hour to make them serious, and then you told a joke and you destroyed the whole thing. Why in the world should you tell a joke? Buddha never told a joke. Krishna never told a joke."
I would say, "I am neither Buddha nor Krishna, and I am not interested in seriousness."
In fact, because they were becoming serious, I had to bring in that joke. I don't want anybody to become serious. I want everybody to be playful. And life has to become, more and more, closer to laughter than seriousness.

The Path of the Mystic

Chapter #41
Chapter title: The secrets of life are very simple
24 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
IN 'NEWSWEEK' I READ A JOKE WITHIN AN ARTICLE ON SO-CALLED QUICK-FIX THERAPY. A MIDDLE-AGED MAN HAD BEEN THE DESPAIR OF HIS FAMILY FOR YEARS BECAUSE OF HIS

COMPULSIVE HABIT OF TEARING PAPER TO BITS AND SCATTERING THE PIECES ALL OVER THE GROUND WHEREVER HE WENT. HIS FAMILY DRAGGED HIM TO FAMOUS FREUDIANS, JUNGIANS, AND ADLERIANS AT GREAT EXPENSE BUT WITH FRUSTRATING RESULTS. TRYING TO SHED LIGHT INTO THE DISMAL ABYSS OF HIS UNCONSCIOUS, WHERE THE HABIT MUST HAVE ITS HOME, FAILED.

FINALLY HIS RELATIVES TOOK HIM TO AN OBSCURE BUT INNOVATIVE NEW PSYCHOTHERAPIST. THIS MAGICIAN TOOK A LITTLE WALK WITH HIS NEW PATIENT UP AND DOWN HIS OFFICE, WHISPERING SOMETHING IN HIS EAR. THEN HE DECLARED TO THE SURPRISED FAMILY, "YOU CAN TAKE HIM HOME; HE'S CURED."

A YEAR LATER THE HABIT HADN'T RETURNED AND THE GRATEFUL FAMILY ASKED THE DOCTOR WHAT HE HAD TOLD HIS PATIENT. HE SAID, SHRUGGING HIS SHOULDERS, "DON'T TEAR PAPER."

OSHO, THIS REMINDS ME SO MUCH OF WHAT I ONCE HEARD YOU SAY: "THERE ARE TWO THINGS IN EXISTENCE WHICH ARE INFINITE: ONE IS THE PATIENCE AND LOVE OF THE MASTER AND THE OTHER IS THE STUPIDITY OF THE DISCIPLE." FOR YEARS YOU HAVE BEEN WHISPERING IN OUR EARS YOUR SIMPLE YET SO POWERFUL AND TRANSFORMATIVE MESSAGE. I FEEL STUPID, BUT

I SIMPLY TRY TO WAIT SILENTLY AND NOT TEAR UP MORE PAPER.

The secrets of life are very simple, but the mind tries to make them complex.
Mind loves complexity, for the simple reason that mind is needed only if there is something complex. If there is nothing complex, the very necessity for mind's existence disappears.
Mind does not want to let go of his mastery over you. He is only a servant but he has managed to become the master, and things have become upside down in your life.
The joke simply indicates a very obvious fact. The man was tearing up bits of paper and throwing them all over; naturally everybody thought something has gone wrong: he needs psychoanalysis, he needs some great person who understands the ways of the mind so that he can be fixed up. Nobody even bothered to tell him, "Don't do this."
It was obvious that the man was getting insane, so they went to the Freudians, the Adlerians, the Jungians, to great psychoanalysts. And all those psychoanalysts must have worked hard, for hours, for years, analyzing the dreams of the man to find out why he tears up bits of paper and throws them all over the place. But nobody succeeded. As a last resort they took him to a magician, and he cured the man.
But NEWSWEEK is a snobbish magazine, so the joke is not complete. That's why you don't see what is so great about the joke.
The magician walked up and down the staircase and then whispered in the ear of the man, "You stop tearing papers;

otherwise I will kick you down from the top." And he was a strong man.

"So take heed, because I don't believe in psychoanalysis or anything, I simply believe in kicking. And I kick people from this place. Then they go rolling down hundreds of steps to the road. Now you can go home; just remember that I have only one trick. When any kind of mentally sick person is brought to me, I cure him. That's why I have been walking with you up and down these steps, to show you what it means when I kick you. So now just go home and remember it. Next time I will not say anything, I will simply do it." And the man understood it; anybody would have understood it.

They have left that part out of the joke and destroyed the beauty of it. That man must have been enjoying just a childish thing, tearing papers into bits, into pieces, and throwing them all over the place. And it became an enjoyment because everybody was puzzled. It was simply a childish phenomenon. The man was retarded; he did not need any psychoanalysis. He needed a good kick -- that was the language that he understood immediately.

In many ways we go on thinking about simple things in complex ways. Our problems are mostly very simple, but the mind confuses you. And there are people to exploit you. They make your problem even more complex.

Once a boy was brought to me. He must have been sixteen or seventeen years old, and his family was puzzled, harassed, although there was no need for anybody to be harassed. The boy went on saying that two flies have entered into his belly, and they go on moving around inside

his body -- now they are in the head, now they have come in the hand.
He was taken to doctors, physicians, and they said, "It is not a disease." He was X-rayed, and there were no flies or anything. They tried saying, "You don't have any flies." But he said, "How can I believe you? They are moving all around inside my body. Should I believe my experience or your explanation?"
Just by chance somebody suggested me to the parents, so they brought the boy. I heard the whole story. The boy was looking very reluctant, stubborn, because he was getting tired of this doctor, that doctor, and they all were saying, "There are no flies."
I said, "You have brought him to the right man. I can see the flies. The poor boy is suffering, and you have been telling him that he is stupid." The boy relaxed. I was favorable -- for the first time, a man who has accepted his idea of the flies.
I said, "I know how they have entered. He must be sleeping with an open mouth."
The boy said, "Yes."
I said, "It is such a simple thing. When you sleep with an open mouth, anything can enter. You are fortunate that only flies have entered. I have seen people... rats have entered..."
He said, "My God, rats?"
I said, "Not only rats, but behind rats, cats also..."
He said, "Those people must be in great trouble."
I said, "They are. You are nothing, your case is very simple -- just two flies. You just lie down here, and I will take them out."

He said, "You are the first man who has shown understanding to a poor boy. Nobody listens to me. I am insistently saying that they are there. I show them the place... they are here, now they have moved here... and they all laugh, and they make me look foolish."
I said, "They are all fools. They have not come across such cases, but this is my special expertise. I deal only with people who sleep with an open mouth."
He said, "I know you understand, because immediately you recognized that they are there -- exactly where they were."
I told his parents to stay out of the house and leave him for fifteen minutes with me. I told him to lie down. I blindfolded his eyes and told him to keep his mouth open.
But he said, "If more flies go in...?"
I said, "You don't be worried; this is air-conditioned, and there are no flies. You just lie down with your mouth open and I will try and persuade the flies to come out."
I left him there and ran around the house to catch two flies somehow -- for the first time, because I had never done that. But somehow I managed, and I brought two flies in a small bottle. And while I was keeping the bottle on his mouth I removed his blindfold and said, "Look!"
He said, "These two small flies... but what a turmoil they were creating! My whole life was ruined. Now can you give me these flies?"
I said, "I can, yes." I closed the bottle and gave it to him.
I asked him, "What are you going to do?"
He said, "I am going to go to all those doctors and physicians who have been taking fees and doing nothing and just telling me, `There are no flies.' Anybody who has

told me that... I am going to show them that these are the flies."

He was cured. His mind just got stuck with an idea. But if you go to the psychoanalyst, he will make a mountain out of a molehill -- so many theories, explanations... and it takes years and still the problem will remain, because the problem has not been touched. He has been philosophizing about it and he is trying his philosophy on this poor patient. But most of the diseases of the mind -- and seventy percent of diseases are of the mind -- can be easily cured. The most basic thing is to accept; don't deny, because your denial is against the pride of the man. The more you deny, the more he is going to insist: it is a simple logic. You are denying his understanding, you are denying his feeling, you are denying his humanity, his dignity. You are saying, "You don't know anything" -- about his own body!

The first step is to accept: "You are right. Those who have denied you were wrong." And immediately half of the ground is covered. Now there is a sympathetic relationship with the person. Those who suffer with any mental sickness need sympathy; they need approval, not denial. They don't want you to reduce them into a mad, insane person. Just give them sympathy, give them understanding, be loving. Let them come close to you and then find a simple way. Don't go roundabout with Freudian scriptures -- they are almost holy scriptures, and the literature of psychoanalysis goes on increasing, goes on becoming bigger and bigger. And you start trying all those ideas on the poor man, and he has nothing much.

My own understanding is that every man needs love, and every man also needs to love. Every man needs friendship,

friendliness, sympathy -- and every man wants to give it, too.

I am reminded... it happened when George Bernard Shaw was almost eighty years old. His doctor was ninety years old -- his personal physician -- and both were great friends. Once in the middle of the night Bernard Shaw felt a sudden pain in the heart, and he became afraid: perhaps it is a heart attack. He phoned the doctor and said, "Come immediately because I may not see the sunrise again."

The doctor said, "Hold on. I am coming, don't be worried."

The doctor came. He had to come up three flights of stairs -- a ninety-year-old man carrying his own bag, perspiring. He came and put his bag on the floor and sat in the chair and closed his eyes. Bernard Shaw asked, "What is the matter?" The doctor put his hand on his heart, and Bernard Shaw said, "My God, you have got a heart attack!" And he could see... a ninety-year-old man, three flights of stairs, in the middle of the night, and he is perspiring.

And Bernard Shaw got up, started waving a fan, washing his face with cold water, gave him some brandy to drink because the night was cold, and tried in every way... covered him with blankets and completely forgot about his own heart attack, for which the doctor was called.

After half an hour the doctor was feeling better and he said, "Now I am okay. This was a great heart attack. This has happened for the third time and I was thinking this is the last, but you helped me immensely. Now give me my fees."

Bernard Shaw said, "Your fees? -- and I have been running and bringing things and serving you. You should give me fees."

The doctor said, "Nonsense. This was all acting. I do it with every heart patient -- and it always works. They forget their heart attack and they start looking after me -- a ninety-year-old man. You just give me my fees. Half the night has passed and I have to go home" -- and he took his fee.
And Bernard Shaw said, "This is something. I used to think that I am a joker, but this doctor is a practical joker. He really treated me." He tried his heart, it was perfectly okay. He had completely forgotten it. It was just a small pain that his mind had multiplied... his fear of heart attack, the idea of heart attack, the idea of death became magnified.
But the doctor was really good. He got Bernard Shaw up, got all the services, had a good drink, and finally took his fees and walked down the stairs. And Bernard Shaw simply looked completely mystified. "This man says that he has been doing this with every heart case, and he has always been successful. Just because of his age he manages beautifully. Anybody will forget...
"Any other doctor would start making it a complex phenomenon, with injections and medicines and rest, or a change of climate, or a twenty-four-hour nurse. But that man did it quick, fast, without any complexity."
I have seen all kinds of cases concerned with the mind. All that they need is a very sympathetic, friendly, loving approach, and in every case a unique treatment -- because whatever has been done to the man is ordinary, common, and slowly slowly the patient starts feeling that he has been successful in defeating all kinds of doctors -- allopathic, homeopathic, naturopathic, ayurvedic, acupuncturists, acupressurists -- all kinds of people, and yet nobody can cure him. He starts having a certain ego about it, that his

sickness is something very special. He wants it to be accepted as special. It is a substitute.

This has to be understood: everybody wants to be special, extraordinary -- a great musician, a great dancer, a great poet -- but everybody cannot manage. It needs a long, arduous discipline to become a great musician.

I know a great Indian musician, Vilayat Ali Khan, one of the best sitarists in the world. He used to practice from early morning, nearabout four o'clock, up to nine or ten o'clock -- five to six hours every day. He was staying with me, and just sitting in the garden, I asked him, "Now you are world famous; what is the need to practice?"

He said, "You don't know. If I don't practice one day, I can see the difference. If I don't practice two days, then those who understand music can see the difference. If I don't practice three days, even those who don't understand music can see the difference. It is such a subtle phenomenon that you have to continue to revive it, to live it, to go deeper and deeper into it. You cannot stop."

So music is an arduous discipline; sculpture is the same... any creative activity. But to have a special disease needs no discipline. Anybody can have it, and by having it can become special. And you can see this phenomenon happening in many ways. We have seen hippies coming into fashion and then disappearing. Why was the youth attracted? They looked special -- they were really defeatist, sick; they were escapists.

That is exactly the meaning of "hippie" -- one who has shown his hips and escaped from the problems of life. By their long hair, their strange ways of living -- in fact dirty ways of living, unhygienic... because they had all come

from Christian homes in the beginning, where it was taught "Cleanliness is next to God" -- they wanted to deny God, but where to find God? You can be unclean, and you can prove that uncleanliness is your way of life; if cleanliness is the way of the old generation, then uncleanliness is the way of the new generation. And by being unclean, they are denying God. And certainly if there was any God, he would not stand next to a hippie -- the hippie stinks.

Now there are punks... I have been seeing their pictures. They cut their hair... half of their hair they cut and the other half they paint green, red. Half of the mustache will be cut, and the other half will be colored. They are simply trying, in a childish way, to compete with Michelangelo, Leonardo da Vinci, Shakespeare, Byron, van Gogh, or Picasso.

You have to see in these people nothing but a desire to be recognized -- "I am here," and nobody is taking note. Something has to be done; people have to be compelled to take note. Now if somebody with half of his hair cut off and the other half of his hair colored green passes by you, it is difficult not to look again. That is the meaning of the word respect: respect, looking back, looking again, and that's what the poor man wanted -- respect. Wherever he goes, he will stand out.

In India there is an old story of a woman, a poor woman -- but it doesn't matter whether one is poor or rich, black or white, East or West, the mind is the same. Somehow she had managed to purchase a silver bangle. That was the only ornament, in her whole life, that she had been able to manage. She was cleaning people's houses; it was not enough even for food and clothes.

Now she wanted somebody to say something about her bangle. The whole day, she moved around the town, keeping her hand up, making every gesture so that people should see it. But an ordinary silver bangle... Nobody thought that there was a great need, a human need of recognition, that the poor woman would be immensely happy if they had said two words. Nobody said anything. By the evening, desperate -- the whole day she had not eaten anything; it was a great failure to her, as if Alexander the Great had lost the whole world -- she put fire to her small hut, and the whole village gathered around. She was beating her chest, but the emphasis was that in the light of the burning house the silver bangle was shining. And one woman said, "My God, what a beautiful bangle! From where did you get it?"

And the woman said, "If you had said that before, you could have saved my poor hut. Now I am without a house. The whole town is so miserly that none of you could say a single word about my beautiful bangle, and now it is too late. But still it makes me feel happy that although the house is burned down, and I don't have a roof, somebody has recognized that, `You have a beautiful bangle.' "

Really, one wants somebody to say to you, "You are beautiful." When this is not possible, then as a substitute, "Your ornaments are beautiful, your clothes are beautiful" -- anything.

Vincent van Gogh, one of the great painters of a new school of painters, the founder... He was ugly, but that was not his fault. No woman ever loved him. He wanted some woman just to say that she loves him, that he is beautiful.

He proposed hesitantly to one of his cousin-sisters. The parents were very much upset that he should dare such a thing! The woman was also very angry. What does he think about himself? Such an ugly fellow -- who is going to love him? Just by their side a big candle was burning, and she told Vincent van Gogh, "If you can keep your hand on the flame of the candle till I say yes..." He put his hand on the candle -- the woman had not thought that he would do that. The hand was burning but he would not move his hand. The father of the girl had to remove the candle: "He is mad -- not only ugly, but mad. He has burned his whole hand!" But nobody sees the simple fact of the heart and its need... that somebody should say, "You are good as you are. You are accepted." He was ready to burn his hand... his hand remained burned for his whole life.

His younger brother, seeing the situation, thought that it would be good to make some arrangement with a prostitute and tell her the whole thing. "Please be kind to him. Money I will pay, but let at least one woman... and he will not have any way of knowing whether you are a prostitute or not. You just meet him occasionally, casually in the garden, and chitchatting, you just say that you love him. Take him home. At least I want one person to have said that -- so he feels not empty, not rejected by the whole world, not insulted and humiliated by everyone."

The prostitute was a beautiful woman. She did it, and she really felt the man was a great genius -- just he was ugly. But when she said, "I love you," he could not believe it. He said, "Really? But what do you love in me? -- because my face is ugly, everybody says so. And I know it myself, because I look in the mirror. It is ugly."

The woman was at a loss, but she had to find something to say, so she said, "I love your ears; they are beautiful."
That night he went home and cut off one of his ears and packed it, blood flowing all over his face and clothes. Then he went back to the prostitute and gave it to her. He said, "For the first time in my life somebody has liked something in me. It is a milestone. I will not forget this night. I don't have anything else to present to you, but you liked my ears, so I have brought one of my ears to you."
The woman could not believe it. This man is really mad! She had never thought that by liking his ears, he would cut one off. But you see, he is not mad; he is really a human being with all the human frailties. Just there seems to be no understanding around.
Everybody seems to be closed. Nobody's heart is with open windows. And nobody's doors are open to welcome a guest. This whole situation creates strange things. The real needs of the human mind are not fulfilled; it starts behaving strangely.
Perhaps that was the only cause of that man tearing up papers and throwing bits here and there -- just to make it known that, "I am here, and I am different from everybody else. I am doing something that nobody else does." Perhaps he was not accepted, not received, not loved.
And the cure that he got is worse than the disease. That was really the disease -- that nobody loved him -- and now the magician gives him the cure: "If you do it again I will give you such a kick that you will roll down all these hundred stairs, and at the end you may just burst into pieces on the road."

But he stopped doing it -- that shows that rather than getting love, he got more fear.
Fear can also change your behavior, but it is not a change for the better, it is a change for the worse. And while love is available -- and it costs nothing -- why not use it?
I don't see that there is any other psychotherapy than love. If the psychotherapist can shower his love, the disease will disappear without any analysis.
All analysis is just bunk.
The psychotherapist is avoiding love himself. He is avoiding seeing the patient face to face. He is afraid to recognize the reality. All psychoanalysts of the Freudian camp, which is the biggest camp and the most important, don't sit in front of the patient. The patient lies down on a couch, and behind the couch sits the psychoanalyst. The patient talks, lying down on the couch, to no one, and the psychoanalyst is just sitting there. No human touch -- he cannot even hold the hand of the patient, he cannot look in the eyes of the patient.
In the East nothing like psychoanalysis has ever happened for the simple reason that there were thousands of masters, deep in meditation, and anybody who came to them... just their love, their sympathy, the way they looked into the eyes of the patient was enough. People were cured. It was not that without psychoanalysis... In the East what happened to neurotics, to psychotics, was that they were instantly changed. All that they needed was an immense love which asks nothing -- a man of peace and silence, whose very presence is medicine.
You will be surprised to know that the words medicine and meditation come from the same root. Medicine cures the

body, meditation cures the mind. The root is the same and the meaning is the same -- just they function in different fields.

And a man who has meditated for a long time becomes an immense source. He radiates something that is not visible to the eyes, but the heart catches it. Something reaches to your innermost being and changes you.

Problems are simple. Solutions are simple. Just one has to get out of the mind to see the simplicity. And then whatsoever is done by a man in silence, in peace, in joy, will be medicinal, will be distributing health. It will be a healing force.

Question 2

BELOVED OSHO,

I HAD MY FIRST HYPNOSIS SESSION WITH KAVEESHA YESTERDAY. AS I CAME OUT OF IT I GAZED AT THE TREES BEING BLOWN ABOUT BY THE WIND. IN COMPARISON TO THEIR MOVEMENT, I FELT SUCH A STILLNESS THAT I THOUGHT, "IF I HAD WITH ME ALWAYS EVEN A FRACTION OF THAT PEACE WHAT A DIFFERENT PERSON I WOULD BE, HOW DIFFERENTLY I WOULD PERCEIVE MY SURROUNDINGS." IT FELT LIKE THE MOST AMAZING REVELATION TO DISCOVER THAT "RELAXATION," THAT ONE WORD, IS THE KEY TO ALL THAT I HOLD MOST PRECIOUS. IS THIS THE ESSENCE OF THE BEAUTIFUL BIBLICAL PHRASES, "BE STILL AND KNOW," AND "THE PEACE THAT PASSETH ALL UNDERSTANDING"?

Yes. Relaxation is the key to your own innermost being. And relaxation consists of stillness, consists of peace; and certainly this stillness, this peace, passeth understanding. You can know it, you can be it, but you cannot explain it. You cannot theorize about it. It remains the most mysterious experience.

The BIBLE is right. If you are still, you will for the first time know who you are -- your being -- and your being is divine. You are part of a godliness that surrounds everything.

Just these small moments of relaxation, slowly, slowly will make you aware that they need not be moments; they can become your whole lifestyle. All twenty-four hours you can be silent and peaceful, doing everything in life that is necessary. Still doing these things will not be disturbing your peace or your silence; it will not distract you from your being.

That is one of the most significant points that I want to emphasize, because in the past what has happened is that people who became silent and still became afraid of the world. It was a natural reaction. They thought that now how can they be just a shopkeeper, a clerk, a stationmaster, a father, a teacher? -- with all these responsibilities their silence will be lost, their peace will be disturbed. So all the old religions of the world became antilife: "Renounce the world. Escape to the mountains, to the caves, where you can protect your treasure of peace and silence." But it was a fallacy.

The real peace, the real silence, needs to be tested here in the world, in the marketplace. If it is disturbed that simply

shows it was very superficial -- you have to go deeper into it. And the marketplace is helpful to show you.
Deep in the mountains there is no way to know whether your silence is deep or just superficial. You can remain silent for your whole life and die and the silence will be just skin-deep because there is nothing to disturb it, so you cannot see how deep it is.
I want the religious person to be in the world, not of the world -- in the world, because the marketplace is the place where you are tested every moment. You should be grateful to the marketplace because it continuously makes you aware of where you are. The day nothing disturbs you, nothing makes any difference to your silence... This can be realized only in the marketplace, not in the Himalayas.
In the Himalayas there is every possibility of falling into a fallacy -- because the silence of the Himalayas will not disturb your silence. The silence of the Himalayas will give you a false notion -- that it is your silence. And you have only a thin layer, a poor layer.
I am against renouncing the world.
I am absolutely for the world.
The world is a great school.
Experiment, meditate, and be constantly in touch with things which disturb you. One day nothing will be disturbing, and that will be the day of great rejoicing.

The Path of the Mystic

Chapter #42
Chapter title: Politics is a disease
25 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
YOU SAID LAST NIGHT THAT WHEN YOU FIND A PLACE TO SETTLE YOU WILL BEGIN EXPOSING THE HYPOCRISY OF THE WORLD'S GOVERNMENTS AND POLITICIANS ONE BY ONE. I AM NOT EXPOSED YET. HAVE I MISSED MY CHANCE?

Milarepa, you are not a politician. You don't need any exposure. You are a sannyasin already dancing in the sun, in the rain, in the wind, not hiding anything from others. That is one of the most fundamental principles of sannyas -- not to hide. Just be open and available. No doors, no windows of your heart should be closed, so a fresh breeze can go on coming, keeping you always fresh, always ready for any adventure, always waiting for something divine to happen. You become a host who is waiting for the guest. The people who close themselves and keep all their windows closed, all their doors closed, live in stale air and a stale life. No new breeze can come to refresh them. They never become young; they are born old, or perhaps born dead. They never go for an adventure looking into the unknown. They are so afraid that some window may open. They are worried about strong winds. They are worried about a man like me, who is nothing but a strong wind who goes on hitting on your closed window, knocking: "Please open the window." Closed from everywhere, you are already in your grave.

I have often told a beautiful Sufi story. A great king was very much afraid of death, afraid of being assassinated by his own prime minister, by his own sons, by his own army. He made a beautiful palace with no windows, no doors, just one door to enter by. And at that door he had put seven guards -- one guard to guard the house, a second guard to guard the first guard, a third guard to guard the second guard... that way. He lived in paranoia. He could not trust anyone, could not love anyone, and naturally could not receive love, could not receive trust. And a life which is without love, without trust, is a life which has no juice; it is dry bones. The man is just a skeleton.

The palace was made, and he was very happy that now no enemy agent, no assassin, no murderer, no kidnapper, could enter into the house. The guarding was so guardedly done that even a guard could not do anything; the other guard would shoot him immediately.

The neighboring king heard about the palace. He was also in the same difficulty -- insecurity, fear, death. And the more you have, the more you make people jealous, the more insecurity you create around yourself.

He came to visit the king just to see his palace, and it was marvelous. He said, "I have no words to appreciate your wisdom. You have done something nobody has done before -- such a security measure!"

The owner of the palace was very happy. He went out to give him a send-off. Just before sitting on his golden chariot, the neighboring king again said, "I appreciate your palace and the architect and I would like you to send your architect to me. I want to make a similar palace in my

kingdom. I am in the same difficulties -- we are in the same boat."
The king said, "No problem. I will send the architect, and whatever help you need I am always available."
Just at that moment, when the neighboring king was appreciating the palace, a beggar sitting on the street started laughing. His laughter was very derisive.
The owner of the palace asked the beggar, "What is the matter? Why are you laughing?"
He said, "I am laughing because the palace is perfect but only almost perfect, not absolutely perfect. I have been sitting here begging every day, and I was wondering: Are you aware or not that one door is still there and that death will enter from that door? -- and your guards will not be able to prevent it. And you don't have any other door in your house to escape from, either.
"My suggestion is that you go inside, and rather than putting guards, tell the architect to close up this door too and make a wall -- then you will be absolutely protected; even death cannot enter."
The king said, "You must be mad! -- because what kind of life will that be? I will be suffocated! And whether I live or not, it makes no difference; that will not be a palace, that will be my grave."
The beggar said, "You are a little intelligent. Now look at the whole mathematics of what you have done: you have closed all the windows, all the doors, and as you went on closing the windows and the doors you were cutting off your life. Your life is now only this small door. You could have been as free as I am. The whole sky is mine." He was a naked monk. The naked monks in India are called

digambaras. Digambara means one whose only garments are the sky and the stars -- otherwise he is naked.

The story is significant. A sannyasin has taken a path where he will open himself to people, to the trees, to the birds, to the ocean, to the river. He will not live in fear; fearlessness will be his flavor. Death comes... to everybody it comes, and because it is so certain, there is no need to have fear about it. In life, except death everything is uncertain; it may happen, it may not happen. But about death you can be certain.

When it is absolutely certain -- and nobody in the whole history of the world has been able to escape it -- your worrying about it is absolutely unnecessary. It will come when the time is ripe; it cannot be prevented. So you can forget all about it. It is none of your business. It is part of existence to decide when to change your body and give you a new body, a new form.

Your concern is to live as totally now as possible, not being concerned with death but being totally in love with life. Life affirmation is the essence of sannyas.

You do not need, Milarepa, any exposure. By becoming a sannyasin you have accepted to expose yourself on your own.

Politicians need exposure because in their cupboards there are many skeletons. Every politician is a criminal, but a successful criminal.

There are two types of criminals: successful criminals who become powerful and make history, and the unsuccessful criminals who are encaged in jails, in prison, and die an ignominious death... who live meaninglessly and die meaninglessly.

The successful criminal, once in a while you catch him. For example, President Nixon was caught. If you had not caught him, you would have never thought that he was a criminal. In history, he would have remained a great president of a great country.

It is important to remember what Mao Tse-tung of China said when Nixon resigned from the presidency in utter shame. Mao Tse-tung said, "I don't understand at all what crime Nixon has done -- because we politicians do the same things everywhere. His fault is just that the poor man has been caught -- not that he committed any crimes, but that he has been caught."

And you must remember that even after Nixon was no longer president, Mao Tse-tung sent a special presidential plane from China to pick him up and bring him to China to have a holiday, to give him solace and to tell him, "You have not done anything wrong. Don't feel guilty. Every politician is doing the same; you just have to do it carefully."

Joseph Stalin killed over one million Russians, and Russia did not have one million rich people; those one million people were poor people -- the people for whom the revolution was done, in whose name Stalin was the dictator, in whose name he was ruling the land. Why were those poor people murdered? They were not aware that in choosing the Communist Party and going through a revolution they were committing a mistake; they only thought that the communists were going to make everybody rich. They had no other idea.

Their idea was simple -- they were simple people: that when the Communist Party is in power everybody will be

rich and happy, employed. But when the Communist Party came into power thousands of other things started happening, which the people had no idea would happen. They had not made the revolution, they had not fought the czar and his kingdom, for these things. First they were shocked. The czar's whole family -- nineteen people -- were brutally killed, and one of them was only a six-month-old baby. They did not even let that small girl live... who has done no harm to anybody, who has not even known what life is, who was not concerned at all with the poor and the rich and all the jargon. They made them stand in one line and went on shooting them with machine guns.

When the people heard about it they could not believe it, because they had never thought that this is going to be so. And then soon other things started happening. The churches had to be turned into hospitals, into schools, because the Communist Party does not have God. And it does not believe there is a soul in man, nor does it believe there is anything to consciousness other than a combination of physical elements; consciousness is a by-product, so killing a man is not different from dismantling a chair -- it is all matter.

The poor people were not aware that they are making the revolution and dying for it to bring about materialism. And when their churches were closed they started fighting; when their BIBLES were taken away from them they started fighting. The ultimate result was that one million people were killed because they were not yet ready to accept the communist ideology of materialism.

But nobody will think of Stalin as a murderer -- he will be remembered in history as a great leader. And ordinary

murderers who may have killed one man are condemned by the society, by the law, by the court; whatever they have done, the society does to them. It still lives in that stone age, millions of years ago, when the law was an eye for an eye -- if you throw a brick at me, I am going to throw a rock at you; that was the law. It is still the law. Although these words are not used, the ultimate result is the same. Adolf Hitler alone killed six million people for a simple, stupid desire: to dominate the whole world. And you will not believe it: I received a letter in America from the president of the American Nazi Party threatening me and saying that I am putting myself into danger by criticizing Adolf Hitler "because Adolf Hitler was the reincarnation of the Old Testament prophet, Elijah, and whenever you criticize him it hurts our religious feelings." Adolf Hitler, who killed six million people, is the reincarnation of Elijah! Never before were people killed in such vast numbers and with such scientific accuracy. He made gas chambers. One thousand people could be put in the gas chamber; a switch just had to be turned on and you would see from the chimneys that all those thousand people have disappeared in smoke within seconds. Only the bones remained. They had miles-long ditches to fill with bones. After the war, when those ditches were opened, nobody believed that any man could have done it.

But there are still people whose "religious feelings" are hurt! I had never imagined that criticizing Adolf Hitler is going to hurt somebody's religious feelings so much that he will threaten me that if I do it again he is going to kill me. Politicians, all the politicians of the world, have so much to hide because to reach to the fulfillment of their ambition --

to become presidents, prime ministers -- they have done everything... whether legal, illegal, moral, immoral, does not matter. The means don't matter to the politicians, only the end matters; if the end is achieved then all means are right.

Politicians certainly need exposure because as far as I can see, if politicians are exposed completely, humanity -- for the first time -- will be able to be free from politics.

Politics is a disease, and it should be treated exactly like that. It is more dangerous than cancer and if surgery is needed it should be done. Politics is basically dirty. It has to be because for one post thousands of people are hankering, longing; then naturally they will fight, they will kill, they will do anything.

Our whole program of the mind is so wrong: we have been programmed to be ambitious. And that's where politics is. It is not only in the ordinary world of politics, it has even polluted your ordinary life.

Even a small child starts smiling at the mother, at the father -- a bogus smile; he has no depth behind it. But he knows whenever he smiles he is rewarded. He has learned the first rule of being a politician. He is still in his cradle and you have taught him politics.

In human relationships there is politics everywhere.

Man has crippled woman. It is politics.

Women constitute half of humanity. Man has no right to cripple them, but for centuries he has been crippling them completely. He has not allowed them education. He has not allowed them even to listen to the holy scriptures. In many religions he has not allowed them to enter the temple. Or, if

he has allowed them, they have a separate section; they cannot stand with the man as equal even before God.
But the beginning is with God himself. You may not be aware... because ordinarily everybody has forgotten. Christians don't mention it, Jews don't mention it. Adam and Eve are emphasized as being the first man and woman; Adam is certainly the first man, but Eve is not the first woman. God made Adam and Lilith, and he made them equal -- the same height, the same intelligence, the same strength, the same mind.
But the gods of foolish people cannot be very wise. He made these two, but he could not make a double bed! He made a small bed, and the first night the problem arose of who is going to sleep on the bed and who is going to sleep on the floor. So -- the pillow fight is not new, it is as ancient as man -- they started throwing things at each other. Both were equal physically and mentally, and the woman was not to be subdued: Adam had to sleep on the floor. Seeing that all kinds of animals are looking through the windows at what is happening -- and the woman was adamant, as she always is -- she slept on the bed and poor Adam slept on the floor, but he was very angry. He went to God the next day and said, "This woman won't do. It is too much trouble. Alone I was good. It was my fault that I told you, `I am alone; give me a companion.'
"What kind of a companion have you given me? And couldn't you have been a little more understanding? How will two persons sleep on a small bed? I need a woman who is not equal to me in any respect."
Lilith was dismantled. Now Eve was created in a totally different way. The first surgery of the world happened.

When poor Adam was asleep -- perhaps he was given something similar to chloroform -- God took out one of his ribs and made a woman out of the rib so that she would never be equal to him; she will be only a rib. And Eve became known as the first woman, but really she was the second.

I would have preferred the first woman; she had some salt, some strength. She managed on the first night to put Adam on the floor. He needed it.

But Eve was very much like a slave. All that she used to do was, whenever Adam would come home late and go to sleep she would count his ribs. She was afraid God may have created other women, taking other ribs. And man, since then... perhaps the idea of God is also man's. God is also a male chauvinist: in his trinity there is no place for a woman.

Man has tried to cut in every way the freedom of women. This is politics; it is not love.

You love a woman but you don't give her freedom. What kind of love is this, which is afraid of giving freedom? You encage her like a parrot. You can say you love the parrot, but you don't understand you are killing the parrot! You have taken the whole sky away from the parrot and you have given him just a cage. The cage may be made of gold, but even a golden cage is nothing to be compared with the freedom of parrots in the sky, moving from tree to tree, singing their song -- not what you force them to say, but what is natural to them, what is authentic to them.

The woman goes on doing things which man wants. She, by and by, has completely forgotten that she is also a human being.

In China, for thousands of years, a husband could kill a wife. Only in 1951 has a new law been made which prevents it. Up to 1951 the husband was empowered -- if he wanted to kill his woman it was his business; it was his woman, a possession. The law has no interest in interfering in your possessions. And, moreover, China thinks that women have no souls; only man has a soul.

That's why in the history of China you will not find a single woman of the caliber of Lao Tzu, Chuang Tzu, Lieh Tzu, Confucius, Mencius -- not a single woman. If you don't have a soul you are just a thing; you cannot compete with man.

Half of humanity, in every country, in every civilization, has been destroyed by family politics. You may not be calling it "politics," but it is politics. Wherever there is a desire to have power over another person, it is politics. Power is always political -- even over small children. The parents think they love them, but it is only in their mind, because they want the children to be obedient -- and what does obedience mean? It means all the power is in the hands of the parents.

If obedience is such a great quality, why shouldn't the parents be obedient to the children? If it is such a religious thing, parents should be obedient to children. But it has nothing to do with religion. All that it has to do with is hiding politics in a beautiful word.

Man needs exposure on every point, wherever politics has entered -- and it has entered everywhere, in every relationship. It has contaminated the whole life of man, and it is continuously contaminating it.

In your schools you teach children to come first. But why? Have you ever thought about the psychology of it? The person who comes first starts becoming an egoist -- that he is the first -- and the person who comes last starts feeling inferior. Is there any need to do this? Examinations can simply be removed.

There is no need for examinations; teachers can simply give marks every day just as they take the attendance every day. They can give marks every day to every child and in the end whoever is more intelligent will move into a higher class earlier; whoever is a little lazy will move a little later on -- two months later, four months later. But there is no examination, and there is no one who passes with "first class, second class, third class," which becomes a stigma. And if a person, throughout all his career in the school, college, and university, has always been coming in third class, you have reduced his sense of self-respect. You have killed his self-respect; he knows that he is worthless. Now anybody can have power over him.

The very words "third class" have become so ugly in India that if you ask somebody, "What class have you passed with?" -- if he has passed with third class he says "Mahatma Gandhi class" because Mahatma Gandhi never came in any other class. He always passed with third class, and then he traveled all his life in third-class railway trains. So nobody in India says, "I have come third class," but "I have come Mahatma Gandhi class" -- covering up, trying to befool himself.

The ambition that is created is that you have to become someone in the world; you have to prove that you are not an ordinary person, you are extraordinary. But for what?

What purpose does it serve? It serves only one purpose: you become powerful, others become subservient to you. You are an extraordinary person. They are poor fellows -- Mahatma Gandhi class; they can only be clerks, they cannot become anything more. They don't have guts. You have castrated the whole humanity in different ways, and this castration is very political.

So those who are in power go on remaining in power from generation to generation. Now in India, after forty years of the freedom struggle, one family has been dominating. It has become a dynasty, not a democracy. And it is impossible to remove them because in forty years they have managed everything so that they cannot be removed. They have become indispensable, and they have collected files -- I have seen with my own eyes the files Indira Gandhi used to have against all the other politicians of her own party and of the opposition.

In those files are all the crimes those politicians have committed, all the bribes they have taken, all the illegal things they have done, all the misuse of power. That keeps that politician afraid that if he goes against Indira Gandhi he will be exposed. Now those files will go from one generation to another in the same family. And that is a great power.

You will be surprised: when Sanjay Gandhi, Indira's second son, died in an accident... she was a politician first and a mother second. His airplane had fallen just a few blocks away from where Indira lived. As she heard it, she rushed to the place. There was a crowd and the police. What she asked first was not, "How is Sanjay? Is he alive or dead? How did the accident happen?" What she asked was, "He

had two keys: where are those two keys?" And of those two keys one was for the chest where all those files are collected and the other was for all the black money that is used for elections -- millions of dollars.

A politician can sacrifice everything, but he cannot sacrifice his power -- and it is unconscious. And when she was told that those two keys had been found and were at the police station, rather than going to the hospital to see the condition of her son, she went first to the police station to get those two keys -- because those two keys were far more important than a hundred Sanjay Gandhis. It doesn't matter; he can be seen later on -- and he was dead anyway. When I heard this, that the first thing she asked about was two keys, I was shocked... but not by Sanjay Gandhi's death. People die -- that is not much of a problem -- and everybody has his own style of death. Somebody dies in an accident, somebody dies in some other way; a few people die in the common, usual way, just lying in their beds. The bed is the most dangerous place; ninety-nine percent of people die there! Never sleep in your bed, because ninety-nine percent of people die there and you go to sleep in the same place every night. It is better to sleep on the floor. Sanjay Gandhi died in an accident -- that was his style of dying. That was not a problem... but this woman, who is a mother, asked about the keys! -- not about the death of the son or the accident. And she rushed to the police station before those keys could be lost.

You will be surprised to know that Indira Gandhi never lived with her husband for long -- and it was a love marriage. Indira Gandhi was a brahmin Hindu and her lover was a Parsee, so the marriage was very difficult for

orthodox minds to accept. But Indira was the only daughter of Jawaharlal. He did not want to disturb her, and she was stubborn: if she marries she will marry this man, no other. So she married the young Parsee man -- Jawaharlal allowed her to marry him.

She pulled her husband into politics also. He became a member of the parliament, but she rarely lived with him -- and he was very angry. I used to know him. He was really frustrated because Indira continued to live with Jawaharlal -- the power was there, and she was the only daughter. Jawaharlal had no son, his wife had died. Indira had every possibility of succeeding him. What could her husband give to her? Finally, there was a complete separation and he started drinking too much; perhaps he died of drinking. But Indira continued to live with her father because everything was there; the whole power of the country was centered there. And from him she got all her training in politics, all those files. When he died she had all those files, she had all that money: the party could not afford to be without her. The party had to choose her -- because even the people in the party, the topmost leaders, were afraid because she had the files. And she had the money.

How else are you going to fight an election? -- particularly in a country like India where you can purchase a vote by just giving two rupees. No need to do anything, just give two rupees to a person and he will vote for you. He has no idea of any ideology, he has no idea of any democracy. For two thousand years India has been a slave, so he has no idea of freedom. Two rupees seem to be more important than anything -- more solid, more tangible. Democracy and freedom seem only words to hungry, starving people; two

rupees seem to be more significant. So whoever has the money, whoever has the resources and the right connections for bringing in money will continue to be in power.

It is impossible for India to get rid of Nehru's family. In name it is a democracy, but it is simply a monarchy, a dynasty. And this is the situation all over the world; it is how things work. People only see the facade; they don't see the inside of things.

I really want to expose the whole way of politics. I am not concerned with politicians but with the way politics functions: it is ugly, it is inhuman, it is barbarous. We should live in a nonpolitical way. Our relationships should be nonpolitical; otherwise we don't have relationships but only names, labels, and behind those labels the content is something else.

Question 2

BELOVED OSHO,

I AM FEELING CLOSER THAN I HAVE EVER FELT AND DEEPER INTO SOMETHING THAT I DO NOT WANT TO LET GO OF, SOMETHING I HAVE BEEN LONGING FOR FOR A LONG TIME -- THE LIGHT, THE WARMTH, THE LOVE THAT IS SURROUNDING US.

SEEING MYSELF CHANGING FAST, COMING CLOSER TO HOME FROM BEING FAR, FAR AWAY FOR SUCH A LONG TIME, IS EXCITING TO SEE HAPPEN. BUT THERE IS A NAGGING FEELING INSIDE, A FEELING THAT YOU MAY BE TAKEN AWAY FROM US, THE NOT KNOWING WHERE YOU

WILL GO, AND IF WE WILL EVER BE ABLE TO HAVE THE BLESSING OF SITTING IN YOUR PRESENCE AGAIN.
WOULD YOU PLEASE COMMENT?

There is no need to worry. Nobody can take me anywhere for the simple reason that now even to touch me can create a danger to the person or to the party or to the nation.
It reminds me that when they arrested me in America -- without any legal reasons, without any arrest warrant -- they did not allow bail, just to harass me from one jail to another jail. I covered almost the whole of America: five jails in twelve days. But the strange thing was that every time I would get out of the airplane and sit in the police car, the man who was taking me, delivering me to the hands of the U.S. marshal, would whisper in his ear -- and I was sitting just behind him, I could hear it -- "This man is dangerous, so don't do anything directly. Don't even touch his body because the whole world is watching, and once he is out he is going to expose everything that happens in these jails. So be polite and be intelligent in behaving with him; don't treat him as a criminal."
That message was continually given each time I was changed from one jail to another jail. They did not touch my body; they did not do anything directly. They tried indirectly to do things, in which they failed.
For example, I reached one jail nearabout eleven in the night, and the U.S. marshal wanted me not to write my name on the form -- he told me that I should write the name "David Washington."

I asked, "Under what law or constitution can you prevent me from writing my name and force me to write some name which is not mine? I will not write it.
"And you are supposed to be a law enforcement agency. On your coat there is written Department of Justice -- but what kind of justice is this? In the middle of the night, I am tired... the whole day's journey, and you want me to write somebody else's name? You will have to give me an explanation."
He said, "I don't know any explanation. Don't be angry with me -- I am just following directions from high above."
I said, "Then tell those people, whoever is giving you directions, that I am not going to write `David Washington.' If you want to write, you can fill in the form with `David Washington' and everything, and I will sign."
He said, "That seems to be a perfect compromise... because I also want to go to sleep. Unless you sign this form you cannot enter the cell and go to sleep." So he filled in the form in his own handwriting, and I signed with my own signature. He looked at my signature and asked, "What does it mean?"
I said, "It must mean `David Washington' -- isn't that my name?"
He said, "I cannot understand what you have written."
I said, "I write in my own language: this is `David Washington.' " And I told him, "Tomorrow morning you will see on television your handwriting, my signature, and the idea behind it... in all the news media. Why do you want to hide my name? So you can even kill me, and there will be no trace -- because I never entered the jail. David Washington you can release tomorrow; just the form has to

be signed. But remember, you will not be able to copy my signature."
He asked, "But what makes you certain that the news media will know about it?"
I said, "You will see in the morning."
In the police car with me was a woman. She seemed to be a jailbird, very experienced. She told me that she was going to be released from the jail.
I said, "Then do one favor for me. Just listen carefully to whatsoever transpires between me and the U.S. marshal. All the press is surrounding the jail. When you go outside collect all of them and give them the information." And she did perfectly well.
The next morning the marshal came, hitting his head. He said, "What have you done? It is all in the papers, it is on the television! Now get ready; we have to move you from this jail. We cannot keep you here."
I said, "I love being here. There is no need to change. What is the point of changing? As long as you want, David Washington is willing to live here."
He said, "Don't make a joke of me. I am already condemned for forcing you to sign under a false name. But I am wondering, how did you manage to reach the media?"
I said, "You had completely forgotten that we were two prisoners and the other prisoner was sitting in the corner listening to the whole conversation. She repeated everything word for word."
They failed. They immediately changed the jail so they could say that I had never been there, that all these reports were false. I said, "You cannot do that. That form is there. My signature is there, and my signature is world famous --

and it is not easy to copy it. Even I cannot copy it! Each time it changes."

In the second jail what they did was they put me in a cell with an inmate who was suffering from a fatal disease -- a contagious disease -- and who was almost dying. For six months the doctor had said that nobody should be put in that cell, that he should live alone because his disease was very contagious. They put me in that cell -- and the doctor was present, the superintendent was present, the U.S. marshal was present.

But you see... the man could not speak well in English -- he was from Cuba -- but somehow he managed to write and tell me, "I am suffering, Osho, and I am almost on the verge of death with a fatal disease. For six months they have not put anybody in this cell. They have put you here knowingly. This is an indirect way to kill you."

I immediately called the doctor and the superintendent and the U.S. marshal, and I said, "Just read this."

I asked the doctor, "What kind of doctor are you? Are you here in the jail to take care of the prisoners or to kill them? For six months this cell has not been allotted to anybody else because of his disease; then why has it been allotted to me? I know you have been informed constantly, `Do indirect harassment,' but you cannot even do indirect harassment. You don't even have the minds for that! You look almost like idiots. You can't see that this man here has a more human heart and more understanding than you all."

They immediately changed, and they said, "Please give us that piece of paper."

I said, "This will go to the news media, not to you."

It seems criminals are governing, criminals are holding innocent people. I was surprised to know that in all the jails, in all those five jails -- and there were five hundred to six hundred inmates in each -- all were black people, not a single white man.

I asked the jailer, "Does it mean that no white man commits a crime in America? Then why is there no white man in any of the jails that I have visited? And I have enquired of these black people. They say they have not committed any sin, any crime. They have just been picked up and forced into jail, and they are waiting for trial. Somebody has been waiting for nine months and every day they say, `Tomorrow your chance will come.' But they are not presented in the court because the court will release them. They have not done anything. This is simply a torture against the blacks" -- these were all young people whom they suspected of being revolutionaries.

So don't be worried; no government can do anything to me. If they do anything to me, it will be suicidal for them. Then my work of exposing the politicians will have been done. They are really afraid of a single individual who has no power, but who has insight. They are all blind, and those blind people cannot do any harm to me. They are so afraid that they are creating lies against me, propagating absolutely absurd ideas about me. But this won't help, because I am going to take every nation which has been behaving in this way to court, and they will have to prove everything.

Just last night I came to know that Germany has been sending messages to all governments -- they have been sent

here too -- that I propagate prostitution. It is just the opposite: I am against prostitution. And I have been saying again and again that your marriages are no longer marriages, they are prostitution, long-term prostitution. It does not matter whether you use a woman's body for one night or for your whole life; without love, just using the body of the woman for money, or for all the comforts that you give to her, is prostitution. And they are saying that I propagate prostitution, that I propagate child sexual abuse! That I heard for the first time... and in fact we don't have any child here.

I am going to court against the German government. They have to prove what child sexual abuse I have been propagating or have been participating in or am responsible for. I will not leave these people alone. They are powerful -- I have no power -- but they are full of lies and crimes, and I will expose them in their courts. They are creating lies about me which they cannot prove.

How can the British parliament prove that my staying in the airport lounge overnight was dangerous to England? However you stretch your imagination you cannot prove it. They have checked me: I was not carrying any bombs or any arms or any drugs. How, sleeping in the lounge, could I have been dangerous to England? They will have to prove it. Just once I get settled anywhere... then I will go against each of these nations one by one.

In Italy sixty-five world-famous, eminent people -- poets, novelists, dancers, film directors, actors, scientists, Nobel prize winners have all signed a petition against the government saying that it is ugly that I should be prevented from entering into Italy just because the pope is against me.

I have informed my people, "You just go to the pope for his signature also. If he says `no' that means he is against freedom, and that will be enough for us. If he says `yes' he will be in a dilemma."
In Holland they are collecting protests. In every country it is going to happen, and finally it is going to be before the U.N. You cannot harass a single individual -- without any reason, without any crime -- all over the world. Such a conspiracy has to be brought to the notice of the people: "These are your leaders."
But you need not be worried -- nothing is going to happen to me. I will complete my work. This is my promise.

The Path of the Mystic

Chapter #43

Chapter title: Unnecessarily barking at each other
25 May 1986 pm in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
I LOVED HEARING ABOUT YOUR MEETINGS WITH THE OLD ENLIGHTENED SAND SCULPTOR FROM BOMBAY. DID YOU COME ACROSS OTHER ENLIGHTENED INDIVIDUALS IN YOUR TRAVELS?

I have come across a few very remarkable individuals but they were not enlightened: they were just on the verge. You can say "almost enlightened." But even from that point one can fall back.

They were remarkable in many ways. A few of them were musicians. It is strange that a majority of the people whom I met and can describe as remarkable were musicians. It cannot be accidental. Music has some similarity with meditation.

While playing any instrument there are two possibilities. One can be lost completely -- only the music remains -- then the person will be a great musician, unique but not enlightened. The other possibility is -- which is a little difficult as far as music is concerned and perhaps was the reason they were lingering just on the borderline -- the other possibility is to be total in music and yet remain aware.

In any other activity you can be total and aware. In music, dance, it is different. When you are total in it the experience is so beautiful, so exhilarating, you forget completely to be aware. The experience is so valuable that you would like it to remain forever, enveloping you. But the need for enlightenment is that even in this tremendously beautiful experience you can stand aloof.

It is easy when you are suffering to stand aloof, to be aware. It is easy when you are miserable to be aware, because who wants to be miserable? Who wants to be in suffering? The experience of suffering, anguish, misery, itself helps you to get out of it. But the experience of music, the experience of dance, the experience of a great painter, sculptor -- any creative activity that absorbs you and needs you to be total in it, does not leave even a small part out of it, is the most difficult.

Those people were remarkable. They had tremendous beauty -- of individuality, freedom, creativity -- but

something was missing. They also felt that something was missing, but they could not figure out what it was that was missing.

The experience is so fulfilling that it is impossible to conceive what is missing. One of the musicians asked me, "Can you help me to figure out what can be the missing thing? -- because I don't see that anything is missing: I am totally in it."

And he was surprised when I said to him, "That's what the problem is: you have to do a very contradictory act simultaneously -- be total in your music and yet a watcher too."

He said, "It is difficult."

"I know it is difficult," I said, "but there is no other way. It is not impossible. Just because your experience is so juicy, you don't want to get away from it. Your whole being is drowned in it and you don't want to get out of it. But you don't know that if you can get out of it, you are not going to be a loser. Far more blissfulness, far greater benediction, is waiting for you.

"You just give it a try. You have nothing to lose. If you feel that you are losing something, come back to your old involvement with the music and live your life joyfully. There is no hurry, either. You have come very close; some day in some life you may take the step."

He asked, "How in this life, or in another life, can I take the step? I cannot conceive the possibility."

I said, "You do not understand one thing: howsoever beautiful is the experience, howsoever wonderful, you will get bored with it one day. Maybe it takes a few lives for you to get bored, but because it is the same experience,

sooner or later boredom is going to come in, and that will be the time that you will become aware. But that is for the unintelligent man -- to wait for boredom. The intelligent man can do it now."

And he managed... He was the teacher of Ravi Shankar and also Ravi Shankar's father-in-law. He was an old man; he lived beyond one hundred and ten. But the day he managed it, he died. He died with his sitar in his hands. But you could see on his face the marks, the footprints: the Buddha had just walked on the wet sand. At the age of one hundred and ten he was looking so silent, so peaceful, so young.

He was a remarkable man in many other ways too. I was afraid that this was going to happen: if he tries, he is so old, so fragile, that he may not be able to keep his body and his soul together. The sudden lightning experience will become the death of the body, the separation from the body. And that's what happened.

I have seen many musicians but none was of his quality. He could use anything as an instrument -- just iron rods and he would start playing with those rods. And you would be amazed that he could create such beauty out of those iron rods which can only create noise and nothing else.

He was a Mohammedan. Because of him I was acquainted with his daughter, who is married to Ravi Shankar. Ravi Shankar has betrayed her. He has not proved a real man of heart and grace. Just to be the topmost disciple he married the daughter of the master, because that made him the most famous disciple. But once he came to the West he has not bothered about his wife. She is living in poverty.

She herself is a great musician, but Mohammedan women are prohibited by their religion from any public

performance -- unless they declare themselves as prostitutes. And because she cannot do that, she cannot perform publicly. But I have heard her playing and I have heard Ravi Shankar's records: Ravi Shankar is far behind her. He has become world famous because he is playing sitar in the West where nobody understands it and nobody understands its nuances. He rarely comes to India because in India there are many who are far superior to him. His own wife is far superior.

This old man could not live as an enlightened man, but he could die as an enlightened man. The other musicians I have known have not dared to be aware while they are completely absorbed in music. I can understand their problem: it is really so absorbing that they forget that they have to keep watchfulness.

Secondly, when they became aware that one man has tried my method and has died, a great fear arose in their minds because they cannot understand that death coming through enlightenment is not a death: it is a door to the divine. But to everybody looking from the outside it is a death.

I have known a few dancers who have the same problem. Ravi Shankar's brother, Udai Shankar, was perhaps the greatest dancer of this century, but the same problem... he would get completely lost. There was nobody to be aware. He died an ordinary death.

I had told him, "Your choice is either an ordinary death or an enlightened death. Now your days are over. You are getting older: it is time, you can risk. Death is going to come anyway; now there is no need to be afraid." But he remained afraid and died, very close to enlightenment.

To me, the so-called religious people are not very close to enlightenment; on the contrary they are far away. The artists are far closer than anybody else. But even though they are closer, most of them are going to miss. It is a strange fate that being miserable, in suffering, in anguish, is far better as far as enlightenment is concerned. Perhaps this is an existential device -- that so many people are in suffering.

You may have remembered a nightmare in which the suffering goes on becoming more and more and more. But there comes a climax -- just the suffering is so much that you wake up. Nobody goes through the whole nightmare. If you go through the whole nightmare, it was a very soft kind; it was not really a nightmare, it was just a dream.

A real nightmare... that you are falling from the mountain and you see the abysmal depth and you know there is no way now: soon you will be scattered in pieces... Just before you hit the ground you will wake up. It is too much: the sleep cannot continue. The same is true about suffering in life.

You suffer, but your suffering is also bourgeois, middle class. That too is not very sharp, just so-so, lukewarm. A lukewarm suffering is not of much help because you can tolerate it your whole life. In fact you may become so accustomed that you cannot live without it; you need it. It defines you. Without it you start feeling you are losing your identity.

When suffering is acute, not just a tantrum, not just an act that you are putting on, not just a habit but a real suffering, a despair; when you see that life has no meaning, that each breath seems to be simply unnecessary... Why do you go on

living, for what? -- nothing is going to happen, and there is no exit either. When the pain of it becomes so intense that it goes beyond the limit of human toleration, suddenly you may come out of a nightmare. Then this so-called waking state will prove to be only a different kind of sleep, with open eyes.

You can be awakened. In existence there is nothing which is not ready to help you; just you have to be available to take the help.

People talk about misery -- I have listened to many people about their misery -- but the way they talk about their misery it seems they are feeling very happy. Their misery is something like a piece of art. They exaggerate it; they go on making it bigger and bigger -- and they enjoy it.

I have heard about a woman who was confessing to the Catholic priest, "I have been raped and I am dying with shame. You cannot understand how miserable I am."

"But," the priest said, "this is strange! For three weeks you have been coming every Sunday -- how do you manage to be raped every week?"

She said, "Who told you that I am raped every week? It is just the first rape."

The priest said, "Then for that you have already confessed. Why do you bother me -- every Sunday the same rape, the same misery, the same suffering?"

The woman said, "To tell you the truth, I enjoy it. And I cannot tell it to anybody else, so I have to wait for Sunday to confess. But it was really a great experience!"

People are talking about misery, and you must think that they want to get rid of that misery -- you are wrong. Never try to belittle their misery: they will be very angry and they

will never forgive you. They are rejoicing that they have the greatest misery in the world -- and you are trying to belittle it or ignore it!

The human mind is a very strange creature. Rather than trying to understand your misery, you start glorifying it. You start feeling a kind of martyrdom -- and martyrdom is a disease, a sickness of the soul.

But the whole tradition of humanity has praised the martyrs as great human beings. They were simply masochists who wanted an opportunity to be tortured! Nobody says so because that means your whole history has to be written again: it is not about the sincere and the real people, it is about the sick psychopaths.

So if you start enjoying your misery, then there is trouble. It is again the same thing: somebody is enjoying his music, you are enjoying your misery. It has become your music. The moment you enjoy something it becomes difficult for you to watch it. Anything that you have no relationship with can be used as an object of watchfulness -- that will be easier.

Once your watchfulness becomes grounded... For example, watch a tree, watch the ocean, watch things with which you don't have any emotional attachment. Watch the people walking on the street, cars moving. Just watch. Just a training in watchfulness: watch things with which you don't have any emotional attachment, investment.

So first get grounded in your watchfulness and then try it on small things. Eating, be watchful. Taking a shower, be watchful. Small things which don't mean anything... putting your dress on, be watchful. It is simply to consolidate more and more your watchfulness, so that when you watch

something with which you are emotionally concerned your watchfulness is strong enough to cut through all emotional investment.

And if your watchfulness becomes really strong, then it may be music, it may be dance, it may be love -- it makes no difference: it simply cuts like a sharp sword between you and the object, whatever it is.

Religious people are, perhaps, the farthest from watchfulness because they are trying prayer, they are trying devotion to God, they are trying to believe in God. They will be afraid of watching because watching will mean that God will simply disappear -- because it was only a belief, not a fact. The prayer will disappear because it was devoted to, addressed to a God who does not exist. The devotion will disappear because there is no one high above in the sky to be devoted to.

Religious people are the most afraid of watchfulness. That's my experience. They do not want to meditate, they do not want to be alert, they do not want to be aware, because their whole religion will be at stake. And if they call me dangerous, they are right, because I am telling them something that will destroy their whole edifice, the whole system according to which they were living, believing, hoping. They will be left in a desert.

It is very difficult to convince those people that right now you are in a desert of false beliefs, that watchfulness will bring you out of the desert into the garden of existence with all its greenery, with all its flowers.

I have found it most difficult to teach a saint -- whether Hindu, Mohammedan, Jaina, Christian -- meditation. That simply makes his whole being tremble, because he has

lived according to a certain belief system for fifty or sixty years, and it has paid well: people respect him, worship him.

It happened in Hyderabad that one Jaina monk who was very much respected in South India became interested in me. Listening to me, reading my books, he finally gathered courage and dropped the monkhood.

I told him, "You are taking a very risky step. Don't blame me for it later on because there is no need to drop it; you can keep this show. What I am saying is, remain alert. I don't even say to an actor to stop acting, so what is the problem? You act the saint; let this whole life be a drama. Remain alert. So my teaching is to be alert -- I am not telling you to drop all this nonsense."

"But," he said, "it seems insincere. I did believe in it; then it was one thing. Now it will be sheer hypocrisy. And I cannot speak with the same authority. You have taken away my authority. I know it is all bogus; I cannot play-act."

I said, "Then remember there will be risk."

He said, "I understand." He dropped the monkhood.

I was staying with a friend and he came there. My friend was a Jaina -- he could not believe his eyes! He asked, "What happened to your special dress of the monk?"

He said, "I have dropped it."

My friend said, "Then you cannot enter my house." My friend was one of the monk's very devoted disciples -- that's why he had come there. I was staying there, that was one reason, and second, my friend had been very devoted to the monk. But he simply would not allow him to enter the house: "Just get lost! I don't want to get involved."

On that very same day I was going to speak in a Jaina conference and that ex-Jaina monk went with me to the conference. Jaina monks always sit on a high platform, so just out of old habit he followed me on to the platform from where I was to speak. He sat just behind me, afraid, because there were at least five thousand Jainas, utterly angry -- you could see it. These are "nonviolent" people, and that man had done nothing much -- simply changed his dress.

There was great turmoil. Somebody stood up and said, "That fellow should be dragged down from the stage. He cannot sit on the stage."

I said, "What is the problem? I am not a Jaina monk, and I can sit on the stage. Then what is the problem? He is no more a Jaina monk."

They said, "Your situation is different. You have never been a Jaina monk. But he has insulted our whole tradition." And they were already coming on the stage to pull the man down.

Seeing the situation I told the fellow, "You'd better get down yourself; otherwise they will pull you down and that will look more ugly."

But you see the human mind! He would not move. He could not sit with the ordinary people; he had never sat with them.

I said, "You used to be their saint, but now you are no more their saint."

I had to stand in between the crowd and the man, and I said, "Just out of old habit he has come up on the platform. If you want to listen to me you will have to tolerate him on

the platform; if you don't want to listen to me I will leave -- only then will he leave behind me. You can decide."
They wanted to listen to me so they had to tolerate it, but they were making gestures to the man that "we will show you, once the speech is finished." And that's what happened: as I concluded and stepped down, the whole crowd got hold of the poor man and they started beating him.
I tried hard. I said, "You are nonviolent and you are beating someone! Yesterday you were touching his feet. He is the same man; nothing has changed."
It was so difficult -- they would have killed him -- to drag him out of it and force him into the car. And people were still trying to get him out of the car from the other side.
When I reached home I told him, "It was absolutely stupid of you. You don't understand: the religious mind is the most hypocritical mind. It says one thing, it does just the opposite. And now you have seen your worshippers. You would never have understood them. They were touching your feet; now they are ready to kill you. You should leave this place, you should move to some other place. Here they won't let you live peacefully. You move to the mountains, find a silent place and meditate."
What he said was very surprising. He said, "I can do everything -- fasting, yoga asanas... I can chant mantras for hours on end. I can recite the scriptures because I have memorized them -- but meditation? That I have never done. And what you are describing -- that I have to be aware -- is so new to me that I don't think, without you, I will ever be able to get into the experience."

I said, "So you have become my responsibility!" I had to take him with me... for three months he was with me. And it was the most difficult thing for that person to learn meditation -- for the simple reason that he had dropped the clothes but he could not drop the beliefs, he could not drop his mythology, he could not drop his religion. That is not so easy. To change the clothes is very easy.
The artists are the closest to enlightenment -- the aesthetic experience is just on the border -- and the so-called religious people are the farthest away from enlightenment. I have never heard of any religious person becoming enlightened. It looks strange because it should not be so: religious people should be more close to enlightenment. But they are full of so much rubbish -- and they think it is a treasure. They cannot watch it disappear.
And watchfulness is the magic: it makes everything from your mind disappear and leaves you in utter silence, stillness. From that stillness arises the feel of your being and the being of the whole universe.

Question 2
BELOVED OSHO,
THERE IS A SAYING, "THE HANDS ARE THE EXTENSION OF THE HEART." IS THAT WHY YOU CANNOT TALK WITHOUT YOUR HANDS? -- A MEETING OF THE VERBAL WITH THE HEART, ADDING ANOTHER DIMENSION?

It is true. The people who speak just from the mind will not have any gestures because the hand is not needed. The

mind feels that words are complete, that words carry the meaning and there is no other addition needed.
But if you speak from the heart then there is a problem. The heart continuously feels that what you are saying is not enough: something has to be added to it to make it complete and entire. And hands are immensely powerful as expressions. They complement the feelings of the heart.
I certainly cannot speak if you tie my hands to the chair and I cannot move them. I will not be able to speak.
It became very clear for the first time in America... because my hands had never been tied. Only in America they handcuffed me and I suddenly felt that it is not just that my hands are cuffed, my heart is also imprisoned. And when there was a press conference...
The superintendent of the jail had fallen in love with me from the very first moment. I told him, "I will not be able to speak or answer if my hands remain cuffed. For the press conference at least you take your handcuffs away."
I would have liked the whole world to see my hands in handcuffs: that this is democracy -- that without any arrest warrant, without any cause showing why, without allowing the person to contact his attorneys, you can handcuff a person, you can put chains on his feet... and you are not even satisfied with that. They had put a chain around my waist -- even that was not enough. They had put another chain to keep my hands tied to the chain that was around my waist so I could not even wave my hands to people.
He could understand. He said, "It is not legal, but for you I am ready to do anything. In the first place this is the first press conference which is being held inside the jail. It has

never happened before. So now anything else is possible! I will take off the handcuffs."
Until that moment I felt that it was impossible to speak. The heart needs some support. Words are not enough for it; they are incomplete, inadequate, and they don't carry the right meaning.
But to understand the gestures of the hands you also need a certain group of people who are listening from the heart; otherwise those gestures are futile: the mind cannot make any sense out of them. It is from heart to heart that hands are allowing something to transpire which cannot be said but can be understood.

Question 3
BELOVED OSHO,
THERE'S AN OLD REVOLUTIONARY SAYING WHICH IS: "IF THEY'RE NOT TRYING TO CLOSE YOU DOWN, THEN YOU'RE NOT BEING EFFECTIVE." BELOVED OSHO, HOW MUCH MORE EFFECTIVE CAN YOU GET?

Just wait and see! They cannot defeat me.

Question 4
BELOVED OSHO,
WHERE IS THE DEFINITION BETWEEN MY INNER WORLD AND THE OUTER WORLD? WHEN EACH EVENT OUTSIDE IS SEEN THROUGH MY EYES, MY PERCEPTION, IT SEEMS TO BECOME MY WORLD, SO IS THEREFORE INNER. AND ON THE OTHER SIDE, IF THE WITNESS IS MY INNER REALITY, AND

YET THE WITNESS IS UNIVERSAL, THEN I SEEM TO HAVE FLIPPED INSIDE OUT ONCE AGAIN.

Chetana, you are getting crazy! The outside world, even though perceived by you, does not become your inner world. It is just like in a mirror: things are reflected. Do you think they are now inside the mirror? They are still outside. The mirror is simply reflecting them.

Your perceptions about the outside world are just like the mirror, but nothing becomes inner. Your awareness is your inner reality. Your inner reality is not like an island, your inner reality is a whole continent.

So from outside we are separate from each other; from the inside we are one. That's why awareness is universal. That does not mean that it becomes outside you. It simply means that only awareness is, only consciousness is: there is no longer any distinction of inner and outer.

The distinction between inner and outer is created because there is a mind which is dividing things, making things outside and inside. In awareness mind disappears, and with it all distinction of inner and outer are gone. There is a single oneness.

For thousands of years in India people have been working on the same problem and they don't even say, "Oneness remains," because of a logical difficulty -- if there is one, that means there must be two, there must be three. One cannot exist without the whole spectrum of numbers. What meaning will "one" have? If there is no two, three, four, five, six, seven, eight, nine, ten, then what meaning will "one" have? It will not have any meaning.

So in India they don't say, "Only oneness remains," they say, "What remains is nondual" -- just a roundabout way not to get caught in any logical difficulty. What remains is a nondual phenomenon. It is not two. They won't say it is one; they will say it is no longer divided. And I think they have a certain insight into it.

When you say "nondual" the other numbers are not implied. But when you say "one" the other numbers are implied. But you need not go crazy; just be aware and don't bother what is in and what is out. Your awareness will make you clear that it is a nondual existence: nothing is in, nothing is out.

In Jaipur in India there is a palace made by a mystic king. He was really a great architect; he planned Jaipur. His name was Jai Singh; hence the name of the city. Jaipur is the only planned city in India -- and planned so beautifully! His idea was to defeat Paris, and he would have succeeded but he died. The city remained incomplete, but even the incomplete city gives the sense that he was on the right lines to defeat Paris.

It was one color, the red color of the sannyasin -- a whole city of red stones. All the houses, all the shops, made exactly the same, to give you the feeling that all is one: neither is there any possibility of two. And the roads are so beautiful. Just in the middle of the roads are very shadowy trees -- the roads are wide enough -- and on both sides the pavement is covered so that in the rainy season you need not walk with an umbrella... or in the hot sun with an umbrella. You do not need an umbrella in Jaipur. And everything is exactly the same, made of the same red stone.

This man was trying to make a city which has no differences of any kind. Only one tree was used on all the roadways, miles long. Only one color, only one stone was used, and the same design -- a beautiful design.

He made a temple with red stones outside, and inside it is made of small mirrors... millions of mirrors inside. So when you go inside you see yourself reflected in millions of mirrors. You are one, but your reflections are millions.

It is said that once a dog entered and killed himself in the night. Nobody was there: the guard had left the temple, locked it, and the dog remained inside. He would bark at the dogs -- millions of dogs. And he jumped from this side to that side and hit himself against the walls. And all those dogs were barking... You can see what would have happened to the poor dog: the whole night he barked and he fought, and he killed himself by hitting himself against the walls.

In the morning when the door was opened the dog was found dead and his blood was all over the place -- on the walls -- and the neighbors said, "The whole night we were puzzled about what was the matter. This dog continued barking."

That dog must have been an intellectual. Naturally he thought, "So many dogs, my God! I am alone and it is nighttime and the doors are closed, and surrounded by all these dogs... they are going to kill me!" And he killed himself; there was no other dog at all.

This is one of the basic and essential understandings of mysticism: the people we are seeing all around are only our reflections. We are unnecessarily barking at each other, unnecessarily fighting with each other, unnecessarily afraid

of each other. There is so much fear that we are gathering nuclear weapons against each other -- and it is just one dog, and all others are just reflections.

The way the dog died, there is every possibility that man will die the same way. And against whom? -- against his own reflections.

So Chetana, don't be intellectual. Don't think about these problems; otherwise you will get more and more puzzled. Rather become aware and you will see the problems disappearing.

I am not here to solve your problems but to dissolve your problems -- and the difference is great. To solve your problems means to give you an answer that intellectually satisfies you; and to dissolve your problem is to give you a method that makes you yourself aware that there is no problem at all: problems are all our own creations and there is no need for any answer.

The enlightened consciousness has no answer.

Its beauty is that it has no questions.

All its questions have been dissolved, have disappeared.

People think otherwise: they think that the enlightened man must have the answer for everything. The reality is he has no answer at all. He has no questions. Without questions how can he have any answer?

Gertrude Stein, a great poet, was dying surrounded by her friends when suddenly she opened her eyes and asked, "What is the answer?"

And somebody said, "But we don't know the question, so how can we know the answer?"

She opened her eyes a last time and she said, "Okay, so what is the question?" and she died. A strange last statement.

It is very beautiful to find out the last statements of poets, painters, dancers, singers. They have something tremendously meaningful in them.

First she asked, "What is the answer?"... as if the question cannot be different for different human beings. The question must be the same; there is no need to articulate it. And she was in a hurry, so rather than going through the proper channel -- asking the question and then listening to the answer -- she simply asked, "What is the answer?"

But people don't understand that every human being is in the same position: the same question is everybody's question. So some stupid person asked, "But how can we answer if we don't know the question?"

It looks logical, it is not: it is simply stupid -- and to a dying person... But the poor woman opened her eyes once more. She said, "Okay, what is the question?" And then there was silence.

Nobody knows the question.

Nobody knows the answer.

In fact there is no question and there is no answer; there is only a way of living in confusion, in the mind. Then there are millions of questions and millions of answers, and each answer brings hundreds more questions in, and there is no end to it.

But there is another way of life: living in consciousness -- and there is no answer and no question.

If I was present as Gertrude Stein was dying I would have said to her, "This is not the moment to bother about

questions and answers. Remember that there is no question and there is no answer: existence is absolutely silent about questions and answers. It is not a philosophy class. Die without any question and without any answer; simply die silently, consciously, peacefully."

The Path of the Mystic

Chapter #44

Chapter title: I am talking to transform your heart
26 May 1986 am in Punta Del Este, Uruguay

Question 1
BELOVED OSHO,
I AM REMEMBERING THE STORY YOU TOLD THE OTHER DAY ABOUT THE ARCHER. CAN YOU TELL US MORE ABOUT HOW TO HAVE THIS ATTITUDE WHEN SPREADING YOUR WORDS IN A WORLD OF NEGATIVITY AND OPPOSITION TOWARDS YOU? IS THERE A FIGHTLESS FIGHT?

There is a fightless fight, an actionless action, an effortless effort. That's the very soul of religiousness. Logically it looks absurd to say "effortless effort," but existentially it is possible, and is one of the most beautiful experiences. Whenever you are spontaneous it means you are not acting according to a preplanned idea. In fact you were not ready, prepared, to do anything; the action has come as a response, on its own accord.

You will have to understand these few words. First is the distinction between reaction and response. Reaction is dominated by the other person. He insults you: you get angry, and then you act out of anger. This is reaction. You are not an independent person; anybody can pull you this way or that way. You are easily affected; you can be blackmailed emotionally.

Reaction is an emotional blackmail.

You were not angry. The man insulted you, and his insult created anger; now out of anger comes your action.

Response is out of freedom.

It is not dependent on the other person.

The other person may insult you, but you don't become angry; on the contrary you meditate on the fact -- why is he insulting you? Perhaps he is right. Then you have to be grateful to him, not get angry. Perhaps he is wrong. If he is wrong, then for his wrong why should you burn your heart with anger?

And only two are the possibilities: either he is right or he is wrong. In either case anger is irrelevant. If he is right... and that is possible to see only if there is no anger in you -- anger clouds the eyes, the vision, the clarity. If you see he is right, you will bow down to him and be grateful to him, because he was favoring you by telling a truth about you which nobody has told you. Perhaps he was saying that you are a coward... you take his statement and enquire within yourself and you find the coward.

In this so-called polite society, people don't talk straightforwardly. They don't say things which they see, they only say things which will make good conversation.

The English people are very alert: they only talk about the weather, never about religion, politics -- those are loaded with emotions. About the weather, who cares? It is nobody's belief, it is nobody's religion, and anyway it is reality, available to you both. It makes a good subject for conversation... no question of argument.

But my people have to understand that we are not a polite society, that our devotion is towards sincerity, authenticity, that we want to say what is truthful.

So when somebody says anything to you ponder over it. Tell the person, "Please just wait for ten minutes. Let me think about it -- perhaps you are right." If he is right, be grateful. If he is wrong, then feel sorry for him and tell him, "You have got some wrong idea. You are master of your own ideas -- you can have this idea -- but from my side, just a humble suggestion that the idea is not right. I would love it if you would give it a little more consideration." Response is very silent, very peaceful. It is not dependent on the other person; it is your own understanding, acting spontaneously in the moment. Hence there is a possibility of fightless fight.

My whole life I have been doing that. I have been fighting on many fronts, alone -- but with no anger, no violence, no personal involvement. It is not that I am fighting for something for myself. I don't need anything; whatever has to happen to my life has already happened.

I am free of any ambition, because you cannot be ambitious after enlightenment... because there is nowhere to go, you have reached the highest star.

But I have been fighting continuously, fighting to help the same people with whom I have been fighting. This fight is

out of love and compassion. I am not angry at the society -- I am not angry at anyone. I am not making somebody responsible for the whole misery of the world.

I am simply trying to make the causes clear to people: "You go on clinging to the causes, and you don't want the effects. You go on sowing seeds of a certain flower, but you don't like the flower so you destroy it -- but you don't stop sowing the seeds. This becomes your confusion, your conflict, your misery."

The fight that you have to learn is not out of hate, it is out of love. It is not out of any revenge, it is out of understanding. It is not for your own gain, it is for the gain of those with whom you are fighting. Then it becomes a fightless fight. Then whether you succeed or fail does not matter; what matters is that you did your best. That brings contentment to you -- that whatever you could do you have done, and you have never been holding anything back. You have thrown yourself totally into the fire.

But you were not against anybody in particular. You were against a particular series of causes, which are impersonal. But millions of people are suffering because of those causes. They go on clinging, thinking they are their heritage.

Your work of spreading my words is not to take a sword in your hand, and at the point of the sword convince people what is right.

That is what Mohammedans have been doing. For fourteen centuries they have converted so many people just at the point of the sword. And obviously, anybody, if the choice is between death and the change of a formal religion... Nobody is really a Hindu and nobody is going to be really a

Mohammedan -- just the label is the question. Just for the label are you going to lose your life? Any man of understanding will say, "Change the label." Millions of people became Mohammedans, not because they were convinced but because they wanted to live. And they continued to live the same way as they were living before. Mohammedanism or Hinduism are just in the air; they don't become realities.

Just now pope the Polack was in India. The Indian Christians, who are all basically Hindus, have been converted by another strategy, because now carrying a sword does not seem right and will not be supported by the majority of the world; it will look crude, primitive, ugly. Christianity has changed. It goes to hungry people, starving people, with bread in one hand and with the HOLY BIBLE in the other. You cannot have only the bread: it offers you both -- physical food and spiritual nourishment. If you want the bread you have to accept the HOLY BIBLE.

And a dying person is not concerned at all whether God created the world, six thousand years ago, in six days or not; whether God is a trinity or not. A man dying through starvation needs the bread, but the bread comes with the BIBLE -- on the margin he accepts the BIBLE too. So these Indian Christians are all purchased, exploited because of their hunger and poverty.

They become Christian but they continue to live the same way, they continue to do the same things. So when the pope was there, the Indian Christians said that they want to burn incense in the church, just as it is burned in Hindu temples. And they want to have a bell hanging in front of the church, just as it is hanging before every Hindu temple. First you

have to make the god aware that you are coming in. He may be asleep, just having a nap, so you ring the bell to wake up the poor old man. A bell is absolutely necessary. And incense... without incense a place does not look holy to a Hindu. The beautiful perfume of the incense makes the place different from ordinary houses. The church looks like an ordinary house.

And the pope has agreed that the bell can be hung: "There is no harm in it. And the incense can be burned inside; there is no harm in it."

Soon they will be saying that Jesus Christ on the cross does not look like the only begotten son of God. Krishna fits more, with a flute on his lips. Jesus symbolizes death. Krishna symbolizes rejoicing, dancing, life; the way he stands in a dancing pose, the way he is dressed, is exotic and beautiful. Jesus looks too sad, and naturally, if you smile or laugh on the cross, it will look contradictory: is the cross real or are you playing a drama? When a man is dying and his hands and feet are stuck with big, steel nails into the wood, you cannot expect him not to be sad.

But what I am trying to explain to you is that these Hindus are still Hindus; just the label is Christian. They still sing the same devotional songs; only in place of "Krishna" they have changed the name to "Christ" -- which is not much of a change, because the people who understand linguistics say that "Christ" is a form of the word "Krishna."

In Bengali, in India, there are many people who are named Christo. It is a form of "Krishna."

If even in India a language can make "Krishna" change into "Christo," then what is the problem? The word moving far away to Judea may have become "Christ."

So to change "Krishna" to "Christ" is no change at all, and the person's life remains the same. He still believes the cow is the mother -- although he is Christian and Christianity has no such belief. But the religion has been poured over him, it has not arisen from his spontaneity.

I would not like you in any way to force somebody to accept my message, because that will be destroying the message, the very message. The very message is that nobody should be forced to believe anything. All that you can do is explain lovingly; and before explaining lovingly, you have to live what I am saying so that the explanation is not only in words but in your life too.

So rather than you going to people to explain, people have to come to ask you, "What has happened to you? Why are your eyes so silent, why is your face so radiant? Why does being with you feel so good? -- as if one has been by the side of a cool lake. Why does it feel like a soft cool breeze has passed?" Let people ask you.

You have to live it.

It is through your life, your actions, your spontaneity, your love and your blissfulness, that you can reach to people's hearts. And let the question come from them. Don't go on pouring your answer on them. When the question is nonexistent, all answers are useless.

If you can make your life so radiant, so musical, so harmonious, people are bound to ask, "What are you doing? What has happened to you? Why do your eyes have a certain magic?" Then you can explain what you have been doing, what has happened to you. And you can say, as an aside, "It can happen to you too, because you have the same potential as every other human being."

This will be a fightless fight.

Question 2
BELOVED OSHO,
AN ARTICLE IN AN AMERICAN WOMAN'S MAGAZINE SAYS THAT AS MANY AS FIFTY MILLION AMERICANS SUFFER FROM SO-CALLED INSOMNIA. ACCORDING TO THIS ARTICLE, INSOMNIA, AFTER THE COMMON COLD AND HEADACHE, RANKS NUMBER THREE FOR VISITS TO THE DOCTOR. WOULD YOU PLEASE COMMENT?

Insomnia is not a disease. Insomnia is a certain way of life. Man is made by nature to work hard for at least eight hours. Unless he works hard for eight hours he does not earn the right to have a deep sleep. And as a society grows richer, people are not working hard. There is no need; others can work for them. The whole day they are doing small things which they enjoy doing, but it is not hard work like that of a stonecutter or a woodcutter. The body is made so that after eight hours of hard work it naturally needs to fall into sleep to rejuvenate its energy. But it seems difficult... you have earned enough money and still you are chopping wood for eight hours? Then for what have you earned all that money? It seems stupid. You could have chopped wood even without becoming a millionaire.
So if fifty million people in America are suffering from insomnia, that simply means these are the people who are not earning the right to sleep. They are not working to create the situation in which sleep happens. You cannot

find fifty million people in a poor country... you cannot find five people.

It has been known for centuries that beggars sleep better than emperors. Laborers, manual laborers sleep better than intellectuals. The poor sleep better than the rich, because they have to work hard to earn their bread and butter, but side by side they are also earning the right to have a beautiful sleep.

Insomnia is not a disease, it is the richest way of life. In fact what is happening is: the whole day you are resting; then in the night you are tossing and turning in the bed. That is the only exercise left for you, and you don't want to do even that exercise. Toss and turn as much as you can. If the whole day is of resting then the night cannot be of sleep. You have already rested.

If the people who are suffering from insomnia really want to get rid of it they should not think of it as a disease. Visiting a doctor is meaningless. They should start working in their garden, doing some hard work, and forget all about sleep -- it will come. It always comes, you don't have to bring it.

These are the difficulties. Nature never intended that a few people should have all the riches in the world and most of the people should be poor. Looking at the intentions of nature, it seems it wanted everybody to work. It never wanted these classes of the poor and the rich; it wanted a classless society where everybody is working.

It is possible the work may be different. If you have been painting the whole day, that will also bring sleep. Or you have to create artificial exercises -- go to the gym, run for miles, jog. Many idiots are doing it. A futile exercise --

why jog when you can chop wood? Why jog when your garden is being looked after by somebody else who sleeps perfectly? You pay him for the work, and he sleeps perfectly well.

You jog, and nobody pays you and you find it difficult to sleep. How much can you jog? How much can you run? And a man who has not slept the whole night does not feel like running in the morning, because the whole night he has been struggling to find a little bit of sleep. Tired of tossing and turning, in the morning he finds a little bit of sleep -- and that is the time suggested that he should run and he should jog!

Insomnia should not be counted among diseases. People should be made aware that you are not following the natural course that the body needs. Then you can do small things... swimming, tennis -- but it will not be a real substitute for hard labor for eight hours. Man basically was a hunter -- and not with machine guns, just with arrows -- running after deer. It was not every day that he would get his food. The whole day he would run and follow the animals and would not be able to catch one, and he would come home empty-handed but utterly tired.

Your body is still asking you to do that. You can choose in what way you want to do it; then insomnia will disappear of its own accord.

Those fifty million insomnia sufferers do not need any compassion from anybody. They have to be told directly and straightforwardly, "Your way of life is wrong. Change it; otherwise suffer." And it will bring a great revolution if fifty million people start working eight hours a day. They don't need it for their food, for their clothing, for their

shelter, but they can work for those who need food, who need medicine, who need other necessities of life.
If fifty million people turn out to work hard eight hours per day in the service of the poor, it will change the whole climate of the society. The very idea of fighting, of struggle between classes, will disappear -- because there will be no classes.
And this is going to become a bigger problem every day because machines are replacing man in every field. Machines are more efficient, more obedient, can work twenty-four hours without any rest, seven days a week... no holiday, no religious holiday, because they are neither Jews nor Christians nor Hindus.
In India there are so many holidays -- I counted once -- in the schools, colleges, universities that it comes to almost six months' working days and six months' holidays, because there are so many gods and so many religions, and their birthdays have to be celebrated. Every religion has its own holidays; they have to be celebrated. And then the hot summer comes and you have to give two to three months' holiday. And then there are seasonal holidays. The rain ends and it is a joy -- then you celebrate it with the festival of lights. The rains come -- then you celebrate because the whole country lives on rains; otherwise people will be hungry, there will be no food.
So there are so many excuses. Then there are political holidays -- the day India became free, the day India became a republic. Then political leaders -- Mahatma Gandhi, Lokmanya Balgangadhar Tilak, Gokhale, Subhash Chandra Bose, Jawaharlal Nehru, and new people are continually

being added... Indira Gandhi... All are holidays. Working days are becoming less and less.

Machines don't ask for anything, not even for a coffee break. And one machine can work in place of a hundred people or a thousand people, so soon the whole world is going to be in a trouble: insomnia is going to be one of the biggest troubles in the coming days because when the machine takes over, the man is free. He will be paid for his unemployment, and paid enough so that he does not ask for employment. He will have enough money.

So what can he do? He can play cards, chess, drink alcohol, have a fight -- and suffer insomnia. Insomnia is going to be a worldwide phenomena. What is happening to fifty million people in America will be happening to almost every person whose work is taken from him. When people retire they start suffering from insomnia, and they had never suffered before.

So I don't believe that it is a disease. Don't categorize it as the third most prevalent disease. It is not of the category of diseases; it is our wrong way of life.

There may be a few people, a very few people, for whom it may be a disease -- for example, the intellectuals whose minds are continuously working and get into the habit of working. Then in the night when they want to sleep the mind goes on working, and that's enough for insomnia. And they have no control over the mind to stop it. They may shout; the mind doesn't care about it.

The mind, while you are resting in bed, goes on unwinding itself, because in the day there were many sidelines of thoughts which have been left incomplete; they have to be completed. Mind is a perfectionist. It wants to do

everything perfectly, so whatever has remained incomplete it is trying to complete. And it has no need of sleep. It is the body that needs sleep. If the body has not worked and has not earned any sleep, and the mind has been functioning too much and going so fast that it has become habituated to it, this type of man may even work with the body and still suffer insomnia. Then it will be a disease. Then he needs the medicine I call meditation, so that his mind can relax and allow the body to go into sleep.

Only very few people, who are enlightened, may not be helped by physical work. I have tried it. I was running four miles in the morning, four miles in the evening, and doing all kinds of hard work. Even before sleep -- and I used to go to sleep at twelve -- from eleven to twelve I was again going for a walk, but whatever I would do would simply relax my body. My body would be completely at rest, but I would be fully awake. It did not disturb, but the awareness was so much that there was no way to reduce it; it cannot be reduced. Once it has happened, it goes on growing.

But the man who is enlightened, if he cannot sleep because of too much consciousness, can at least rest, and rest totally. And that rest will give his body something almost similar to deep sleep.

When I was in jail in America for twelve days, for twenty-four hours I was sleeping -- sleeping means I was resting with closed eyes. I would get up to eat something or go to the bathroom; then I would come back to myself and again I would close my eyes and go to sleep.

The nurses and the doctor were puzzled. They said, "How can you manage sleeping twenty-four hours?"

I said, "I am not sleeping even twenty-four seconds!"

They said, "But you look so fast asleep."
I said, "That is from the outside! From the outside I am fast asleep, my body is at rest. But from the inside I am fast awake."
And there is no way... physical exercise won't help. With physical exercise or without physical exercise, I can relax my body but sleep will not be coming. But if you are enlightened, then who cares about insomnia. You can pay that small price for such a big treasure.
But all those who are suffering from insomnia are unfortunately not enlightened. They are in America, where enlightenment seems to be the most difficult thing. Up to now there has not been a single American who was an enlightened man. A few people came close but they were people from the world of art -- Walt Whitman, Emerson, Henry Thoreau. They were just on the borderline and they never crossed that line.
But these people who cannot sleep are really suffering badly because in their life there is nothing -- no meaning, all hypocrisy. "Socializing" they call it. And then in the night they cannot even sleep. The day is useless, the night is useless. They have lost all touch with life. They should be helped.
There should be more meditation centers specially for people who are suffering from insomnia. Meditation will help them to relax. And when they come to meditate then they should be told, "Alone meditation will not do; it is half of the work. Half you have to do -- that is hard physical exercise." And I think people are in such a suffering without sleep that they will be able to do anything that is suggested.

And hard work has a beauty of its own. Chopping wood and perspiring and a cool breeze comes... and there is such a beautiful feeling in the body, which a person who is not working hard cannot even understand. The poor man also has his luxuries. Only he knows about them.

Question 3
BELOVED OSHO,
DURING YOUR BEAUTIFUL TALKS I FIND MYSELF LISTENING TO YOU WITH A SHARP MIND AND AN OPEN HEART AT THE SAME TIME. I FEEL AN UNDERSTANDING COMING UP OF WHAT YOU ARE SAYING, BUT IN THE NEXT MOMENT -- WHEN ANOTHER QUESTION IS ASKED -- I NOTICE THAT MY MIND, WHICH HAD BEEN SO SHARP BEFORE, FORGETS ALL THAT YOU HAVE JUST SAID. HOWEVER A FEELING AS IF I HAVE BEEN TOUCHED VERY DEEPLY REMAINS WITH ME. I WONDER ABOUT THIS.
WOULD YOU PLEASE HELP ME TO UNDERSTAND WHAT IS HAPPENING?

There is no need to remember what I say because I am not giving you a doctrine that you have to remember. What is important is that the feeling left in your heart that you were touched remains with you. That is significant -- not what I say.
I say so many things just to give you that feeling that your heart is touched. That's why I always say my talking is totally different from anybody else's in the whole history of man. They were talking to say something; I am talking to

do something. They were talking to impart knowledge; I am talking to transform your heart.
So there is no need to remember; otherwise you will go crazy. If you remember all these things that I am saying to you, you will certainly go crazy. Can't you see me? I have gone crazy!
And I don't remember anything of what I have said to you before. I have never read any of my books, and it is beautiful because then I am always spontaneous. And it is beautiful because I can easily say anything that comes in the moment, without bothering whether it is contradicting something else that I have said some years before. It cannot contradict because that was also as spontaneous as this is; the spontaneity of both links them together. Howsoever contradictory they may seem, they have come from the same spontaneous source.
Don't try to remember. It is easy to remember Jesus because there is not much -- four gospels and all are the same report from four different journalists. There is not much difference. You just memorize one gospel and that's it; you know the whole of Jesus. It is so easy.
With me it is very difficult. Christian missionaries have told me that I should write at least a small book like the Christian catechism as an introduction "because you have so many books -- what should one read, from where should one begin? So just a small book to introduce yourself..."
I said, "That is impossible. You can start from anywhere -- any book is the introduction for the remaining three hundred and ninety-nine. But catechism... that is impossible. I cannot put in a few words a few principles so that you can remember them like a parrot."

But it is very difficult for outsiders to understand that my talking is being used in a totally different way:
It is less a communication and more a communion.
It is less knowledge and more love.
It is less words and more silence.
So if you can remain thrilled, don't be bothered with the words. They are not of any use. Their work is done. They have stirred your heart, they have made you aflame: they are no longer needed. If you try to remember my words... I have spoken so many millions of words that it is almost impossible for you to remember them all, and the purpose was never to give you a doctrine, a philosophy, but a vision... and a vision is a totally different thing. If it opens your heart, if it cleanses your intelligence, that is more than can be asked.
Unfortunate are those who remember the words and nothing else happens to them. They will become parrots, scholars, pundits -- but they will never become sannyasins. To be a sannyasin is something unique. The heart is aflame with a longing for the unknown, with a love for the whole, with a song that cannot be brought into words. A sannyasin is himself the holy scriptures -- not because he remembers the words but because he is transformed through the words. He is reborn.

Question 4
BELOVED OSHO,
BEING AT THESE DISCOURSES WITH YOU IS LIKE SITTING DOWN TO A FEAST TWICE A DAY. HORS D'OEUVRES, THE MAIN COURSE, AND THE DESSERT SOMETIMES COME IN THE

CONVENTIONAL ORDER; OFTEN THEY ARE A CHAOTIC BUT TOTALLY TANTALIZING MIXTURE OF ALL THREE ROLLED INTO ONE. BUT WHATEVER YOU SET BEFORE US, YOU ALWAYS HAVE THE CAPACITY TO FILL ME TO THE BRIM AND YET KEEP ME COMING BACK FOR SECONDS -- AND THIRDS AND FOURTHS.
OSHO, I'D LIKE TO PROPOSE A TOAST TO THE CHEF!

That's good... that's great! That will mean the fifth!